

*The*  
ROSICRUCIAN  
MAGAZINE

*Rays from the Rose Cross*

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VOL. 23

DECEMBER, 1931

NO. 12

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue.

Address ALL correspondence and make ALL remittances payable to,

**THE ROSICRUCIAN FELLOWSHIP.**  
**Oceanside, California.**

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# CURRENT TOPICS

from the ROSICRUELIAN viewpoint

## The Sick Man of Asia

**C**HINA is the sick man of Asia! During the last year and more vast numbers of Chinese have been called upon to endure the most stupendous and heart-breaking hardships: floods, famine, pestilence—and now war. Some months ago large sections of China were inundated by floods from the rivers of the interior. Great numbers lost their lives, and hundreds of thousands of others were rendered homeless, with no means of subsistence. Following the floods came the famine, and of course pestilence and disease followed in the wake of both. Frantic appeals have been sent out during the past several months by various American relief agencies to enlist the aid of Americans, without which aid three-quarters of a million Chinese will probably perish this winter.

Now war with Japan is intermittently adding to the previous horrors. Japan needs space into which to expand because her large population is exceeding the resources of the Island Empire to support it. Manchuria and portions of China offer an outlet for Japan's surplus population.

The League of Nations has been bringing pressure to bear upon Japan to cease her aggressive tactics in China, but so far without success. Secretary of State Stimson has endeavored to bring the influence of the United States to bear on Japan, but still the guns are firing, and much slaughter is going on.

Why does China have to endure such tribulations, and are they to continue indefinitely? The inhabitants of

China and Japan are the descendants of the Mongolian or seventh Atlantean race. The Atlantean races inhabited the continent of Atlantis, the major portion of which now lies beneath the Atlantic Ocean. After the extinction of the Atlantean civilization and the destruction of the greater part of the people by vast floods, the last of which occurred about 10,000 years ago, there came the great Aryan Race, at which time a new phase of evolution began. The Aryan Race contains the most progressive elements of the human family at the present time. It has spread over all the world and includes the majority of the inhabitants of Europe, America, Australia, and other large sections of the globe.

The Chinese are backward in their industrial, political, and social systems because they are to a certain extent evolutionary stragglers, endeavoring to catch up with the main life wave.

THE CHINESE STRAGGLERS

It is quite evident that there are decided penalties connected with being a straggler. The Chinese are suffering some of these penalties.

The Japanese have advanced somewhat farther than the Chinese, and they have made up more lost ground than the latter. Both the Japanese and Chinese, like the Aryan Hindus of India, are still on the downward arc of involution; that is, they are involving into matter, whereas the Western races some time ago passed the lowest point of involution and began the climb upward along the arc of evolution, beginning to spiritualize the various vehicles which they had previously built. The Hindus have some psychic powers which the Western races do not possess, not because of greater spiritual development but because they have not involved into matter as far as

## Current Topics

the Western peoples, and therefore have not involved as far away from primordial spirit. The Western races will presently develop psychic and clairvoyant powers which will far surpass those of the East because they are on the upward arc of evolution. The Chinese and Japanese are also psychic to some extent, and have many practices and customs which are based upon this fact. Ancestor worship in China, and to some extent in Japan, is due to the consciously closer touch of the people with their departed ancestors than exists in Western countries.

The tribulations of the Chinese and the Japanese are tending to waken these races out of their lethargy, so that they may attain a faster pace in evolution and thus in due time rejoin the main body of the life wave to which they belong, the vanguard of which is composed of the occidentals. The suffering of the Chinese does not need to continue indefinitely. Flood, famine, and pestilence do not need to afflict them any longer than necessary to spur them on to take up their duties and conquer the material phases of existence as the Westerners have already done.

We hear at times about the "Yellow Peril," and fear is expressed at the possibility that some time in the future the yellow races of the East will grow in power and affluence to the point where they will dominate the world and may stamp out Western civilization, particularly if the Western nations continue the suicidal wars in which they have engaged in the past, notably such conflicts as the late World War. In the light of occult history, however, it is not likely that this will occur because it would mean a backward step in evolution through the subjugation of the more progressive Aryan races by the less evolved

descendants of the Atlantean races. There may be temporary retrogression in this direction, but it is entirely unlikely that it will extend to the point where the Yellow Peril will threaten the existence of Western civilization. The superior races are not likely to be overthrown by the inferior unless they themselves become so backward that they are on the way to becoming stragglers.

Two more subraces of the Aryan Root Race are to be developed in the next few centuries of the Aryan Epoch. The first of these will come from the Russian Slavs, and from these will descend the last race of this Epoch. There will undoubtedly be many conflicts between these new races, and the awakening Mongolians. But as fast as the latter advance to the necessary point they will gradually become reunited, one by one, with the advancing Aryan Race by rebirth.

In the meantime, however, war between Japan and China may become a serious international affair, particularly as Russia may be involved in it sooner or later. If the European nations are so foolish as to think that their national interests in China require their interference, then some of them may also get caught in the war net. But with the horrors of the last Great War still fresh in their memories, it is not to be expected that this will be permitted to happen.

Still less likely is it that America will allow herself to be involved in any of these Far-East complications. Still in the inevitable interlocking conditions of the human race, war is always a powder magazine which may be touched off by some comparatively insignificant event, as was the case at the beginning of the last war. Therefore it behooves the Western races and America to be on their guard, refusing to be deluded by the

PSYCHIC  
QUALITIES  
OF EASTERN  
RACES



## — — — — — Current Topics — — — — —

sophistries of the imperialists and the professional war-makers, and utilizing their spiritual resources against the peril of war. One with God is a majority, and prayer is the ancient as well as the modern method of invoking the aid of God. Prayer, however, involves more than merely a petition to Deity; it involves the creative power of thought as well as the enlisting of the aid of beneficent astral beings and forces. America will do well to become a praying nation in this rather critical time in the world's history. Thus shall we become best able to help the struggling, straggling Eastern races solve their problems and avoid becoming a menace to civilization.

### Bernard Shaw and Prohibition

**G**EORGE Bernard Shaw in a recent interview with representatives of the World Prohibition Federation, as reported in the *Los Angeles Times*, stated that in spite of bootlegging in the United States and the resulting corruption of police and law-enforcement agencies there was still no reason for doing away with Prohibition. To quote the *Times*:

"He attacked tipplers who utilize the glass to obtain jollity or courage, saying he should feel ashamed if he had to resort to such measures. The true results of Prohibition in the United States have been 'eminently successful in every way,' Mr. Shaw said, 'but some of the indirect results are very curious. In some of the eastern states corruption of the police and the bench has meant that the work of the bootleggers has become quite safe. That is a serious result, but it is not a reason for going back on Prohibition. Rather is it a reason for the reorganization of law and order.'"

We are glad that Mr. Shaw sees some good in our Prohibition system. As a satirist he is a genius, and Prohibition has been the subject of a great deal of satire. But Mr. Shaw demonstrates that in spite of his satire his judgment is sound on fundamental principles.

As to what the detailed outcome of Prohibition will be no one can say. However, one thing is certain: we are moving forward into an era in which alcohol will play less and less a part. More and more individuals are going to arrive at the point in self-mastery where they will taboo alcoholic stimulants. A

THE great many different agencies will be tried out and  
END OF developed in connection  
ALCOHOL with the general expansion  
of temperance, but alcohol

has had its day. It served its evolutionary purpose by helping man to focus his attention upon the mastery of his material problems. But now he is moving forward into a more spiritualized age, and alcohol instead of having a function is, like narcotics, a poison because it interferes with his spiritual progress. Max Heindel even says that the time of the second coming of Christ depends upon the success of the temperance movement.

Therefore right-thinking men and women everywhere should not be discouraged by the temporary setbacks which temperance encounters, but keep their faces to the front and their courage high, not failing to do their part in the work which may present itself. Prohibition is going to advance, but the time will come when it will be a voluntary prohibition instead of a compulsory one. In the meantime in the elimination of the use of alcohol, as of narcotics, some legal expedients appear necessary in the case of those individuals who will not progress voluntarily.



# A Christmas Vision



BY FELICIA B. CLEM

**T**HE DOOR BELL! Christmas eve is full of thrills. Of course that ring could only mean another package, and again I hoped, waiting for just one gift that was still delayed.

"Here you are, Sis!" Edward bounced in and bounced out again; brothers are that way. But there lay a little box on my lap, and eagerly I searched the card.

Disappointment—it was from Tom; good, faithful Tom. He never forgot, never neglected me; from earliest school days Tom had been my dependence, always taken for granted, never failing. He might have come to hold a dearer place in my heart—but not so long ago Jack had come.

Not that Jack was a stranger; he was one of our crowd, and that was all he had been until—we were resting one day after tennis. "Dora!" Jack suddenly broke the silence, and there was an arresting note in his voice; "Dora, who is it that you remind me of?"

Then our eyes met—and held. Excitement quivered through me; it seemed as if something had lain dormant all my life awaiting this vibrant spark. Of its own volition my hand moved toward him. But Genevieve's voice calling our names and saying, "We want another set," broke the spell.

Yet that spell had *not* been broken for me, and I could not believe Jack had forgotten. And on this night of giving and receiving I felt sure he would ask the supreme gift of myself.

Unnoted, the little box from Tom was still held in my hand, and my attention wandered to our big Christmas tree, standing so alone in the winter's early darkness, laden with tinsel and little globes that curved its fragrant tips and gave responsive glints of light from the flames in the old-fashioned fireplace. Soon the tree would have its own bril-

liance, and all the packages would yield their mystery.

The package from Genevieve was intriguing; peculiar shape. Genevieve was growing prettier every day, and how lovely she looked as I met her that afternoon. Jack in passing had stopped a moment; his eyes were inscrutable, but when he turned to look at her—what was that look in them?

Surely there was something in the shadow of the tree. The house seemed strangely quiet, and the fire had burned low. There was a movement in that corner.

Fascinated I watched; the soft gray glow developed faint outlines like figures in a fog. They moved. A man stood as if listening. There was no mistaking that figure; it was Jack! The girl near by held out an appealing hand—he drew toward her. I knew love was the compelling power, and the girl was—myself! My heart leaped; was that prophecy?

The figures melted into different poses, enacting scenes that would take a lifetime to live through—and such a lifetime! What could it mean? Surely no man, certainly not Jack, could cause that sorrow! Indifference, neglect, infidelity! And through all I sensed my loneliness—utter loneliness. I shuddered—was that what life with Jack would mean?

"Oh, what shall I do?"—the words were wrung from my lips. "Why do I love him so—if it is for that—why?"

Sharply, clearly grew another picture compelling attention. It was a hauntingly lovely—and familiar—scene; yet I had never been in such a land. What enervating luxury was suggested by the languorous figure on that couch of massed softness. I knew that woman as only herself could know her. The man—he had turned away, realizing

that he was but one pawn in the woman's game. He struggled for his independence; she would not release him! Back of her eyes lay the age-old conqueror of men. He came to her side—the man was Jack!

In that revealing moment came the answer to my cry; I knew why. I knew more: that I could once again, even now, draw him to me, compel his love—and suffer my punishment!

\* \* \* \* \*

Again the door bell, but the expectation that instinctively leaped at the sound fell dead with remembrance. Even if I had the power I must not take.

Genevieve came to me breathlessly: "O Dora, I felt that I must see you. Tell me what to do. Jack will ask me to marry him, I feel it, but I could not give him the opportunity until I had talked with you. Shall I?" she finished incoherently.

"Do you love him?" came from my dry lips.

"Yes, oh, yes!" she breathed.

For an instant words would not come. Then love softened my being; another kind of love—a love that was a benediction. I heard my voice tenderly bidding her go to him—and I bent my head over the little box still on my lap.

From the core of my being soundlessly a message came: This is Christmas eve, holy night. You have given a great gift. Not so much to her who receives earthly happiness as to the Christ Spirit who asks that we shall open the way to Him. We should give to the Christ—and the way to give to Him is to give to others.

\* \* \* \* \*

"Dora! You were asleep, and on Christmas eve!"

"Not really asleep, Tom," I smiled, "perhaps dreaming."

"Dora, would you—would you include me in your dreams and let me make the dreams come true?"

"Yes, Tom."

## Ode to the Sun

BY RALPH C. LEWIS

Hail! O Mighty Ruler of the Skies,  
By whom all Nature is sustained,  
Force visible yet Invisible.  
Hail! unquenchable Orb of Day,  
Divine Sun Spirit,  
Rolling down the ages  
In thy chariot of flame,  
Hail! All Hail!

The planets march past thee with measured tread  
In grand review,  
Eternally wheeling and swinging—  
Man's lamps of Destiny—  
Guiding him through life  
Under thy suzerainty.

We hail thy triumphant return each dawn,  
To light the ways of men,  
Thou Life Incarnate,  
Without whom all would perish;  
Come ye to revive us!  
Come ye to revive us!

## Man and the Minerals

Today we have considerable ability in working with the chemical mineral substances; we mold them into houses, ships, and all the other things which evidence our civilization. We are masters of the minerals *outside* our body, but powerless to assimilate and use them *inside* our system to build our organs until the plant life has transmuted the crystals into crystalloids. Our work with the minerals in the exterior world is raising their vibration and is paving the way for direct interior use. By spiritual alchemy we shall build the temple of the spirit, conquer the dust whence we came, and qualify as true Master Masons prepared for work in higher spheres.

—Max Heindel,

## The Awakening of Science

BY HERSCHEL, JR.

**I**N READING the accounts of the recent meeting of the British Association for the Advancement of Science, the writer of this article was struck by one statement in particular. It showed the living, pulsating interest that possesses the mind of advancing humanity about the truth of man's being, whence we have come, why we are here, and whither we are going. To quote the statement: "The battle over evolution continued in the geology section today before a crowd which recalled the packed eager audiences of Darwin's time half a century ago, but this time it was the turn of Sir Arthur Keith to talk on evolution."

The spiritual intelligence in man will never be satisfied till it possesses the balanced truth about life and being, but that is not possible till material science abandons its present attitude toward the belief in things spiritual. Material science is but the knowledge of the effect of the work done by spiritual causation, and until scientists recognize and study the spiritual source of all material form, what they achieve will be but one-half of the whole.

How interesting it is to the occult student to trace the slowly growing movement of scientific minds toward the recognition of a Dominating Principle in the manifestation of life. On all sides they find their old standards failing under the progressive findings of the newer forms of scientific discovery. The new ideas are slowly but surely drifting to the borderland of occultism, and there may be some of us who will live to see the teachings of occultism accepted by material science.

Newton in his "Principia" has written certain statements which would incline the Rosicrucian student to believe

that he was familiar with the Rosicrucian explanation of the seven worlds. We know that the etheric, desire, and thought worlds are not universal but definitely localized around the physical center. But the World of Life Spirit is universal, interpenetrating all other worlds. It is therefore a state or condition that is at rest relative to the definite individual movements of the revolving planets.

Newton says: "It is possible that in the remote regions of the fixed stars, or perhaps far beyond them, there may be some body absolutely at rest, but impossible to know from the positions of bodies to one another in our regions whether any of these do not keep the same position to that remote body. It follows that absolute rest cannot be determined from the positions of bodies in our regions." He adds further: "I have no regard in this place to a medium, if any such there is, that freely pervades the interstices between parts of bodies." Reference to the penetration of the ether through the atomic structure of matter is only too obvious in the second quotation, and therefore it is quite possible that the first quotation was a guarded reference to the deeper occult information that he possessed relative to the universal World of Life Spirit.

In 1905 Einstein made this statement: "Nature is such that it is impossible to determine absolute motion by any experiment whatever." We wonder if Einstein has a knowledge of that Universal World, which men at the present time are not able to contact. In Sir James Jeans' book, "The Mysterious Universe," we find reference to the foregoing statements by Newton, and the author adds: "Newton had realized that without an all pervading ether it would

be impossible to determine the absolute speed of motion through space, and had also seen that such a medium would provide an unmoving standard by reference to which the motions of all bodies could be measured." How interesting it is to see that science is sensing the need of what actually exists, but scientists must alter their methods of investigation before they can find it.

Again Sir James Jeans in the same book makes a statement that shows the trend of modern scientific thought. He says: "The universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter." It will not be long before science will substitute Spirit for the word "mind."

Let us turn now to another eminent scientist, Sir Arthur Eddington, and reflect on a few statements in his book, "The Nature of the Physical World." In it we find this: "This organization (of the universe) is admittedly the antithesis of chance. It is something which could not occur fortuitously." Also the following: "Matter, we believe, is gradually destroyed and its energy set free in radiation. Is there no counter process by which radiation collects in space, evolves into electrons and protons, and begins star building all over again?" Sir Arthur is careful to say immediately after this, however: "This is pure speculation." It would not be a long step from Eddington's statements to the occult teaching that matter is crystallized spirit and that eternally the process of crystallization into solid form followed by the disintegration of matter back into spirit is going on and will go on as long as the universe lasts.

Slowly but surely science is coming to the borderline where occultism and materialism meet. The later developments in scientific discovery have broken down the old conceptions, and the very limited and fragmentary understanding that

scientists have of the new discoveries presents a baffling problem to them. They have come to the fringe of a world that is governed by laws of which they have no knowledge, yet they have partial proof that those laws exist. Their glimpse of the operation of the fourth-and-fifth-dimensional laws, which they cannot prove by three-dimensional laws and standards, has brought confusion into the present conceptions of physics. New theories are springing up like mushrooms, each succeeding one seeming to give a little more light only to be contradicted by the next one that comes along. But out of all this welter of contradiction we see progress being made, because old crystallizations are being broken up, and scientific minds are becoming receptive to the next developments that must come.

Our knowledge of atoms, atomic forces, the constitution of electrons, et cetera, consists mostly of theories, but a great contribution was made to science by Rutherford's work on the atom. Previously it was held that the atom was solid, but now we know that it is not. Geologists still hold that the earth is solid in the center, but the day will come when they will know that it is not solid at the center any more than the atom is.

On September 29th at the meeting of the British Association a very interesting discussion took place on the theory of the ultimate annihilation of the universe and of matter. On one side supporting the affirmative we find Sir Arthur Eddington and Sir James Jeans, and in opposition were ranged Sir Oliver Lodge, General Jan C. Smuts, Professor Millikan of California, and Bishop Barnes, the modernist ecclesiastic of Birmingham. The discussion was very intense. They did not settle the matter, of course, but it is good that such interest should be displayed, as it helps to increase man's knowledge. The occult student knows that the physical universe is resolved back into spirit or "chaos" at the end of each great Day of Manifestation, only to reappear in a new form at the dawn of a new Day.

Many pages could be filled with quotations from recent scientific works which show that the material scientist is on his way to the recognition of the truth about life and being. He has to do it in his own way. To the occultist the scientist's awakening is interesting because it is a part of the work that has to be done to build up the organized mind body of humanity. Think of the highly developed mental organization of those scientists who pore over the details of scientific experimentation and the accompanying mathematical calculations. If man is ever to become a Creator, a mathematically organized brain must be a part of his make-up because he has to work with laws that are absolutely mathematical in their application. To quote Sir James Jeans in this connection: "From the intrinsic evidence of His creation, the Great Architect of the Universe now begins to appear as a pure mathematician."

Make no mistake, these men who are searching for truth with such fervid intensity are going to reach their goal. There is no denying the fact that the scientists in the vanguard at present are not as drastically materialistic as their predecessors of two or three generations ago. They have a different attitude now with regard to the fundamentals of existence. It will not be long before they will come out openly and declare for the spiritual foundation of all that exists. Then they will give to the world such wonderful discoveries that a tremendous impetus will be given to the spiritualized concepts of science. The great forces that work to stimulate all progress are aiding these efforts, and everywhere when possible they inspire those who are so diligently seeking for Nature's hidden secrets. The world was recently startled by a great scientist concluding his last scientific work with a chapter on "Science and Mysticism." Many others there are who have not so definitely stated their leaning in this direction, but they give hints in their work.

The study of science gives balance and poise to the individual because the sci-

entist does not live in his emotions. In the great period of reconstruction that lies ahead the world will need poise, and that will come from the scientifically trained mind. Unorganized emotionalism will not be able to rise to the tremendous task that awaits us after the impending breaking up of our present system of politics and economics. Science, both occult and material, is preparing the workers who will be in the vanguard in the coming forward march of the human life wave.

## A Merry Christmas

By F. B. C.

A Merry Christmas: May these words  
Most truly bring a lasting cheer,  
And hearts re-echo answering chords  
Throughout the year.

A sacred Christmas: May we live  
Responsive to this holy hour;  
Remembering Who came to give  
His love and power.

A loving Christmas: May each heart  
Reflect the Christlike search for good,  
And each with kindness do his part  
In brotherhood.

Modern science walks humbly with the  
Lord its God.—*Robert Millikan.*

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a world movement devoted to giving out through classes, books, and lectures logical, balanced, and reverential teaching concerning the origin, evolution, and future development of humanity and the world, showing both the spiritual and scientific aspects of such development.

The Rosicrucian Philosophy contains a reasonable and acceptable solution to the enigmas of life and nature, and gives to the student a clear conception of the mysteries of the universe. The teachings are entirely Christian, but they are presented from a new viewpoint, and give new explanations of truths which creeds may have obscured.

# Mam--the Story of a Gypsy Grandmother

BY GUSSIE ROSS JOBE

**S**HE WAS a most unusual character, this strange little grandmother of mine. The family attributed her contrariness to pathological rather than ethical reasons. But at a very early age I learned that the causes were neither pathological nor ethical—but occult.

Born a pure blood Romany Gypsy, she had attained the age of sixteen when she met my grandfather. There was quite a romantic wooing. She was Queen of the Caravan, grandfather a deputy sheriff, blond and Dutch.

Upon his horse he rode after the Caravan, bent upon a capture for some minor transgression. He became a captive instead, enslaved by Lola's young dark beauty. He followed their trail tirelessly until he had broken Lola's resistance, and one day came riding home with her seated behind his saddle. They married, and grandfather bought the little white gravel house surrounded by the lovely gardens, that were at the time of the purchase, however, in a state of sad neglect.

In these gardens the poor wild captive found the only happiness that her married life afforded her. Three blonde children were born to her, of which my mother was the eldest. These children elicited no love, excited no interest in her heart; she did not understand them, they did not understand her. Aided by the little that my grandfather could do for them they practically raised themselves.

The white gravel house was sadly neglected, my grandmother's cooking atrocious, and the children were little "old folksy" children, prematurely aged by responsibility and the weight of their mother's strange contrary moods and willfulness.

It was after mother married and I was born that the first civilizing softness showed through the indifferent shell that encased grandmother like an armor of glass. From the first moment that she looked into the large dark eyes of the little olive complexioned baby lying upon her blonde daughter's arm, my grandmother's spirit reached out and claimed me as her own. Here was some one that belonged to her; blood spoke to blood, spirit to spirit. Here at last my grandmother found something that she felt really belonged to her, and upon me she lavished all the frustrated love for her own children. My parents named me Frances, but my grandmother would have none of it. To her I was "Tana" and to me she was "Mam."

In Mam's house, which was about two blocks from my mother's house, I seemed more at home than with my parents. Mam's house was always dirty. Dust, ashes, mice, roaches—neglect on all sides reigned supreme, while in her garden where she spent most of her waking hours not a twig or dried leaf was allowed to mar the perfect order and beauty of the plot. I too loved the garden and grew up in its fragrant colorful open. My playmate was Mam, our toys the flowers. From the moment that I could sit erect Mam "rooted" me in garden lore. She would carry me with her, dig a little sun-warmed hollow, and set me there while she worked, talking all the while to me and to the flowers in her throaty little voice, using a gypsy patois that I seemed to fully understand.

As I grew older I began to realize that she was different from other people, and I was very sensitive about it. Mam had no friends; the townsfolk shunned her, and no neighbors dropped in to gossip and exchange recipes as they did at my

mother's. Her children ignored her; my grandfather grieved over her, tried to civilize her. He joined a church and became a sincere "seeker" that he might have the wisdom to save her soul. But she only mocked and taunted him. When he read his Bible and knelt in prayer, she would stand behind him pointing at his unconscious back and giggling like a naughty child. She had periods of meanness that beggar description.

In her other moods she was pitifully tender to all helpless things. She would stand before my mother's caged canary and shed tears because mother refused to liberate the bird. She would talk to it in her soft Romany language telling it of the woods, the stretch of free blue sky, the rills and the sun, and presently the bird would burst forth into joyous song. She was the only one for whom it sang. There was a quarry behind our house, and Mam pitied the hot, fly-tortured quarry teams intensely. She would lace green boughs into their harness and bring them buckets of cool water.

She hated to sleep indoors and so did I, and many a hot summer night we slept in the hay loft, lying upon the sweet dry clover.

She had some queer theories with which she regaled me. Moles, she said, were the souls of vain women doomed to blindness under the ground for their sins. Bad men, she told me, became bats at night and flew around sucking the blood of sleeping people. The poppy flower she feared, although she grew a huge bed of these silken beauties. She claimed that on the stroke of midnight they spoke to one if one listened, and often I have missed her from our haymow bed to look out and see her bent over the poppy bed muttering and listening.

I came to know when a mood of contrariness was coming over her, and she did also and wanted me with her. My mother was perfectly willing for I seemed to have the only influence over her that could soften these periods.

When she felt contrary, she would stand in her back yard and call to me where I would be playing with the other children at home. She would send forth her pitiful little call for help in her rich throaty voice that carried quite a long way. "Oh, Ta—naa, come Tan—aa," and dropping everything I'd run breathless to her side and stay as long as she needed me.

The day she died I saw her astral body leave her earth shape, and my whole life was sobered and changed by what I saw. It happened as follows:

Mam was peculiarly fascinated by fire and indulged her fancies in every form she could think of: leaf bonfires, open grates, lamps; she would start her kitchen stove fire with coal oil and would stand entranced at the upburst of green-blue flame that licked the wood. It was thus she met her death, through an oil-started kitchen fire. There wasn't much we could do to relieve her. She suffered terribly, begging pitifully to be carried out of doors to die. Finally they consented, and grandfather carried her in his arms to the haymow where she had spent so many happy hours. She seemed happy, almost gay as they laid her down. "Bring Tana, too," she begged, and this too was allowed her. I lay down upon the sweet clover, and she placed her poor bandaged hands around me with the old protective gesture of my babyhood. Then she gave a triple sigh, like a sob, and relaxed upon her hay bed.

The others stood around, but none but I saw what followed. A mist rose from her body. Swinging in swirls like a frozen breath it gathered form rapidly, congealing into a lovely shape that stood slightly slanting, seeming to find difficulty in gaining an erect position like a swimmer trying to touch bottom. Finally the figure assumed a definitely upright position. It clarified rapidly. It swayed and wavered, and from its side floated a smoky, tape-like ribbon ending in the physical form of my Mam upon the hay. This ribbon fluttered and waved gracefully as though gentle breezes moved



it. Then it began to shorten and shrivel. Suddenly it snapped, the two ends whirling upward with the curling movement of a snapped taut string, and there standing over my Mam's shriveled, blackened earth body stood a glorified, beautiful *young* Mam, clothed in a drapery that resembled our glassine paper only softer. Her hair was black and swirled away from her face in cloudy contours too beautiful to describe. Her tiny rosy feet were bare. Upon this radiant being's face was a look of infinite pity as she stood over the hushed form from which she had just emerged. She did not seem to see me lying by the side of her cast-off body, nor notice the others. I heard them say that she was dead. My eyes followed her radiant figure as she stepped into the path of silvery radiance that the moon sprayed through the loft door—and she was gone!

I feel that I have described this transition very crudely. I have always thought it so beautiful and longed to put it into words that it might comfort those left behind. Now that the chance is mine to do so I feel that I have failed. There are *no finite words* capable of describing the *infinite plane*. Here is where the occult workers are handicapped. Have you not had dreams that seemed to you so beautiful that you could hardly wait for daylight in order to share their beauty with some one that you loved, and as you proceeded to tell them the lack of descriptive words cheapened and tarnished them, leaving you with a sense of having betrayed a beautiful secret? This is how my attempt seems to me now that I have it down on paper. The experience was too lovely, too real to describe; there are no *earth words* that can convey my full meaning.

\* \* \* \* \*

Ordinarily this story should end here, and for those who had no enduring love for her the story of Mam was ended. But for me, who had loved and understood her, the story had just begun.

There are two kinds of love: "eye love" and "soul love." "Eye love" dies with the passing of youth and beauty. "Soul love" endures throughout eternity.

As I passed from childhood into womanhood, wifehood, motherhood, I had ample evidence of my Mam's loving presence and protection. There was one time in my early married life that the happiness of a lovely garden was mine, and in this garden I felt her presence keenly. From apparently no source at all there sprang up and thrived the flowers that she had particularly loved, flowers that were not adapted to our short summers in the north, such as "lad's love" and heliotrope, a sprig of which she was wont to carry around in her pocket when on earth.

Almost thirty years went by. My husband had passed on; my two children were grown. I was employed in a large hospital. It spread its immense roof over a great area of ground and was fifteen stories high, a huge temple dedicated to modern healing. Every device known to science was installed beneath this mammoth roof. I was immensely proud of being even a small cog in so huge a wheel, and had worked tirelessly for three years.

For a long time I had known that two forces were pulling me as they had pulled my poor little Mam so long ago. I felt that these forces were struggling, one against the other for my very life. I dreaded to fall asleep for it was then that something occurred that was sapping my strength; something terrible took place that I couldn't remember when I awoke. I only knew that some malignant power visited me and spread down over me like a mist. It taunted me in words that were not sounds, but plummets of mocking mist, bombs dropped upon my undefended heart like searing coals. This power harried me, drained my vitality, but was driven away by another power that fought it in a swirling combat. It seemed like the swirling heat mists that hang above a jungle and through which a life-giving breeze is

striving to blow. Often I would tear myself awake, pry my eyes open, with the voice of the opposing power ringing in my ears. "*Begone!*" it cried to the malignant entity with all the loathing one would use toward a slinking jackal.

These drugged sleeps gave me no refreshment. I awoke more tired than when I feel asleep. My face in the mirror frightened me. Tortured, lined, haggard, it looked like that of an old, old woman with whom I was utterly unfamiliar. My pulse throbbed, my mouth was too dry and parched to close, while upon my throat every morning appeared a tiny red mark that disappeared before I could show it to any of our doctors. And this went on day after day while I drove my drooping sick body through its duties, dreading the night and its devastating experiences that brought me no rest.

One hot summer night on going off duty I stood before a window looking out upon the lovely bird's-eye view of the city. The electric lights made Maltese crosses of radiance. The terminal tower in the distance rimmed about with colored lights looked like a fairy castle of diamonds. Far beneath the window, parked in the huge horseshoe drive, automobiles appeared of the size of a child's express wagon.

Suddenly a feeling of futility came over me. I did not want to go to my hag-ridden rest. I did not want to continue the hospital work that had erstwhile been of such keen interest to me. It loomed up now a drab and hopeless future, an endless regime of thankless catering to querulous sick ones, a vista of pain, suffering, death, and tears.

Then I felt a presence at my elbow. Once again I felt the mist roll down that oppressed me in my sleep, and I heard a voice. "*Jump!*" it said. I quivered like a horse unable to move beneath a scourging lash. "*JUMP,*" the voice thundered. I had no more power to disobey than I had to cease breathing. As one mesmerized I unhooked the

screen. My mind ran ahead and planned the next move. I swung the screen back and hooked it with the prop, and placed one knee upon the sill preparing to drag the other upward, when long and insistent my desk phone rang out. Like a fire horse at the sound of a fire gong I reacted to the call of duty. I lowered my knee from the sill and crossed to the desk. "*Yes?*" I spoke into the transmitter, the hospital answer to rings. Then came a call, loud and clear, the old familiar call: "*Oh, Ta-naa, come Tan-aa.*" The phone fell from my hand with a clatter, and I "*went out*" like the snuffed flame of a candle.

When life resumed and reason returned, many weeks later, I learned that I had had a blood transfusion. X-ray pictures had found no organic irregularity, and the doctors were puzzled. Except for my deficient blood supply I was in perfect health. I lacked sufficient blood by one-fifth and was twenty pounds under weight. The first person I asked to see when I was able to talk was my friend Miss Young, the night phone operator. When she came I asked her to look up her record and trace the phone call that came to me the night I was stricken. This she did and reported that there had been no call sent to my room that night as I was supposed to be off duty.

It was on learning this that I decided to talk to good old Dr. Maxwell and tell him my story just as I have told it here. When I finished it I felt grateful that he had heard me through without stopping me—doctors are so intolerant of things that border upon the supernatural. I had at least expected him to laugh, his big jovial boom, but he didn't. He sat quietly listening, his grave eyes upon a bed of gaudy nasturtiums on which a hose sprayed bright refreshing drops, his finger and thumb pinching together a cleft in his chin. When my story drew to a close I said, "*Now laugh*"; but his eyes came from the flower bed and sought my face.

"No," he said gravely, "I can't laugh. Only ignorant folks laugh at what they do not understand—and often secretly fear." He hesitated, seeming to cast about for the right words to use. Finally he said: "My mother was a great believer in the occult. She asked for and received the help of the invisible workers and she was one of the sanest, most wholesome-minded women I've ever known. She too believed in the evil forces and constantly wore a little emblem that she felt sure was potent against their malignancy. I think your grandmother's death by fire was ordained

by the masters of destiny—a purification that enabled her to rid herself of bad karma carried over from past existencies. That much of my mother's belief is also my own. Your Mam is probably one of the ordained Helpers by virtue of her tragic death."

Then coming to my side he placed a small object in my hand. "It was my mother's charm against the evil ones," he said, "and I want you to have it." Abruptly he left as if fearing to be thanked. I looked down at the tiny article which he had given me. It was a small golden pin shaped like a cross.

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## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE GIFTS OF THE MAGI, THE THREE WISE MEN.

### TEXT

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

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

10. *When they saw the star, they rejoiced with exceeding great joy.*

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

—Matt. 2:8-11.

### INTERPRETATION

The Gospels are formulae of Initiation as interpreted by the mystic Christian. The work of St. Matthew may well be termed the "Gospel of the Supreme Dedication," and is the only one of the four which contains the story of the coming of the three Wise Men from the East. The word Magi in Persian means wise men.

An ancient commentary on St. Matthew says that the Star on its first appearance had the radiant form of a child

bearing a cross. The three Initiates, or Wise Men, on beholding the Star arose and joyously set forth on the long and perilous journey across the desert that led to Jerusalem. Upon arriving there, they inquired eagerly, "Where is He who is born King of the Jews?" At this question Herod and all the city became interested. They inquired of the chief priests, saying, "Where shall the young King be born?" They answered: "In Bethlehem of Judea."

Following the guidance of the Star

they came unto the little town of Bethlehem, and there what had they come for to see? Not a royal princeling born in a palace and surrounded by an assemblage of servitors, but only a fair Child cradled upon His mother's knee, while around a lowly manger were many cattle and other beasts.

Their humility, faith, and reverence proclaimed them truly Wise Men. They prostrated themselves before this beautiful Child and *dedicated themselves* in the service of this new King of the world. They then made offering of their treasures.

"Who gives of himself with his gold feeds three,

Himself, his hungering neighbor, and Me."

There is an ancient scroll which reads—"The kings of Tarshish and the Isles shall bring presents and the kings of Sheba shall offer gifts."

It is said that Caspar, or Jaspar, was very aged, with a long, white beard. He was a king in Tarsus, the land of merchants, and his gift was gold. Melchior was middle-aged and a king of Arabia. His gift was frankincense. Balthazar, the dark king, was very young. He was from Seba or Sheba, the land of precious spices and gums. His gift was myrrh. Caspar is mystically called the White Lord with the Diamond; Melchior, the Bright Lord with the Diamond; Balthazar, the Treasure Lord with the Ruby.

The path of transmutation for the neophytes, sometimes called Transfiguration, is outlined in the story of the Wise Men. It is this process of transmutation which will cause each one of us to become Wise Men, or King-Initiates, and greet the Star upon the morn of the Holy Birth.

In the Cologne Cathedral is a sacred shrine which contains three skulls with the names of the three Wise Men worked upon them in rubies. The ruby has been called the stone of Christianity and symbolizes the cleansing of the desire nature and the spiritualizing of the mind

which is the chief work of the Christian Dispensation.

A legend tells us that Mary bestowed upon the Wise Men as a gift and a memorial one of the linen bands used to wrap about the sweet, flowerlike body of the Babe. They thanked her in great humbleness and joy, laid it away, and counted it among their most precious treasures. When they returned to their homes, they laid down their earthly wealth and possessions, distributed their goods to the poor, and in imitation of the poverty and humility of Him whom they revered and served, went about preaching of the new Christian regime which the Birth had inaugurated.

And again the legend relates that when St. Thomas traveled into the Indies, he found these Wise Men there. They worked and labored with him, and while carrying the new Light, were finally put to death, receiving thereby from the blessed Savior, Christ Jesus, a crown of immortal life for the earthly diadems which they had renounced. Their remains were discovered long afterward by the Empress Helena, mother of Constantine, and brought to Constantinople. From there they were taken to Milan and later deposited in the Cathedral of Cologne.

In return for their gifts, the legend continues, the Master bestowed upon them gifts of a much greater value. For the golden cup, He gave charity and spiritual riches; for the bowl of incense, perfect faith; and for the myrrh, truth and meekness.

These are the necessary qualifications of the would-be Initiate today. These, too, may be our gifts, when we learn to make this same pilgrimage and dedicate ourselves body, soul, and spirit to furthering the work of His kingdom upon the earth.

For the mystic Christian, the gifts of the three Wise Men symbolize the complete dedication of spirit, soul, and body to His will and His service—always the necessary beginning of the way of true attainment.

## A Unique Experience

BY MATER

**T**HE FOLLOWING experience constitutes the greatest adventure in my life, and unhesitatingly I proclaim that it has brought me greater spiritual awakening and development than I believe anything else has done or could do. It has proved to me beyond all doubt that the much alluded to "accident of birth" contains much more than the majority of us are willing to admit, and I hope that in time to come parents will understand more clearly the seriousness of bringing souls into the world.

My childhood stands out sharply as quite the most wretched period of my life; against a background of poverty, sickness, quarrelling and all the attendant miseries that seem part and parcel of such an existence. Always a sensitive, timid child, they spoke of me as being "old" for my years, and often ridiculed me because I wished to be with older people instead of other youngsters of my own age. I can remember plainly that I dreaded being sent out to "play" with the children; they bored me beyond measure with their senseless shouting and boisterous games, and my one desire was to be let alone—left in peace with my books.

My mother had always insisted that my ill-starred arrival in this world had been the cause of my father's leaving her, in company with the proverbial "best friend." Be that as it may, there had to be some plausible reason found to justify his action, and I was elected to bear the blame.

My temperament seemed to be one that required sympathy and kindness, perhaps in greater quantity than did the average child, and it also seemed that I could not acquire an I-don't-care atti-

tude toward the nervous exasperation my very presence aroused in my mother. Struggling desperately to overcome her prejudice I invented surprises, ran errands tirelessly, and worked until I was quite exhausted to merit some caress or sign of affection, but she remained always the same toward me.

Mother had brooded over her wrongs, both real and imaginary, until she could no longer distinguish one from the other, and it was my fate to be only a symbol to her of her lost happiness. When on rare occasions she did give me her attention, it was to comment acidly on the generous size of my feet, or offer like criticisms of my plain little features. She invariably concluded the torture by remarking to my grandmother that "that child looks exactly like her father. I don't doubt in the least but what she'll grow up to be as disagreeable, too." Quite naturally this sort of thing left its stamp by making me painfully self-conscious, and causing a rather severe inferiority complex.

Long before I was old enough to go to school I had a "queer feeling," as I called it, about the members of my family. I had never been able to feel that I belonged either to or with them. Their actions and manner of doing things grated on my nerves till I felt suffocated; and it seemed that I was observing them impartially from a great distance, not as an intimate member of the group in any sense. With the exception of my mother, whom I never ceased trying to win over, my feeling for the others was entirely detached and impersonal. It even seemed to me in those early years that viewing them as acquaintances, they were not the kind of people I liked or enjoyed being with.

Since then I have often wondered how many others have led a solitary existence in the midst of their family group—it is a tragic experience. Later on bits of knowledge from the theosophical teachings gave me fresh courage, but how much suffering and vain questioning I would have been saved if I had known these things earlier!

I was perhaps twelve years old when I arrived at the foregoing conclusion regarding my people, and it was at this time too that my unhappiness and frantic desire to be loved and wanted and *understood* crystallized into a definite aim which crowded all else aside. Out of my loneliness I created the mental picture of a wee daughter who was to blot out the heartache and bitterness of my own youth through the love we would have for each other. From somewhere came a very calm assurance and belief that this child to come would have great brown eyes and dark curling hair. It was the planning of all I would be and do for this little soul that brought me some measure of happiness during the years I was at home—the only light in all that drabness. From the age of twelve I carried this image in my heart until the child was as real as those around me. I felt conscious of this new personality always.

After a four-year engagement I married a young man whose character and integrity were above reproach—fine in every way. And though his income was very small we decided that we would marry without a nest egg, or reserve fund—always a dangerous thing to do. It did seem that we were under a dark star from our very wedding day. My husband lost his position most unexpectedly and through no fault of his own, and thinking to find more prosperous conditions we went to a small coast town where we were absolutely unacquainted; this in the middle of a hard winter that had tied business up throughout the country.

Our money was soon exhausted, and though we both tried desperately to find

work, our efforts were unavailing. There was little work to be had of any kind or description, but I finally secured a place as general houseworker in a doctor's home. A dismal honeymoon to say the least. And the fact that I lack two inches of being five feet tall and am slight of build emphasizes the statement that I could scarcely breathe for weariness at the end of the day's work!

And then came the thunderbolt! It seemed my dreams of motherhood were to be fulfilled, but instead of the joyous elation I had always anticipated with this precious experience, we both felt it to be the greatest misfortune which could possibly have happened at this time. Our situation was indeed desperate—alone in a strange city, without funds, work, or even the prospect of work in the near future, and too proud to appeal to our people for aid even if they had been able to help, which they emphatically were not! Almost at once I became so ill I felt I would have to give up my work, though the little I was making was our last wall between us and absolute charity. The agony of preparing food for others when I was unable to retain a mouthful of my own—the hideous nausea that gripped me day and night—the hard physical tasks when I had no strength left to face them! Well, there can scarcely be anything so difficult for me to face again.

Fortunately there were now two powerful influences in my life: the doctor's wife who employed me, a charmingly gracious and gifted woman, and her friend. This friend was a deep and earnest student of theosophy, and blessed with marvelous understanding and penetration. It was wonderful to have known her, and I owe these two a greater debt than I can ever repay, I fear.

The spiritual struggle I was undergoing at this time was terrific, and this, combined with the physical discomfort and nausea, made life a nightmare to me. Day by day I hung on by sheer will power, though my very wits were dulled

by my illness. Did I dare permit this soul to come on, having no place, figuratively speaking, to lay my head nor money and shelter for it when it should be born? I was worried too about my husband. It seemed that our series of misfortunes had simply broken his spirit and initiative, and I feared it was up to me alone to carry the burden. So again and then again I asked myself, Was I strong enough to bear this double load?

I had always believed it to be the most brutal and inhuman step a woman could take to destroy her unborn child, though to save my life I could not say whether it was any worse than to bring it here to suffer innocently for our shortcomings. I did so want to do the right thing in this tremendous crisis. Arguing with myself I could establish as many reasons for having this child as for refusing to do so. At this point my employer's friend became acquainted with the facts of the case, and hurried to me at once just when I had decided I could not go ahead and face my problem.

"My dear," she cried, "you must not do this thing, for when I explain its real significance you will realize the seriousness of the step you contemplate. Do not take it lightly!"

She then proceeded to explain in detail just what my action would mean to the soul who had prepared itself for birth, and to this end had selected me as its mother. She stressed the point that I was able to serve that incoming soul above all others, that my own unhappiness had merely fitted me for this special task, and that my negative decision at this time would be most disastrous to its development. This of course is merely the gist of what she explained to me, but it all seemed so clear and obvious after our talk.

I had noticed that when I had tried to decide this for myself before, I was conscious of an inner conflict that fairly shook the foundations of my soul. Every fiber in me wanted that first bit of life, called to it, trying to claim the little soul that was to come, until the flood of

my desire swept over and submerged all other thoughts.

From the moment Mrs.— had shown me the real meaning of motherhood I understood that my share in the Plan of Things was to bring this eager waiting soul into the world; and miraculously a courage and fortitude I had never known before grew upon me. Naturally timid and retiring, I seemed somehow to develop many of those dominant traits I had so admired in others. This in itself was a source of great and endless satisfaction to me. I immediately decided that I would teach my child above all things to be self-reliant, and these kind friends assured me that teaching and environment could supply any inherited deficiency or weakness.

My decision was no sooner made than gifts began to roll in from anywhere and everywhere, in such quantities that soon I had more than enough for two babies. We lacked for nothing, and it was most wonderful the way our needs were taken care of. As the long months wore away I studied as much as possible, and never tired of considering the miracle being performed within my body. Here indeed was the child I had cherished for so long in my heart, and on two distinct occasions I know our minds contacted. I feel positive that I received direct impressions from the mind of this unborn child, and that it in return received *mine*. It was a precious and wonderful experience, as real and satisfying as any audible conversation could possibly have been. From this time on a new bond seemed established between us, a richer understanding that brought again and again to me the personality of some dear and well loved companion, merged with a tantalizing sense of familiarity, of other experiences shared together, which increased a hundredfold as time went on.

My impatience to behold my little one grew with the days, and as the child seemed most active I had no fears whatsoever about the birth. Imagine then my surprise when I overheard a con-

versation between the nurse and doctor to the effect that owing to my small physique they doubted whether my baby could be born alive. Strangely, I wasn't at all moved—I *knew* my child would live and that I would too in spite of their fears for my life. There was that inner assurance that all would be well, and I had my answer in that.

Those who were with me in this crisis say it was a most unusual case, and that I defied all the laws of physiology by remaining alive. And that my tiny child emerged from the gruelling conflict with but one small cut on her forehead, marvelously strong and perfect in every way, was in itself a miracle. The entire hospital buzzed with interest over us.

And now what shall I say of the exquisite little creature—the wee daughter who was my dream child in miniature, even to the dark eyes and hair I had pictured for so many years? So dainty and feminine even in her newness, delicate tapering fingers, and oh, the wonderful lashes veiling the violet eyes! They brought her to me for my “first look,” and we moved through what seemed even then to me, in my drugged condition, as being the last rehearsal of a scene which had often passed through my mind. This was the most wonderful part of the adventure to me. Unusual in a new-born babe, she held her small head proudly, if a bit wobbly, while her eyes traveled to mine unwaveringly, and came to rest. Seconds slipped by while this strange scrutiny went on, each searching the soul of the other, while I made one last desperate struggle to establish once and for all our odd relationship, which was most emphatically *more* than that of mother and child alone. *We expected each other*—it was not strange to me!

A most pathetic thing occurred now: without removing her gaze from mine the dark eyes filled with tears that welled up over the lashes and tumbled down her cheeks, while the rosebud mouth quivered piteously, but no sound was uttered. I shall always believe it was her expres-

sion of sympathy, since my physical condition was most serious as a result of the birth. However I could not bear the sight of those pitiful, grotesquely huge tears from one so wee, and I reached up and patted her cheek and whispered to her. The tears stopped the silent rolling and again we stared long and earnestly at each other in the vain effort to get our proper bearings. There was just a shadow of memory separating us.

Oh, the people who say a new-born child has no sight! In the group around my bed she appeared to have no interest. Held in the nurse's arms she kept tilting her small head until we looked into each other's eyes. As I looked I felt curiously humbled and awed, for there was an age-old wisdom yet a tenderness in her eyes. Perhaps “understanding” is a better word; but however poor my description, what I saw was meant as a message, and as such I received it. Suddenly wearied, this amazing child lay peacefully back and seemed to sleep at once—and the spell was broken.

This is an experience which I do not understand, but it is all the more precious for that. Some day that “shadow of memory” will be pierced, and the meaning of that message made plain.

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## A Tree in Winter

BY BARBARA A. MCCLUNG

The soul of the tree stands out unveiled  
When its body of leaves has blown away.  
Sharp and clear on the winter sky  
Its abiding form is etched today.

Next year it will draw to itself again  
Substance of leaves and dress of bloom,  
Charm of color and swelling curves,  
Murmur of music and rich perfume.

Dear tree, my soul is a pattern too—  
A form divine in God's own sky.  
My countless bodies may come and go,  
But their deathless archetype am I!



# Dante and Beatrice

BY FRANCES RAY

**W**HO WAS Beatrice—the woman who inspired the great love in Dante and which he immortalizes in his poems?

She is the most enigmatical creature in all literature among the many women made immortal by the poets who loved them. She has been the inspiration of artists who have caught the mystery of this great love—among whom was Dante Gabriel Rossetti who painted the two pictures, "Dante's Dream" and "Beata Beatrice."

Dante found *the Divine meaning* embodied in the woman or feminine expression of Divinity. Spirit is bi-sexual, and expresses the polarity of both masculine and feminine qualities. So Beatrice will always remain the perplexity of scholars and commentators who have not found the *mystic key* that reveals the eternal riddle of the ages, "Man, know thyself."

There is little known about Dante's life aside from what he tells us in his writings, which are his biography. There is nothing definite left to identify Beatrice with the girl whom he describes in his early poems, "Vita Nuova" or New Life Sonnets, written in his early manhood. In these poems he states how he met her when he was nine and she was eight years of age, at a May Day festival. He speaks of this meeting in these words: "At that instant the spirit of life which hath its dwelling place in the most secret chamber of the heart began to tremble so violently that he became aware of a power in life which came to take possession of his soul."

It may have been the beautiful maiden of Florence by the name of Beatrice whom he loved and lost whose death symbolizes the desolation in his life which

he describes, and that out of this earthly love dawned the celestial which he also called "Beatrice."

Dante's "Divine Comedy" is a formula of the Christian Mystic Initiation. He calls Beatrice the number *Nine*, and he tells us not to interpret his words too literally. He especially calls attention to the symbolic meaning, and states that his works have a *fourfold* meaning. So for this reason Beatrice's identity will always be an enigma.

Through great sorrow and persecution Dante began to seek that love which dwelleth in heaven. Beatrice revealed that love to him, and at last it transcended the human and became divine. Beatrice the celestial became the Shekinah of his days and nights—the mirror through which he found God. He tells us in his mystic journey through the higher worlds how he "kept his eyes fixed upon her face as they mounted upward," and how beautiful and more radiant she grew as they ascended. He describes the ascent to the Throne of God where he "beheld the colorless pure essence" of Deity itself, which he states cannot be described in words for it is an experience which can only be recorded on the tablets of the soul.

He tells us that "heaven and all nature hang upon that central point in the highest heaven, and around it are assembled the court of heaven *in the form of a Rose*, whose petals are the seats of the celestial hosts." Dante beheld the visible presence of God in that point, but no human being can sustain such ecstasy, for it is said that "he who looks upon the face of God, dies." So with the vision of the ineffable mystery of Love his mystic journey closed.

His longing to bequeath to future ages just a single spark of what he saw

but could not bring back is recorded in his "Paradiso." The last gigantic scenes of this were scarcely finished when the spirit called Dante left his body at the age of fifty-six.

Thus did he immortalize Love in Beatrice, and his life may be summed up in the following words: It was Love that

challenged him to enter the flame in which the gross dregs of passion were purged away that "Love's fire" might burn with clear purity once more; and it was last into the flaming heart of Divine Love that he looked and learned that Love was the moving power and also final state of rest of the universe.

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## Business Preaches God

BY E. W. OGDEN

Several years ago at a national advertising convention held in Chicago one of the principal subjects for discussion was "Service." One of the leading speakers stated that the production and selling of merchandise were fast becoming standardized, with prices stable and more or less fixed, but that service was the means upon which business relied to hold the old and secure new customers. The old saying of "Let the buyer beware" was discarded, and "The customer is always right" was substituted.

One might say that any company which builds its business on the saying, "The customer is always right," will be imposed upon and eventually fail. Is this so? The first time a complaint is made it might not be justifiable, but a good business man would probably make the correction whether right or wrong. If the customer's claim was unfair, the business man would see that such an opportunity from the same person did not occur again, and so eventually would build up a trade among honest, fair-dealing customers, between whom and himself there would be mutual confidence. There is an old Scotch proverb which reads: "He who fools me once, shame on him; but if he fools me twice, shame on me."

Service is fast becoming the keynote to successful business just as "loving, unselfish service is the shortest, safest, and

most joyful road to God," which is the keynote of all true religion.

In the spring of 1917 a war meeting was called at Washington, D. C., at which Judge Alton B. Parker, who ran on the Democratic ticket for President in 1904, presided. Most of the talks were along the line of service. As one speaker put it, the greatest men and women of the future will not be those who accumulate the most money, or are leaders of society, or political leaders, or the greatest students, but the truly great will be those who have rendered the best service to their fellow man. On going down in the elevator after the meeting a gentleman who seemed to know Mr. Parker very well said: "Alton, that was the greatest meeting you ever presided over, not on account of the number of people present, but for the high standing and intelligence of the people who were present and the high ideals they presented and stand for."

May the day soon come when service takes its place among all business men as true religion is taking its proper place in the life of today.

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"Another man's life may be the noblest inspiration or the heaviest burden according as we take its spirit into our spirit or only bind its methods like a fagot of dry sticks upon our backs."

—*Phillips Brooks.*

# The Knowledge of God

BY AMBER MARIE TUTTLE

(Concluded)

THESE ARE two passages in the "Outer Court" to which I would like to call your special attention. Here is the first: "*When once a soul has passed through the gateway of the Temple, she goeth out no more.*" The other passage is, "*If a man would find his soul, the first thing to do is to cease from evil ways.*"

Now, these two passages are complementary, as you will see presently. First, what does it mean where it says that when one enters the Temple he goeth out no more? Well, it is this: When we actually enter the Path there can be no turning back. The higher forces which we contact on entering the Path cannot be played with any more than you can play with fire. Therefore the disciple used to be exhorted in olden times before taking his vow, and terrible ordeals were imposed upon him prior to his Initiation. Now, turn to the other passage, "to cease from evil ways." Well, what is evil? And what are evil ways? There are many things which the man in the street would consider quite harmless, and yet to the disciple they are harmful. It is this difference that must be borne in mind. For the disciple to cease from evil ways means to refrain from every act (and thought is an act, let us well remember) which has not the absolute approval of the Higher Self. If the desire nature and the mind have been so trained as to respond to every command of the Lord within, and if *Love has become the supreme Sovereign ruling in the heart of the disciple*, then may he pledge himself to follow the Path without fear of falling back, for then only can he be sure to have ceased from evil ways.

There is a stage in the disciple's life

which merits our special attention. It is the period of the great *trial* of his *faith*. At this stage the law of affinity makes itself felt. This well-known law governs not only the mineral world but holds good in the spiritual life of man. The affinities that bind atom to atom in the mineral world govern also the association of thoughts and ideas. If we try to cast aside the habits of a lifetime, as we generally do on entering the Path, then this law of affinity, which lies latent in our subconscious nature, suddenly rises against us and binds us to those tendencies which have grown up within us throughout the innumerable lives of the past. The disciple's task, having to face this opposition, is to fortify himself in his own inner stronghold, and to exercise all the divine patience of which he may be capable in liberating himself by short degrees from the chains which he himself has forged. The quality most needful in this struggle is patience.

There may be failure to attain the ideal; usually there will be many failures, for even in the higher altitudes of spiritual endeavor there cannot be uninterrupted progress. You remember it is said, "Even Great Ones have fallen from the threshold." So there is great need for *endurance* and *persistence*, and after every slip and fall the disciple must rise and take heart and, as the Teacher tells us, "return to the charge again and again." Before the soul can stand in the great Teacher's presence this battle must have been fought and won. We are of no use to the Great Ones until this has been done.

To wash the soul's feet in the blood of the heart means to tear out the old remembrances root and branch; not only to be able to control desire but to trans-

mute it; not only to look longingly to the great ideal before us, but to be earnestly engaged in its realization. The mystery of the threshold is to be ready; to have our loins girded and our lamps burning awaiting the pleasure of the King and His command. The soul which has fitted itself in good time, will find that *love's* labor has not *been lost* and that a glorious fruition awaits it on the very threshold of the Temple. But even while preparing for it in this life, the truly enlightened aspirant finds that it is indeed worth while to obey the vision he has seen, and the calmness and serenity which surround him after every conquest are the heralds of the great peace which shall enter his heart when the sublime end has been achieved and the day is at an end. Then the laborer shall find rest and while resting prepare the ground for his future career in cycles yet to come and in worlds yet to be.

We come now to a very important point, one which cannot be too greatly emphasized, and that is the best ways and means to be adopted by the disciple to minimize the danger of falling back after the Path has once been entered. There are many books instructing us in this and each of them is good in its own way. The "Cosmo-Conception" teaches us that in most cases the career of incarnate man upon earth is first the gaining of new experience and then expiation. Now as to expiation, the lives of many millions of human beings are really nothing more than a long chain of expiation. Think of those masses of toiling, sorrowing, starving people who have never had a chance in their lifetime. What are they here for? But even in the case of those whose lives are along more pleasant lines, misery is not absent. There are plenty of heartbreaks and sorrows, the causes of which are not always evident to the sufferers. These causes lie generally far back in their former lives upon earth, this present incarnation having for its object the expiation of ancient wrongs. In the case of disciples, this truth of expiation

should never be lost sight of, for it supplies a much-needed explanation of many otherwise puzzling experiences that advanced students are called upon to endure.

Then there is the other object of incarnation, namely the gaining of new experience. This too applies to the disciple, for however detached from earthly things he may already be, he still may stand in need of some knowledge which can only be gained by his association with the children of men and by the observation of, and participation in, these manifold struggles and labors incidental to earth life. It is right here that he learns to be in the world but not of it. Now before the soul can stand in the presence of the Elder Brothers, this ordeal of expiation or atonement must have been gone through. The blood of the heart in which the soul's feet are to be washed is just this faithful process of atoning for all the wrongs of days gone by. This may be partly accomplished by Retrospection. Thus the soul pays back the uttermost farthing as all souls must do, and learns to identify itself with all that breathes and lives. No matter how humble and lowly human creatures may be, no matter how sinful and weak, the disciple who has learned his lessons aright knows all these creatures to be parts of the great divine God to whom they are just as dear as he himself. Thus the "Cosmo-Conception" tells us that by learning this last lesson of unity with high and low, the aspirant becomes a cooperator with those high Intelligences whom we call Teachers, and under their guidance and with their help he continues his career, ever upward and ever onward, until he enters the presence of the Ancient of Ancients, the merciful Teacher of gods, angels, and men.

There is a beautiful passage in the "Cosmo-Conception," which explains the process of regeneration in nature. I cannot quote it exactly, but it is to the effect that whenever any substance in Nature is to be renewed and regenerated, the negative or chemical force of light

assumes the control and increases the force of repulsion within the atom so that it subdues its opponent—attraction—and the atom is repelled and separated from its neighbor atoms. When the positive force of light again asserts its power and increases the attraction, the atom acquires new affinities and a new substance is formed. This happens to the physical plane atoms and to spiritual ones as well. The thoughtful student will grasp the analogy between the two realms of nature and understand many things suggested so forcibly by this illustration.

Is it not the same with the individual soul when the time arrives for it to renew its substance and be regenerated? Is not the passionate, impulsive desire nature, wishing to do the things that grieve the spirit, the very principle of repulsion broken loose and overbalancing the attractive power of the spiritual atom?

What a lesson for us to be kind and patient and forgiving to those in whom sin and sense are still ruling! How it teaches us to see in those who have fallen only our younger brothers and sisters in whom a natural process is going on! Yes, sometimes they may be our elders upon whom nature is just putting the finishing touch. As soon as the centripetal power of attraction again asserts itself in them, they may become the helpers of their kind, leaders and benefactors of the race, using their experiences for the good of their unfortunate brothers and sisters. The Light Eternal comes from the bosom of God and shines in the eyes of every good man. It illumines the face and lends a gentle touch to its expression and features. It is wholly absent in the countenance of the ungodly and no effort of theirs will imitate it. It is a gift from the good God to the children of light, and He bestows it upon them as a mark of His special affection. Blessed be the man in whom this light has been lit, for he will never lack anything needful, and even the wrath of his enemies will work good

for him. It is the light which the prophets spoke of, and the patriarchs desired so very much. It is the priceless pearl which it is well worth while to search after. Seek it, O Man! but not outside of yourself.

## The Basis of Christmas

By C. S. D.

At the time of the autumnal equinox begins the great downpouring of the Christ force upon the earth. It is this downpouring which has inspired some of our word-painters with their beautiful descriptions of the solemn glory of the autumn; for many poets who are not conscious clairvoyants are mystics and sensitives and so touch these great truths without realizing the deeper spiritual meanings. This Christ force reaches the center of the earth at Christmas, or the time of the winter solstice, where it permeates through to the very heart of Nature, flooding the planet and its humanity with a new wave of life, light, and love. This force is gradually withdrawn, until at Easter or the time of the spring equinox the Savior (of the world) rises from the tomb (of the earth) and ascends unto the right hand of the Father at the summer solstice.

Thus we can readily understand that during the time that the Christ force is interpenetrating the earth the spiritual vibrations are strongest and it is then much easier for humanity to contact spiritual things.

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\* *A little boy of heavenly birth,* \*

\* *But far from home today,* \*

\* *Comes down to find His ball, the* \*

\* *earth,* \*

\* *That sin has cast away.* \*

\* *Oh, comrades, let us one and all* \*

\* *Join in to get Him back His ball!* \*

\* *—John B. Tabb.* \*

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## MAX HEINDEL PAGE

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### Sun Spots as a Cause of War

BY MAX HEINDEL

**T**HE SUBJECT of planetary influence is so vast that it is certainly beyond the comprehension of one human brain. Therefore we have never attempted the study of mundane astrology, which deals with the planetary influences on nations, but have confined our observation entirely to the effect of the planets upon man as an individual. Nevertheless, one cannot at times help coming in contact with the cosmic aspect of planetary influences, and certain facts have thereby become definitely established in our mind. Among others, the truth of the assertion made by ancient astrologers that celestial disturbances produce terrestrial catastrophes.

The macrocosm, consisting of the sun, planets and their satellites within our solar system are so indissolubly bound to one another and to the beings who inhabit them, that as an aching toe or tooth is felt by our whole body and unsettles our system to a degree commensurate with the severity of the affliction, so planetary disturbances in one heavenly body are felt by all the other members of the solar system. It needs no argument either that disturbances in the sun would make themselves more acutely felt than conditions on any of the other planets, because the sun is so much larger in bulk than the marching orbs which circle around him.

Science has established the fact that there are periodic disturbances of the sun which they call sun spots. Those

were first discovered by Galileo and Scheiner, but then people would not believe that the sun could have defects on its surface; they thought it was too pure altogether for that. However, it was soon proved that they did exist and it was also found that they were subject to changes, that they varied greatly in size and changed from place to place. Some times a spot has been observed so large that it may be seen by the unaided eye. It was also observed that at certain times there were few sun spots and at other times there were many, covering vast areas, and finally it was found that the cycle of sun spots is eleven years.

But it is one thing to observe a phenomenon and another to determine the effect thereof. More than a century ago Sir William Herschel went so far as to declare that the sun-spot activity determined the price of wheat, so that during the years when there were few sun spots and the sun emitted its full amount of heat there would be large crops, and consequently low wheat prices. But at times when the solar disturbances were at their height, prices of the staples of life would soar. Nor is this assertion altogether without foundation in fact, particularly in view of the high prices prevailing at the present time, which is a period of abnormal sun-spot activity. And as the sun spots do not appear and disappear suddenly, but have a gradual rise and decline, we may look for several cold winters and

summers with a consequent low productivity and high prices.

But is this the only result of the solar disturbances which we see in the failure of crops and the rise of prices? Are there no other effects traceable to these solar disturbances? We think there are; in fact we know that the planetary influences have an effect upon humanity. Sun-spot activity recurring in cycles of eleven years is really the inbreathing and outbreathing of this vast composite cosmic body. It is comparable to the systole and diastole of the cosmic heart, sending at one time the full force of the solar vitality to the furthestmost confines of our system, and at another drawing it in contaminated with the poison of passion generated by billions of beings in the struggle of existence in all the different worlds.

Thus this force is, by analogy, similar to the arterial blood that issues pure and clean from our heart and is sent to every part of our body, but returns through the veins laden with the poisonous carbon dioxide, generated by the process of decay going on in every part of our body. What wonder, therefore, that the periods of low sun-spot activity, when the maximum force is sent out and flows over the solar system like wind that has been wafted across fields of clover or new-mown hay laden with a perfume that is grateful to our senses, instill a feeling of joy and well being? On the other hand, what wonder if at the time when sun spots are largest and most numerous, the solar force, returning from its visit to the various planets and carrying with it a sense of the sorrow and suffering of the various beings there located who are struggling through the process of evolution—what wonder if this solar stream coupled with the failure of crops, of extreme cold, and other added discomforts, generates in humanity a sense of added ill feeling? And not knowing the cause of the new discomforts, what wonder that one blames the other and distrust and dislike for our neighbors are generated? Further-

more, with the recurrence of this at certain periods a number of times, what wonder if this feeling of dislike acts as a saturated solution of salt, *crystallizing when the last grain is added*? So the universal distrust and dislike generated by the returning solar forces at the time of highest sun-spot activity may at a period when humanity becomes saturated with ill feeling result in an outbreak, as was the case in the great world war.

If any one doubts general planetary effects, it is quite easy to make an experiment to prove that they exist. All that is necessary is to take an ephemeris and ascertain on what days of the month the moon is in conjunction with Mars, the war god, and then watch people on that day. It will then be found that they are more short-tempered, more ready to take offense, and easier hurt in their feelings than at any other time. On the other hand, if we select a day when the moon is in conjunction with Jupiter, the planet of benevolence, or with Venus, the planet of love, we shall find that people generally are in a different mood, much more easy to get along with and much more disposed to be jovial and kind. And if such effects are observable in the individual and his actions, why not in the masses and their actions?

All this is of course what was to be expected, and harmonizes perfectly with the esoteric teaching that the Planetary Spirits, which are the rulers and guides of evolution, provoke war and similar (from our viewpoint) seeming calamities when it is necessary for the evolution of their charges. And so in all our sorrow and suffering we have at least the knowledge that this is for our good and that ultimately blessings will accrue from the present sufferings. We are hoping that the veil which divides us from the realm of the living dead may be rent so far as a very large number of people are concerned, so that the testimony of the few of us who see at the

(Continued on page 655)

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## Worth-While News

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### Edison's Last Research

"West Orange, N. J., Oct. 19 (AP).—Dr. Hubert S. Howe in a copyrighted story written for the Associated Press, today revealed statements made by Thomas Edison during his last illness:

"When asked if he believed in immortality, he answered briefly, 'No one knows.'

"A few days before he passed away he was sitting in his chair enjoying a pleasant dream; suddenly opening his eyes and gazing upwards into space, his face illuminated with a smile, he said, 'It is very beautiful over there.'"

Thomas Edison conferred many and great material benefits on his fellow men during his earth life just closed. When passing over in death he made a last, great discovery, which he shared with the world, as he had the results of his earlier researches.

"It is very beautiful over there" we take to mean that as the time approached for the spirit to leave the body Mr. Edison became aware of the reality of the Great Beyond, something which he had not acknowledged during the busy days of research and invention when he was engaged in bringing ideas down from the Thought World and working them out on the concrete, physical plane, as practical improvements for the use of humanity. If statistics were available to show the number of people who become conscious of the superphysical realms as the hour approaches to enter them and who voice this consciousness, there would be a mass of evidence that ought to convince the most obdurate materialist of the immortality of the spirit and the continuity of existence. Mostly these testimonies are not made public, but are treasured in the memories of the close friends and relatives. In Edison's case it is different. He

lived in the public eye, and his last days and hours on earth were followed closely by millions. By his industry and his genius he made light in abundance available for humanity. Yet physical light, even at its brightest, is dull compared with the brilliancy and splendor of the spiritual realms. Edison sensed this as the light of earth faded and the spiritual glory began to shine before his eyes. Perhaps these few words of his, "It is very beautiful over there," will bring to thousands a greater light than any that shines as a result of his invention of the incandescent electric lamp.

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### Speaking Well of the Dead

Avranches, Normandy, Sept. 10.—A pastoral letter issued by the bishop of this town forbids all eulogies of deceased people at funerals. Good people do not need to be eulogized, he writes, while the bad ones do not deserve praise. The bishop therefore prohibits them all.—*Los Angeles Evening Herald.*

The old idea of speaking only well of the dead is based on something more than mere superstition. A person who has died is very much more sensitive to thought and emotion than he was before death. This is for the reason that the physical body, which acted as an insulator or shock-absorber, has been removed, and therefore the person vibrates to emotion very much more intensely than he did before. Therefore inharmoniousness of any kind is felt much more intensely. When we speak ill of a living person, it produces hurt feelings, but when we speak ill of a dead person, the hurt is likely to be very much greater. Therefore we should be careful to say nothing but good of those who have died. Similarly, those who have passed out are



much more susceptible to praise and good thoughts than they were before, and therefore they can be helped in this manner. This is the basis of the Catholic Mass for the dead. It performs a distinct service to those who have passed over, and at the very least gives them a little surcease from the pains of purgatory.

The Bishop of Avranches says that those who have lived well do not need the praise of those who remain behind, but this is not true unless they have passed out of the purgatorial region, existence there being usually about one-third as long as the earth life. He also says that those who have not lived well do not deserve the praise of those left behind. Possibly not, but they are certainly much in need of it, and therefore it is only humanitarian to do anything we can to help them through the purgatorial existence, which at the best is a very trying ordeal.

## Is Occultism Safe?

New York, Oct. 15. (INS).—People who dabble with spiritualism, flirt with supernaturalism or peer into the universe for occult explanations of things are not quite "right" emotionally and mentally, according to Dr. William J. Mayo.

The surgeon is here for the clinical congress of the American College of Surgeons.

"Orthodoxy has its value," he asserts. "Unless a person is deeply interested in a search for truth in a special field, it is better for him to keep an open mind and, with a decent respect for the opinions of mankind, travel with the majority, that his energy may be conserved to develop the work in which he has been trained.

"If he wishes to devote his life to a study of so-called psychic phenomena, it is one thing, but as a side line, investigation of the occult carries distinct danger to integrity of thought.

"It loosens the mind from the moorings of fact, gives predominance to the lesser senses, and creates emotional disturbances which resemble the instinctive fear reactions of primitive man and the lesser animals."

—*San Francisco Call-Bulletin*.

Dr. Mayo, of Rochester, Minn., expresses the opinion that study of or interest in anything beyond the confines

of this 3-dimensional world unbalances the mind. There are other opinions on this subject, and other points of view. The viewpoint of the occultist, briefly stated, is this: There was a time during the development of man when it was a distinct virtue to focus the attention on the material world to the exclusion of the spiritual. This was during what is known as Involution, or the descent of the spirit into matter. By gradual stages man attained to the full waking consciousness of material things that he possesses today. Having attained this consciousness and built for himself a mind and a brain through which to contact the physical world, progress demands a further step, and a new work, namely, the gathering of the experiences which come as the result of life in the body and transmuting it into soul power, and the gradual expansion of the consciousness to include other planes of being. This is the work of Evolution. What is a virtue at one stage of development becomes a vice at another. During Involution the emphasis is on attaining consciousness in the material, or form world; during Evolution it is on spiritualizing this consciousness. The present trouble in the world is due to the fact that man has focused his attention too exclusively on the things of sense, and does not want to progress. That indicates a lack of balance, a failure to understand evolutionary values.

Dabbling in spiritualism is not advised, but such occult teaching as the "Rosicrucian Cosmo-Conception" offers does not tend to make its students "not quite right"; rather it should make them better able to cope with life's problems, for they value them at their intrinsic worth, as a priceless means of extracting experience, which transmuted becomes soul power. The Rosicrucian student is urged to "keep his feet on the ground." Surely a comprehensive idea of the scheme of development, past, present, and future, should have the effect of making a man a more valuable worker in the world.



## Indian Guides

*Ques.* Can you tell me why a disembodied Indian is supposed to make a better guide for a medium than a disembodied white person?

*Ans.* The Indian is not supposed to make a better guide than a white person; but Indians do lend themselves oftener to that role than white people do. The reason is that Indians belong to a race less evolved than the white and are therefore more in harmony with earthy vibrations. Those who act as spirit guides for mediums are usually earth-bound spirits. In many cases they have built sin bodies. The sin body is composed of the vital and desire body interlocked. After death the spirit guide uses this vehicle in which to function. This vehicle is evil in nature and naturally gravitates to the earth. The spirit to whom the sin body belongs, being in the region of the earth, desires to contact earth people and can do so in no way except through the agency of some mediumistic individual. Being disembodied such a spirit has some knowledge of the invisible world, particularly the lower part of it, and sometimes gives

*No questions are  
unanswerable.  
Whatever curiosity the  
order of things has  
awakened in our minds,  
the order of things can  
satisfy.*

—Ralph Waldo Emerson.

out information in relation to this region. Generally speaking the Indian belongs to a backward class, and therefore the information obtained from him when acting as a spirit guide can not be relied upon. The majority of the members of the white race being now highly evolved are not earthbound, and consequently they leave the immediate earth region very soon after death and take up their Desire World activities.

The Rosicrucians regard mediumship and the use of spirit "guides" as a negative and dangerous process and one which should be avoided. The medium is liable to obsession here, and after death his finer vehicles may be taken possession of by elementals who will keep it for ages, thus shutting the medium out of rebirth and evolution. It is too dangerous a thing to trifle with.

## THE HIGHER ETHERS

*Ques.* I understand that the vital body is the same shape as the dense body. Is its shape dependent on the two lower ethers, since the two higher ones are present only in the blood stream? If that is true, how do the two higher ethers give a perfectly constructed vehicle in which to function on the inner planes?

*Ans.* The Lords of Destiny fashion the two lower ethers into a matrix or

mold into which the dense body is built. The shape of both the dense and the vital body depends on how this mold is formed. The two higher ethers do mingle with the blood stream, but they are not confined there. They enter the body by way of the air which we draw into our lungs, pass to the heart, where they are extracted from the blood and then flow along the silver cord to the solar plexus where the seed atom of the vital body is located. There this seed atom refracts them into the three primary colors, red, yellow, and blue. The red ray coalesces with the colorless solar ether stream which constantly rushes into the body through the spleen. The yellow and blue rays are refracted into the hollow spinal cord and are the source of light there. As the individual grows spiritually, the cumulative aggregation of these rays overflows and surrounds the head and finally the whole body, forming the "golden wedding garment" or soul body. At the present time, except in a few of the most advanced of our race, the two higher ethers do not form a perfectly constructed vehicle; but they do form a vehicle in which the Ego can function. Even the dense body is not perfectly constructed, yet we have been functioning in it for many millenniums.

#### DECANATES AND THEIR RULERS

*Ques.* I noticed in one of the magazines that you spoke of decanates as being the thirds of a sign, and that in the case of Capricorn rising Saturn was the ruler of the first decanate and Venus the ruler of the second. This is all new to me; will you please explain this phase of the science?

*Ans.* All the signs are divided into decanates, there being three decanates of ten degrees each in each sign. They are reckoned as follows: The first ten degrees of Aries are under the rulership of Aries and Mars. The second ten degrees are under the rulership of Leo and the Sun. The third ten degrees are under the rulership of Sagittarius and

Jupiter. Aries being a fiery sign, its three decanates are ruled by the three fiery signs.

The first ten degrees of Taurus are under the rulership of Taurus and Venus. The second ten degrees are under the rulership of Virgo and Mercury. The third ten degrees are under the rulership of Capricorn and Saturn. Taurus is an earthy sign, and therefore its decanates are ruled by the three earthy signs.

The first ten degrees of Gemini are under Gemini and Mercury. The second ten degrees are under the rulership of Libra and Venus. The third ten degrees are under Aquarius and Uranus and Saturn. Gemini is an airy sign, and therefore its decanates are ruled by the three airy signs.

The case is similar with the other signs. We think from the examples given that you will be able to understand the process and will be able to work them out for yourself.

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#### SIN AGAINST THE HOLY GHOST

*Ques.* What is the sin against the Holy Ghost, and is it true that there is no forgiveness for this sin?

*Ans.* The sin against the Holy Ghost is the use of the creative force merely for the gratification of the senses. This is the sin which is not forgiven but must be expiated by the Ego through living in a body the efficiency of which is impaired. Humanity as a whole is suffering for that sin. The debilitated bodies, the sickness that we see around us, are largely the result of the misuse of the creative force; and until humanity learns to control its passions there will be no perfect health among the human race.

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*NOTE:—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.*

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# Astrology

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## The Soul of Astrology

BY MARY JOSEPHINE MACDONALD

**A**RE YOU ready to give a logical and convincing answer to those who ask it for your belief in astrology? Or are you just taking it up as a surface accomplishment like piano playing or auction bridge for entertainment and diversion? Perhaps you have an idea of hanging out a shingle and scooping in money by the handful! In any case may the spirit of the astrologer's star enlighten our minds and guide us safely through the mystic labyrinth of a science that continually reveals greater depths of the purest wisdom of God.

Every student who has been privileged to become acquainted with this science should be thankful for the blessing it bestows upon the inquiring mind, for it is far-reaching in its possibilities and a source of great consolation in times of discontent and doubt. One look at your own horoscope and you are made aware of the occult facts underlying the cause of moral and social discontent. In that figure of symbolic truth you are shown the way out of your mental dilemma by the light of the stars.

If you are taking up the study of astrology for therapeutical purposes, or if it is out of a desire to help others by a deeper understanding of your own place and environmental influence, then you cannot help but be of assistance to those about you because the knowledge revealed to you in the study of the horoscope will impress you with the respon-

sibility of your calling as a guide and helper.

It is indeed marvelous and sublime to see how the stars point out in their language of Light the unmistakable causes of sin and error! Astrology also shows how all misfortune and success resolve down to the level of life's first great principle, and its results! "As a man sows, so shall he reap."

The Elder Brothers of humanity have known for hundreds of years the secrets of light and relativity! The substance of space, which has aroused the minds of the most advanced scientists, has long been known by the student of the World Mystery. To quote from the *Rosicrucian Cosmo-Conception*: "To the Rosicrucians, as to any occult school, there is no such thing as empty space. To them *Space is spirit* in its attenuated form; while *matter is crystallized space or Spirit.*"

To the student and aspirant to firsthand knowledge the inner understanding and light concerning the continuous conscious existence of the Ego on other planes of being are the manna of God to his soul—and all this is revealed in the science of astrology.

The responsibility devolving upon the student of the science of the stars is tremendous. If he sets himself forth as an astrological doctor to advise and instruct, he must hold himself responsible for the verbal prescriptions he administers to his patients. He will be

compelled some time to answer for the secret motive of wanting to practice the art of astrological delineation to others. The more we meditate upon the infinite justice of the Lord, the more we come to realize the need of the astrologer for a deep altruistic psychology which will inculcate into the minds of those whom he advises the need of an impersonal love for all. With this will come a more intimate understanding of the altruism which is as necessary to progress in spiritual matters as the sunshine and rain are necessary to the growth and development of vegetation.

In the realm of physics, mathematics takes a leading place, and a well-developed sense of balance is absolutely necessary for the higher computations of physics. "Length, mass, and time are the factors used in Physics; and under Physics comes the group of physical sciences such as: Astronomy, the physics of the heavens; Chemistry, the physics of the atom; Geology, the physics of the earth's crust; Biology, the physics of matter imbued with life; Physics proper (mechanics, heat, electricity, sound and light)." Similarly the science of astrology is the physics of the soul, and its truth has been ascertained by sheer mathematics of the highest kind.

The map of a human soul is marked out with the symbols of his evolutionary progress physical and spiritual, and it is written in the unmistakable spelling of a celestial language which is understood in all its purity by the Adept only. If astrology teaches one thing more than another, it points out to the pupil of this Divine Science the cause and cure of suffering and sin, also that the misery of limitations is often caused by the misuse of knowledge and talents. These things are shown in the horoscope of an individual. All these things are significant test lessons to be worked out in human and environmental contacts. Blessed are the overcomers. Nevertheless there will always be left something to overcome until we have finished the pil-

grimage through the "sixteen paths of destruction."

Unless the student can view his own horoscope with clear, undimmed eyes unclouded by partiality to self and with an open mind, he should not dare to advise another or pass verdict upon the horoscope of another soul; and he will be powerless to inspire and influence others to climb to the heights of truth if his motives are tainted with selfishness or commercialism.

It is impossible to find any horoscope that is without squares or afflictions of some kind. No one individual has a monopoly on the trines, therefore hold your tongue until you are able to dispense advice with charity. Perhaps if you were to view the birth map of Jesus you would find a heavily "afflicted" scroll, but he was the supreme overcomer and the Savior of mankind even though he was maltreated and killed by the mob.

Look at Saturn through a large telescope and you will be fascinated by its appearance. Its dislike rings seem to form a fiery guard around the central sphere as it whirls through space. "Saturn, the paradox of the heavens." "Saturn, the time marker." "Saturn, the Reaper." Some one says: "Well, what has Saturn to do with my existence? Do you mean to tell me that a huge planet away out there in space can influence my life or health in any way?" Yes; why not? Saturn out there in the cosmic body of God and Saturn here in the small human zodiac are as closely related to each other as is the pneumogastric nerve or the skin or the teeth to the human body, and any disturbance in any part of Saturn's orb in the body of the Grand Man of the Heavens is felt to a degree in his mortal counterpart. If man is a microcosm in a macrocosm, then the above is eternally true—it cannot be otherwise.

In the grand march of the planetary hierarchies through space and infinity we behold the perfection of law and order, and through it all we feel the

power of a glorious destiny awaiting the soul of man and the soul of the planet. We are part and parcel of the Divine Creator.

What are your personal reactions from the study and the research work you may have done in astrology? Have you felt the restricting, suppressing, and self-depreciating effects of Saturn's apparently unfriendly appearance in your chart? Have you witnessed the helpful, pleasant, and generous effects of Jupiter in your life and environment? Or are you repeating and chattering parrotlike the say-so of other minds? You may think you know something about the divine science of astrology, but—listen: first and foremost, what data can you present to show astrology's infallible dictums in your life and environment? It is absolutely necessary that you have something to show to yourself why you believe in astrology. The same holds good in the study and application of occultism and mysticism. Unless you can give a rational astrological explanation of your experiences, you cannot really discuss astrology convincingly with others.

Astrology is the greatest study on earth to the student of human nature and the world in general. It is to the student of philosophy what the Ten Commandments are to zealous Christians, with this exception: whereas astrology gives and allows latitude to the influence of the planets or the expression of Star Wisdom, the Ten Commandments permit no such thing in the matter of allowing for human susceptibility to error. Therefore, although astrology and the Ten Commandments are one in spirit, the former shows to the human soul its problems in unmistakable signs and gives it a clue as to the best direction to follow in the liquidation of its debts incurred through the violation of moral and natural laws in the past and the present; while theology determines with archaic strictness and the silence of the sphinx the cause of a human soul's sorrows and predicaments, and as a re-

sult the average human being is unable to solve the riddle of his weaknesses and various limitations in the world.

In the horoscope we are shown where the restrictions are holding forth. If you are unequivocally honest, which you must be in order to know the true application of Divine Law, you will realize the blessing of having such knowledge as a guide for yourself as well as for others. Such knowledge should be held sacred, and is sacred to the consecrated disciple of the Mysteries. "Knowledge is power," but mere knowledge is cold and unsympathetic. "Knowledge puffeth up, but Love edifieth." We must be inspired by compassion and consideration for all human beings, not a negative emotion of mere emotional pity, but a strong desire to let the light shine into darkened minds, especially of those who are reaching out and groping for the crumbs of truth that may fall from the spiritual feast of the Elect.

Astrology is a symphony of the soul in all the tones and semi-tones of astral and planetary consonances and dissonances. The slightest deviation from the principal motif in the archetypal composition causes discordance and a lack of harmony in the life.

When an individual takes up the study of astrology, he should hang this motto prominently in his home or studio: *Astrology is God's love in action.* For the love of God is the incentive to right

(Continued on page 655)

### 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 the possibilities of every life.

# The Children of Sagittarius, 1931



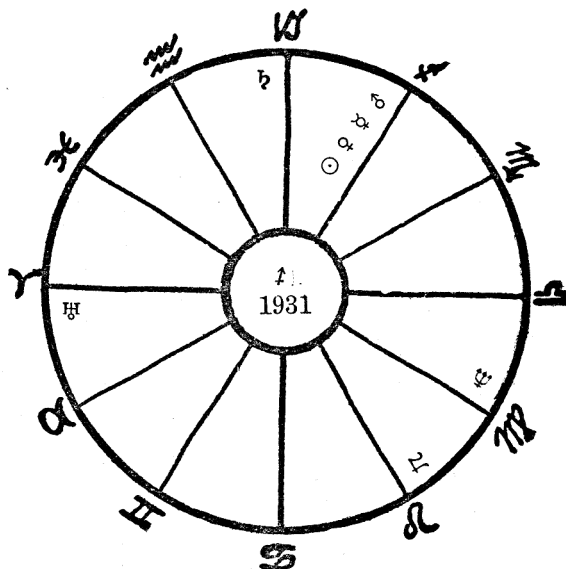
*A Character Delineation of the Children Born between November 23rd and December 22nd, Inclusive.*

Blessed are the mystics born in the blue fire of Sagittarius. One Sagittarian calls this the "Month of Glory," and such it is to all who are sensitive enough to feel the tide of joy which rises over the earth with the Sun's passage through Sagittarius.

Children born under this sign usually have the quality of religious devotion quite well developed, but they are by no means unreasoning. Sagittarius is the sign of the higher mind, and it produces the spiritually minded philosopher, the churchman, the doctors of the church. It is a sign of devotion and of the spiritualized mind, and the color of devotion, like that of Jupiter, ruler of Sagittarius, is blue. A quantity of this color is found in the "Golden Wedding Garments" of saints, in whom the Mystery of Devotion peculiar to Sagittarius has found its full flowering.

The Sagittarian child is loving and impetuous. Even when so-called afflictions in the chart bring a substratum of melancholy, the Sagittarian is predominantly cheerful and optimistic, a lover of people and usually of a sociable disposition. Sagittarians are noted animal-lovers, too, ranking in that respect even above Leo and Taurus.

On the "shadow side" of Sagittarius we find the cheap "sport," the "man about town," whose love of people degenerates into mere gregariousness, and



whose love of animals is shown in a fondness for the race track and hunting fields. But even this type of Sagittarian is jovial and almost always kindly.

For greater facility in reading, we have divided the solar month into two parts: from November 23rd to December 1st, inclusive, during which time four planets are in Sagittarius; and from December 2nd to December 22nd, during which time three planets are in

*(Continued on page 654)*

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

## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. We also give one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

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

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

ROBERT S. G. Jr.

Born June 23rd, 1920, 2:20 P. M.

Lat. 35 N., Long. 112 W.

### *Cusps of the Houses:*

10th house, Cancer 28; Leo intercepted; 11th house, Virgo 1; 12th house, Libra 0; Ascendant, Libra 25-04; 2nd house, Scorpio 24; 3rd house, Sagittarius 26.

### *Positions of the Planets:*

Sun 2-03 Cancer; Venus 29-19 Gemini; Mercury 26-53 Cancer; Moon 9-12 Libra; Saturn 6-41 Virgo; Jupiter 16-35 Leo; Mars 24-24 Libra; Uranus 5-36 Pisces, retrograde; Neptune 9-50 Leo.

Robert has the artistic, intuitive, and airy sign of Libra rising. The planet Mars is on the Ascendant making a trine to Venus, the life ruler, an aspect that denotes marked ability in this boy in connection with the things ruled by this planet of beauty, harmony, color, and rhythm.

The position of Mars and Venus in the airy signs of Libra and Gemini indicates that the channel through which Robert will seek to liberate their force will probably be a mental one as the keyword of airy signs is intellectuality. This fact is further shown by the position of Mercury, the planet ruling the mind, together with the individualizing Sun in the 9th house, the house of the higher mind.

Jupiter, the great planetary benefic, sextile the Moon and posited in the 10th house, that of honors and position, and in the royal sign of Leo indicates that Robert will be capable of holding respon-

sible positions and that in them he would draw to himself the help of those above him who would aid him in the accomplishing of his destiny. This position of Jupiter endows the native with a deep and abiding love both for those about him and for humanity as a whole, and this love force properly directed toward all men can help him to rise to success.

Saturn, the planet which limits and sometimes obstructs, is placed in the sign of Virgo in the house of friends, hopes, wishes, and aspirations, sextile to the Sun and Venus. This indicates friends among older people and friends of the serious responsible type. Saturn in this house, however, may bring occasional delays and disappointments in connection with them. Saturn in Virgo denotes a tendency to colds and obstruction of the intestines, which care and proper elimination will in a large measure prevent.

Uranus, the great awakener and the planet which seems to form to a considerable degree the spiritual basis of life, is found trine the Sun in the mystical sign of Pisces and in the 5th house, that of the stage, children, teaching, and publishing. Therefore we may conclude that Robert will engage in an occupation having to do with one or more of these things, which is further shown by the position of Jupiter, the planet of vision, in Leo.

Other important points to be noted in this horoscope are as follows: Mars on the Ascendant trine the Sun in the 9th house endows the native with great en-



ergy and vitality. The square of Mars to Mercury, however, gives a sharp, critical tongue which the native must learn to curb. The Sun square the Moon indicates a conflict between the individuality and the personality, and the harmonizing of these two is therefore one of the major pieces of work of this incarnation. The sextile of the Moon to Neptune, the mystical planet, brings inspiration to the aid of the native to help him out of difficulties which he may meet, and also gives him a liking for mystical things. This is an unusual horoscope in the fact that the Sun and Moon are so very strongly aspected, the former by the good aspects of Venus, Saturn, Mars, and Uranus, and the latter by those of Jupiter and Neptune. Seldom does a boy have as auspicious a planetary start as is given by this chart. There are several things which will have to be overcome and which will interfere with success if they are not. However, the power to do this is inherent in Robert's nature, and he should make a mark for himself.

#### VICTORIA JEANNE M.

Born March 28, 1931, 3:38 A. M.

Lat. 41 N., Long. 105 W.

#### *Cusps of the Houses:*

10th house, Sagittarius 2; 11th house, Sagittarius 23; 12th house, Capricorn 14; Ascendant, Aquarius 11-45, Pisces intercepted; 2nd house, Aries 0; 3rd house, Taurus 6.

#### *Positions of the Planets:*

Venus 26-04 Aquarius; Uranus 14-51 Aries; Sun 6-48 Aries; Mercury 19-10 Aries; Jupiter 11-10 Cancer; Moon 22-29 Cancer; Mars 29-39 Cancer; Neptune 3-33 Virgo, retrograde; Saturn 22-14 Capricorn.

Victoria has the progressive, alert, humanitarian sign of Aquarius on the Ascendant, with the social and artistic Venus rising in this sign, which will impress the qualities of both the sign and the planet upon the personality, giving a pleasant and sympathetic nature which will be a great asset through life.

The Sun is placed in the aggressive, active sign of Aries, in conjunction with the inventive and original planet Uranus, and trine to Mars, the planet of energy. This will give the native a great deal of energy, which will enable her to carry out the projects which she selects as desirable, and it will also give original and inventive ideas which may be applied to all departments of life. The square of Jupiter to the Sun, however, introduces an excessive vibration of the two planets, which tends to give an undue love of prosperity and luxury, and success at any price as the motto of life. This motto, however, is contrary to correct philosophical principles, and should be transmuted into a more worthy one.

The Moon, representing the personality, is not as well aspected as the Sun, representing the individuality. The Moon has a conjunction of Mars, an opposition of Saturn, and a square of Uranus and Mercury. The Moon represents the emotions and the imagination, and with the adverse aspects of these four planets Victoria will have many inner conflicts and much to overcome before the personality is subdued and brought under the proper control of the individuality, the higher self. The conjunction of Mars with the Moon tends to temper and impetuosity, which is accentuated by the square of Uranus, the latter planet introducing an erratic element. On the other hand, the opposition of Saturn tends to make the native fearful, over-cautious, suspicious, and pessimistic. Saturn, however, will tend to offset some of the impetuosity of Mars and Uranus. Mars in opposition to Saturn represents the conflict of heat and cold in the personality, and will make the temper hard to control at times; but nothing is beyond the scope of the higher self if its guidance is invoked.

Saturn square Mercury gives the power of concentration and analysis but tends to add a selfish tinge to the mind.

The 7th house, that of partnerships, is ruled by the Sun, and the influences imparted by the Sun described in the be-

ginning of this delineation will largely rule the partnerships entered into, including marriage. Neptune, the mystical, inspirational planet, is in the 7th house, but practically unaspected. It will give a mystical atmosphere to the operations of this house but this will not have any very pronounced effect upon them.

This is a horoscope which will give much action in life and much to overcome, but if the proper diligence is shown in mastering and controlling the personality, the inherent strength of the native will be brought to the surface, which will carry her far along the path of accomplishment.

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### VOCATIONAL

#### WILLIAM RICHARD G.

Born August 17, 1909, 7:55 P. M.

Lat. 41 N., Long. 81 W.

#### *Cusps of the Houses:*

10th house, Sagittarius 19; 11th house, Capricorn 10; 12th house, Aquarius 4; Ascendant, Pisces 9-24; 2nd house, Aries 26; 3rd house, Taurus 26.

#### *Positions of the Planets:*

Mars 6-37 Aries; Saturn 23-05 Aries, retrograde; Neptune 18-14 Cancer; Sun 24-25 Leo; Mercury 7-33 Virgo; Moon 17-12 Virgo; Jupiter 18-22 Virgo; Venus 23-59 Virgo; Uranus 17-44 Capricorn, retrograde.

This horoscope has the inspirational, mystical sign of Pisces rising, which is ruled by the broad-minded and successful Jupiter. Pisces natives succeed to a large extent through getting the inspiration to do the right thing at the right time, and through their vision which is conferred by the ruler, Jupiter.

The ruler of this chart is placed in the materialistic sign of Virgo in the 7th house, that of partnerships and the public. The 7th house is also reinforced by the presence of Venus and the Moon, both in conjunction with Jupiter, and all three are strongly reinforced by the trine of Uranus and the sextile of Neptune. The Moon is the planet of imag-

ination, and when well aspected lends creative power to the mind. These various positions and aspects indicate that the native should be able to succeed either through partnerships or in some profession or occupation which would bring him publicity or before the public. The nature of this occupation would be determined to a considerable extent by Virgo, which is the sign of hygiene, health, sickness, dietetics, and sometimes law. Venus, being an artistic planet lends an artistic element to the temperament, which may be utilized in gaining favor with the public.

The 6th house, which rules employers and employees and the relations between them, is occupied by the Sun, which is also the ruler of this house. The Sun is trine to Saturn, which makes for industry, concentration, and the ability to rise by patient work and attention to detail. Therefore William will gain favor with employers, and will make a considerate employer if circumstances give him the opportunity to employ others.

The 10th house, that of the profession and standing in the community, is ruled by Jupiter. Therefore the position and aspects of Jupiter in the seventh house previously touched upon are an additional indication that the profession selected will probably bring the native before the public or gain him some publicity, and that partnerships are likely to play quite an important part in his professional success.

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#### CHILDREN OF SAGITTARIUS, 1931

(Continued from page 651)

Capricorn, and Mars enters that sign December 10th.

Children born from November 23rd to December 2nd will show strongly marked Sagittarian characteristics, with the good elements predominating. Some exceptionally fine characters will be born during this period, people who have the Uranian breadth of vision as well as Sagittarian respect for the law—an ideal combination. Children born between

November 23rd and 30th will be especially affectionate and devout, for during that time Venus and Mercury are trine Jupiter, and Mercury is conjunct Venus and Mars. Mars is trine Jupiter until December 8th. This will give an exceptionally benevolent cast to the mind, breadth of vision, tolerance, and a keen desire to act in a way that will bring happiness and well-being to mankind. This Sagittarian impulse is typical of Christmas. If these children are encouraged in the expression of their love of the mystical and devotional, and are given a reasonable and logical understanding of religious mysteries, parents will have but little difficulty with them; but unless this is done, the conjunction of Mars and Venus from November 23rd to December 1st will cause children born during that time to tend toward sensuality, and a square of Neptune to the Sun from November 23rd to December 8th might lead them into dangerous forms of psychism, such as mediumship, hypnotism, etc., which would undermine the health and play havoc with their religious faith.

Children born from December 2nd to 22nd have a strong Capricornian outlook superimposed upon the basic Sun in Sagittarius. Because of the Capricorn influence these children will show an analytical, logical mind, which, however, will have the Neptunian inspiration. Mercury and Venus are conjunct in Capricorn from December 2nd to 11th, which will add Venusian softness and grace to the hard Capricorn mentality. Venus, though her position in Capricorn subjects the love nature to unpleasant restrictions and misunderstandings, is also trine Neptune, which will give an opportunity for the spiritualizing of the sentiments; also it gives a love for good music.

The trine of Mars to Neptune, December 11th-22nd, will give to children born during that time an interest in things occult, and the trine of the Sun to Jupiter, December 7th-22nd, will give a measure of popularity and success.

Children born between December 9th and 18th, when Venus squares Uranus, and on December 22nd, when Mars squares Uranus, should be taught the lesson of unselfishness and the Uranian superpersonal love, as the afflicted Venus and Mars in Capricorn may otherwise bring much suffering.

### THE SOUL OF ASTROLOGY

*(Continued from page 650)*

action, and the true student of Life never forgets this point. If one does, his sphere of spiritual influence diminishes, and selfishness begins to make its appearance.

Ofttimes in ignorance one may aspire to a sphere of activity beyond his ability on account of his lack of technical or scholastic equipment; but if he will study his own horoscope, he will discover the best way for the expression of the talents he may possess, and thereby increase the gift he has to a wider radius of usefulness and effectiveness. After all, to "brighten the corner where you are" is your job in this world, and just where you may happen to be at this moment is the right place to let your light shine. Your field of action will ever be in accordance with the limitations prescribed by yourself. And do not be deceived by name or fame as being the true measure of your influence for good in this world. What the majority clamor for may not always be in harmony with Truth.

### SUN SPOTS

*(Continued from page 643)*

present time may thus be strengthened by this added testimony, to the end that our word will carry more weight than it does now in the minds of most people, who think that we are either mad or dishonest. In the meantime we wonder if the war being brought about by sun-spot activity must continue for another year or two, until it has fully abated. We pray not.

—Reprinted from "Rays" of May, 1918.

## “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.”*

*(Continued from November)*

*Cosmo-Conception, pages 386-387*

- Q. Upon what does the second coming of Christ depend?
- A. It depends upon when the Church can free itself from the State. The Church, especially in Europe, is bound to the Chariot of State. The ministers are fettered by economic conditions and dare not proclaim the truths that their studies have revealed to them.
- Q. What example is given of the Church being controlled by the State?
- A. In Denmark, the Church is under State control, and all ministers are appointed by the temporal power. The parishioners have nothing whatever to say in the matter. They may attend church or not as they please, but they are compelled to pay the taxes which support the institution.
- Q. What was observed by a visitor at one of the churches in Copenhagen?
- A. In addition to holding office by the bounty of the State, the pastor of the particular church visited was decorated with several Orders conferred by the king, the glittering badges bearing silent but eloquent testimony as to the extent of his subserviency to the State.
- Q. For what did the pastor of this particular church pray?
- A. He prayed for the kings and legislators, that they might rule the country wisely, and then added: “And, Almighty God, protect and strengthen our army and navy.”
- Q. What does such a prayer show?

A. It shows plainly that the God worshiped is the Tribal or National God—the Race-spirit—for the last act of the gentle Christ Jesus was to stay the sword of the friend who would have protected Him therewith.

Q. Christ said that He had not come to bring peace, but a sword. Why did He stay the sword of His friend?

A. Because He saw the oceans of blood that would be spilled by the militant “Christian” nations in their mistaken understanding of His teachings, and because high ideals cannot be immediately realized by humanity.

*(To be continued)*

### STUDENTS OF MUSIC!

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## CHILDREN'S DEPARTMENT



## The Veld Fairies

BY LAURIE SAUNDERS

ONCE UPON a time not so very long ago, far, far out on the veld where the kopjes lie blue against the horizon there was a kraal known as Pumalanga Kraal. A kraal, you know, is a native village. Sometimes it is quite a small affair, just five or six rondavels or huts close together; sometimes it may be quite big and have streets of rondavels, with a big one at the end of the village for the chief and his family. Pumalanga Kraal consisted of twenty rondavels, all beautifully rounded, made of thick mud with a thatched roof. You never find a native hut anything but round. Why this is I don't know, unless the men who first made them took their pattern from the golden sun that shines on Rhodesia all the year round and pours such a glory of light over all the world.

The chief of Pumalanga Kraal was a very wonderful man. His name was Kona, which in Zulu means, "The strong one." He was tall and broad-shouldered and graceful, and no man amongst all his tribe could throw a spear so well, or win so many prizes for wrestling, or be so successful in hunting.

Now Kona had a wife whom he loved very dearly; her name was Hleka, or Laughter, for the very minute she was born she laughed, though you know most babies cry when they are born. I wonder why. Perhaps it is because they do not like being whisked away from

playing with the moonbeams in the sky garden where they had lived.

Well, Hleka was a very good wife to her lord and master. Every day she swept their hut clean, spread fresh grass on the dirt floors, made mealie cakes for their breakfast, and brought cool water from the river. She was the most clever amongst all the women of the kraal and the most beautiful, and everybody loved her. But Hleka had one sorrow—she had no little baby to play with and look after. This made her very sad because she loved children, and also knew it was a great disgrace amongst the tribe for the chief to have no son.

Day after day Hleka woke up early in the morning and crept out of her hut while all the village slept. Day after day she went to the edge of the kraal where a little sparkling stream slipped between two kopjes. Here she used to bathe and then, dressed in a fresh, gay coga, she would kneel down on the river bank and pray to the god of the dawn to send her a son. Day after day Hleka did this until her heart grew faint within her for very longing, and Kona noticed that she laughed no more nor chatted to him while she waited on him.

One morning when the golden sun was flinging its radiance over the veld and the little birds were waking in the trees, Kona awoke to find Hleka's place beside him empty. "Wena hambile, Hleka?" he cried. "Where have you gone?" But there was no answer to his question, only the little birds twittering in the trees and the rustle of the leaves in the dawn. He searched the kraal, searched

the veld, roused the whole village, but no one could find Hleka. They only found her gay little coga on the river bank and the marks her small feet had made going down to the water.

All day long Kona searched and searched for his wife, while the hot sun mounted in the deep blue of the sky and until the shadows grew long over the sweeping veld, and the blaze of sunset painted the west in crimson and green and opal. When the silver moon rode high in the star-strewn sky, Kona sat down by the softly singing river. He did not hear the throaty song of the frogs or the whirr of the crickets; he did not see the dance of the fireflies where the moon threw quaint shadows from the kopjes. All he saw was Hleka, his laughter, his little slim, joyous wife, tantalizing him with her graceful beauty. Then he would stretch out his arms to her only to find her presence was a dream and he was left in solitude in the fragrant night.

Now while Kona sat sadly by the river thinking of his wife, she was far way from him in the land of the fairies. She had gone down to the river to pray as usual. She had prayed passionately, offering all she had to give if only her prayer might be answered. And suddenly from out the blaze of glory which heralded the dawn a voice seemed to float to her: "Hleka, Hleka, are you willing to go through great trials so that you may have a son?" And Hleka answered gladly:

"Oh, gods of the dawn, I am willing. Send me what you think best, but only send me a son. I would go through fire and water for him."

So the gods of the dawn swept down from the deep blue sky, and on their golden wings they lifted Hleka and bore her away to the land of the veld fairies, the land through which all those go who wish to make their souls very clean and beautiful for some special purpose. The veld fairies are not quite like other fairies. They were made specially by the dawn gods to keep the earth sweet

and clean and beautiful. It is they who find the poor drooping flowers after an extra-hot day and catch the dew for them, and gently paint their petals with its cool loveliness. It is these fairies with their magic touch who prepare the weary world for another day.

To these tender little sprites the dawn gods took Hleka and left her on the top of a wooded kopje just where the first rays of the sun were lighting up the dew-drops on the flowers and making them shine and sparkle with the radiance of the dawn.

The veld fairies had so much to teach Hleka that they could not make up their minds where to begin. For a long time they pondered, watching her where she lay on the soft grass, still half dazed by her rush through the air. Finally they decided they would ask her where she would like to begin in learning all the world magic that makes the soul and mind as fresh and clean as the dew drenched grass at dawn. Gently they roused her from her dreamy state, and gave her cool water to drink and fairy mealie cakes to eat, which is the most attractive breakfast you can imagine.

"Now see, Hleka," said the fairy chief, "you have so much to learn and so little time in which to learn it. All your life you just accepted the world as it is, knowing that the sun gives warmth by day and the moon a silver pathway by night, but never opening the little door which leads into the garden of enchantment. You want a son, and the gods have decreed that he shall be the very wonder of the ages, and grow up as beautiful as the tall cypress and as tender as the love of the gods so that he shall help the people of the world to a true appreciation of beauty in life. You must prepare yourself so that he will have all the help he needs in coming to the world. You must learn the song of the sky and the winds and the language of the little creeping creatures of the veld and of the big, proud creatures."

(To be continued)

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# Diet and Health

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## Health Talks

BY GERALD B. BRYAN, D. C.

### ELECTRICAL TREATMENTS

A RECENT article in the Los Angeles Times, under the caption of "Pneumonia Conquered," discusses the value of electrical treatments in the dangerous disease of pneumonia. It tells of the excellent results obtained with this disease at St. Elizabeth's Hospital in Washington, D. C., by use of the high frequency current.

This indicates the trend of the healing art along electrical lines. For many years electricity has been used by only a comparative few of the great number of medical physicians. Wedded to their medical science the great majority of the physicians were very, very slow in branching out into the electro-therapeutical field. Those who did were more or less ostracized by the medical societies and suffered other indignities that is the lot of those who leave any orthodox fold.

Due largely to the research of these few, the value of the high frequency current known as diathermy has been proved in many thousands of clinical studies. Its efficacy in pneumonia has been known for quite a number of years, but many lives have been lost by this dread disease because physicians generally were prejudiced against the use of electrical modalities. Treated by the old methods a high percentage of the patients died, whereas in the case of those who had recourse to early diathermy treatments the great majority recovered.

The principle back of the use of

diathermy is very simple. It is the old therapeutic remedy of heat applied in a new way. The old fashioned hot-water bottle was a good remedy, but this gave only a surface heat and did not penetrate. Diathermy, on the contrary, produces an internal heat, and may be concentrated in any area of the body desired. In the case of pneumonia the electric current is sent through the lung tissue, going back and forth a million times per second or more. So rapid is the frequency that the muscles do not contract as they do when the low frequency current is used. The effect is one of heat instead of contraction, a heat that is soothing, relaxing, and healing, and which is under the absolute control of the physician.

The result when this heat is sent through the lungs in the early stages of pneumonia is little short of marvelous. The tissues are assisted in getting rid of the infection, better drainage is established and the healing process stimulated.

Diathermy is also an excellent means of treating many other types of disease. The high frequency current is almost a specific for the reduction of high blood pressure, and is also helpful in some types of heart disease. In asthma, bronchitis, and colds it is very effective. As a pain reliever there is hardly anything like it. Sprains, swollen joints, and congested muscles all respond very nicely. In liver and kidney disorders

these organs are stimulated to normal functioning.

Heat as a therapeutic remedy is entirely different from the effects of a drug. No poison is sent into the body. Heat is simply Nature's remedy. She uses it herself to raise the body temperature in cases of infection. She burns out the toxic material and inhibits bacterial action by her own therapeutic remedy—fever. Man can assist nature by the use of an artificial form of heat, diathermy.

#### THE MINERAL CELL SALTS

It is a strange thing, but the ordinary textbook on diet until recently had very little to say about the mineral elements of our food. The average text discoursed at length on calorie consumption, the need of starch, sugar, and fat in the diet. Elaborate tables were given of the heat value in calories of the different articles of food. It seemed as if these authors feared the human race would not be guided to take a sufficient number of calories per diem. Perish the thought! The average human mortal consumes enough carbon material to run the human body 24 hours a day under full steam, if Nature would permit it to run that way without rest. People go around with overstoked body engines, and we know right away that the vital thing about diet is not a question of calories—other than that the average person is inclined to consume too many of them.

The textbooks on diet also said much on the subject of protein consumption, which is all very well and good. We need it to repair tissues and build new cells. But again, the average person has plenty of this repair material in his daily diet, as supplied in cheese, beans, peas, eggs, nuts, etc.

But on the question of the so-called inorganic mineral constituents the average text had until recently very little to say.

Now, the body is composed of some 16 mineral elements, and they enter into various combinations in the tissues and cells of the body. There is the calcium in our bones, the iron in our blood, the phosphorus in our brain cells, etc. These elements must be supplied in the food we eat.

The question is, do we get sufficient of these elements and in the proper proportions? There is reason to think that we do not, in some cases.

Nature supplies them bountifully in her natural food products, but man has not sufficiently appreciated their importance and has not made use of them the way he should. They are contained quite largely in the outer coverings of grain, but man scalps off the outer parts and subsists on what is left.

Nature supplies them plentifully in her vegetables, particularly in the green leaves. But man either does not eat many vegetables, or else he throws away the green tops.

When vegetables are prepared, the mistake is often made of cooking them in a large quantity of water, and then throwing away the water. Many of the mineral salts are thrown away with it, to say nothing of certain important constituents called vitamins.

All this has no doubt had an effect on the health of the race. A deficient diet makes for lessened resistance against disease, and permits such things as bacteria and parasites to gain entrance into the human body. Attention to the mineral salts will do much toward keeping one in health.

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The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

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

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

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## Christmas Menus



### —BREAKFAST—

Baked Apple  
Coddled Eggs  
Whole Wheat Toast  
Cereal Coffee or Milk

### —DINNER—

Spinach Consomme  
Salted Nuts—Olives  
Vegetarian Turkey  
Brown Gravy  
Peas Supreme  
Candied Sweet Potatoes  
Cranberry Frappe  
Health Plum Pudding

### —SUPPER—

Christmas Canapes  
Candle Salad  
Nuts and Raisins

## New Recipes

### *Vegetarian Turkey*

Dry out slightly in oven three cups whole wheat bread crumbs. Pour over them as much hot milk as they will absorb. While still warm add three tablespoons butter. Stir until melted, and then fold in three well beaten eggs. Add one cup finely chopped chestnuts (previously boiled), one cup chopped celery, and two grated onions. Season with vegetable salt, sage, and chopped parsley. Mix well and pour into greased baking dish. Bake in slow oven until firm (about one and one-quarter hours).

### *Green Peas Supreme*

Wash but do not shell fresh peas. Pour boiling water over them and cook gently twenty-five minutes. Drain, and when cool enough to handle, shell from pods. Press out soft substance from pods and add to peas. Reheat and season with salt and a little cream or butter.

### *Cranberry Frappe*

Cook two cups cranberries in two cups boiling water until they cease to pop. Rub through sieve and add sugar to taste and a little salt. Freeze to a mushy consistency.

### *French Salad*

Rub salad bowl with clove of garlic. Put into it the tender leaves of one head of lettuce, and some sliced radishes and

green onions. Serve with French dressing made with olive oil and lemon juice.

### *Christmas Canapes*

Toast round slices of bread lightly. Mix three chopped tomatoes, one cup chopped American cheese, and one par-boiled and chopped green pepper, and salt lightly. Place desired amount of this on toast, and heat in oven until cheese is melted.

### *Candle Salad*

Place half a peeled banana in center of a slice of pineapple. Top banana with small amount of whipped cream and a sliver of red cherry for the flame. Serve all on a bed of lettuce or water cress.

### *Health Plum Pudding*

1 cup whole wheat bread crumbs.  
1 " chopped apples.  
1 " milk.  
1 " brown sugar.  
½ " dried figs.  
½ " raisins.  
1 " flour.  
¼ " olive oil.  
1 teaspoon baking powder.  
1 level teaspoon soda dissolved in a little warm water.

Grind fruit, mix with other ingredients, and steam two and one-half hours. Serve with any desired sauce.

# Healing

## HEALING DATES

December 4th

December 10th

December 17th

December 25th

December 31st



*The Rosicrucian Healing Temple*

## HEALING DATES

January 7th

January 14th

January 21st

January 28th

## Effects of the Aura on Health

**I**N MOST cases of sickness the trouble is with the finer invisible vehicles, namely, the vital, desire, and mental bodies which compose the aura. The better we understand those bodies, the better we shall be able to co-operate with the forces of Nature in bringing about a healing.

The vital or etheric body absorbs the solar fluid or vital force, which is distributed through the physical body, re-vivifying it and restoring harmony to the cell life which breaks down under the onslaught of thoughts and feelings, also movements. The excess force radiates from the body, carrying with it disease germs and certain impurities.

The desire body envelops the physical and vital bodies. It reflects the quality of the thoughts, and may become an aid

or a hindrance to health. If the thoughts and feelings are of a high and ennobling order the desire body responds in clear and pure colors with a rhythmic motion. This motion indicates normal functioning of the currents of the desire body. The vital body is then better able to specialize the vital fluid.

On the other hand, thoughts and emotions of a destructive nature cause disturbances in the aura, resulting in low vibratory conditions which cause more wear and tear than the vital body can withstand. Thus the health suffers.

It is the part of wisdom to cultivate a spirit of optimism and to direct the thoughts and feelings along constructive and altruistic lines in order that the aura may become a power to save and to preserve—not to hinder and destroy.

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

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## Meditation for the Solar Month of Sagittarius

NOVEMBER 23RD TO DECEMBER 22ND, INCLUSIVE

Sagittarius generates an inner urge which is called "Aspiration," a yearning desire for an understanding of and a union with God. The keywords for this month, *Idealism, Reverence, Kindliness, and Generosity*, represent those qualities which intensify this urge.

(HEALING CONTINUED ON PAGE 671)



# The Parents' Forum

*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 JENSSSEN

## *The Mystical Interpretation of Christmas.*

We would suggest giving Max Heindel's "The Mystical Interpretation of Christmas" as a gift to growing boys and girls; also why not read this aloud to the children accompanied by some of the beautiful Christmas carols.

## *The Unpardonable Sin.*

James Struthers Herberling says in the October "Child Welfare": "We hear much today about the child-centered school. The need is great, but far greater is the need of God-centered homes. May we stem the tide of broken homes. I believe the broken home is the unpardonable sin—against the children."

## *The Greatest Gift.*

Parents, the greatest gift you can give your children at this holy season is *yourself*. To give less is impertinent, to give more would be impossible. What have you hidden away in this package of yourself? If it is a hand-made gift, one that you have spent the past years preparing, then it will contain sympathy, companionship, patience, understanding, kindness, politeness, faith and hope, and much charity—all wrapped about with a mantle of love.

## *Choosing Christmas Toys.*

Toys play a definite part in character building, and the thoughtful giver will use discrimination in his selection. Toys must be safe. Baby's toys should be washable, with no buttons or bells to pull off and swallow. Noisy or dangerous toys should be discouraged. Don't

give a boy a gun and then preach peace. Harmoniously colored blocks are an excellent example of play material for the early stages of child development. For the pre-school child there are dolls, clay, crayons, and blackboards, beads, sewing cards, and paper dolls with dresses all ready cut to make up. For the older children there are inexpensive gifts for sport and out-of-door games of all sorts. Also don't forget books, and good musical instruments.

## *"Peter Pan" Playhouse.*

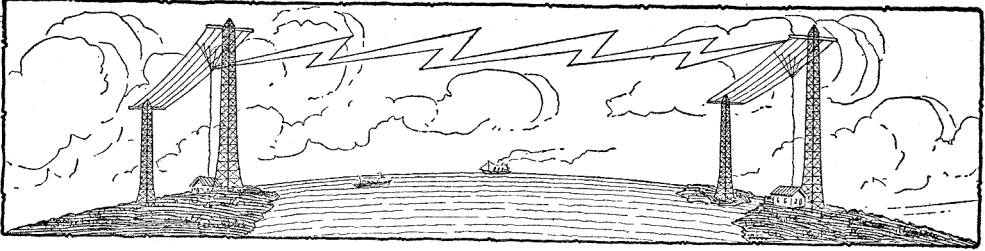
A little girl suggests the following method of constructing a playhouse for the child housed in a city apartment. Make or buy a screen about five feet high with three broad wings, not too heavy to carry about but well built so it will not topple over easily when the children play behind the screen. In the middle section cut a door; securely hinge it and provide lock and key. Cut windows in the two side wings, and provide real shades and curtains, also tiny painted flower boxes made of shingles. The flowers can be hand-made from crepe paper. Cover the outside of the screen with red, brick-colored, or brown crepe paper. Also make a green paper lattice with paper roses climbing over the door; use paste or thumb tacks to hold this in place. The inside of screen may have pictures of the Peter Pan play sketched or pasted on. The above would make a lovely gift for a group of convalescent children in a hospital.

## *Movies for Children.*

1. City Lights (Charlie Chaplin).
2. Connecticut Yankee (Will Rogers).
3. Daddy Long Legs (Janet Gaynor.)
4. Huckleberry Finn; same characters as in Tom Sawyer (Jackie Coogan and Junior Durkin).
5. Father's Son. Family life.
6. Cimarron. A colorful frontier drama.

## *Choosing a Vocation.*

Dr. Harry D. Kitson of Columbia University has recently completed a talking picture on "Choosing a Vocation," which is part of the film library of the Electrical Research Products, Inc.



## LOCAL CENTER NEWS



FROM THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

### *Amsterdam, Holland.*

A series of classes are offered the public at this Fellowship Center as follows: "Cosmo-Conception" class for Juniors on Monday and Wednesday nights, taught respectively by H. des Amorie van der Hoeven and Mrs. A. Warendorp. Mr. van der Hoeven also conducts a "Cosmo" course for Seniors. Astrology courses both for Juniors and Seniors are taught by Mr. Ritz. Devotional services are held and Bible lectures given on Sunday mornings by Mr. van der Hoeven.

### *Calgary, Alta., Canada.*

The secretary of the Calgary Fellowship Center, Miss M. Hutchins, writes us that the attendance for October showed an increase over that for September, with a number of new students. Speakers at the Center during the month of October were Mr. Powers, Mrs. Wilston, Mr. Miller, and Mrs. Ferguson.

### *Chicago, Illinois.*

The Chicago Fellowship Center is preparing for a season of renewed activity. In order to bring their work to the attention of the public they plan weekly advertisements in the newspapers. Miss Mayble Bennett, secretary, writes: "During the coming months as the spiritual vibrations are becoming stronger, we hope to make a great deal of progress spiritually, and become more worthy channels to disseminate this beautiful Philosophy more clearly and understandingly."

### *Cleveland, Ohio.*

The Cleveland Study Center seems to

have much scientific ambition. They confess unblushingly even to an affection for Einstein's theory! To wit: "Motion was made and passed (at the Board Meeting) that Mr. Felix Schmidt lecture some evening in October on the *Einstein Theory*, here in the Cleveland Center." And note this: "Mr. Kelly offered to see about obtaining an appointment at Case Observatory some evening so that whoever of our members were astronomically interested might view the heavenly bodies with the aid of a telescope."

From the report of the Board Meeting, sent us by Miss Edith Kulish, secretary, we glean the following also: "The motion was passed that Mr. Theodore Heline of New York City be extended an invitation to come to Cleveland for a short series of lectures."

During September Miss A. Forsblom and Mrs. I. Brown of this Center lectured before the Akron Study Group. Their subjects were "Soul Body" and "Thought Force," respectively.

### *Columbus, Ohio.*

Miss Lillian Henicks, secretary of this Fellowship Center, writes us of the work of the Center for the month of October. The subjects covered by the Philosophy class were "Christ and His Mission," "Future Development and Initiation," and "The Method of Acquiring First-Hand Knowledge."

### *Duesseldorf, Germany.*

We have long felt the supreme importance of our students attuning themselves to the spiritual impulses of the

solstitial and equinoctial points of the year, and are pleased to observe that the custom of holding services at these times is spreading. In the monthly report of Herr G. Wolter, secretary of the Duesseldorf Study Group, the following occurs: "We were surprised at the great numbers who came to our Equinox celebration, so that our hall, which we have used for years, was too small. Many came from other groups, especially from Dortmund, Frankfurt, Ludwigshafen, etc. Mrs. Elizabeth Nau gave an interesting talk on Service according to the Rosicrucian conception. No doubt, we will have to hire a larger hall at our next celebration. The people were delighted with the right spirit that prevails here and returned happy and encouraged to their homes."

*Los Angeles, California.*

Speakers at this Fellowship Center during November are Dr. Gerald Bryan, Mrs. Mary Elizabeth Shaw (of Santa Monica), Mr. Leon Chambers, Mrs. Frances Ray, and Mr. Andrew C. Lohr. Tuesday evening lecturers are Mrs. Corinne S. Dunklee and Mrs. Arline D. Cramer.

*Miami, Florida.*

"This by way of a short report," writes Mrs. S. Caro of the Miami Study Group. "My class met yesterday afternoon in our public park, and in the evening we gathered in the reception room of one of our lawyers. Every one of us was so happy to get together again. We are to hold a picnic next week, October 28th, and at three P. M., which will be 12 o'clock noon at Oceanside, we are to go into the silence and send to you all at Headquarters our *greetings from Miami*. Hope you will be listening in. Just after our silence I am to paint for them the word picture of *The Headquarters Annual Picnic at Live Oak Park*."

Headquarters is grateful to our Miami friends for their loving thoughts. And in return we send them greetings:

..May the roses bloom upon your cross!

*Margate, England.*

Mr. John T. Wolstenholme of this Study Group writes us of his plans for the winter activities: "I intend to call interested friends together at the earliest possible moment, and of course the development of our work depends upon the interest and keenness of the friends who come along. The ideas in the 'Cosmo-Conception' will be the basis of our work, along with an endeavor to get people to *understand* that we are dealing with the things that really matter, because if properly appreciated, understood, and applied in everyday life by the majority of people, the troubles of this material existence would disappear as if by magic . . . An idea has crossed my mind to organize a Sunday evening one-hour Devotional Service, of an unorthodox nature, where spiritual fellowship might be cultivated from the Heart Centre, with sufficient of the intellectual to make it interesting, and leading on to the deeper study for those seeking such."

*New York City, N. Y.*

Mr. Theodore Heline, of the New York "311 Center," at 311 West 80th Street, will give a series of lectures during November on Sundays. Some of the topics to be discussed are: "The Invisible Army"; "The Aquarian Age"; "The Law of Consequence in the Life of Nations"; "America's Spiritual Heritage." On Wednesday evenings a class in the study of the "Rosicrucian Cosmo-Conception" is conducted.

Mr. J. Anthony Vogelmann is another of the lecturers at this Center. He is giving a series of lectures on the Great Pyramid, on Friday of each week. The *Center Bulletin* comments on his work interestingly: "Mr. Vogelmann has found keys that open doors to an amazing fund of knowledge. Much of this corroborates the findings of other investigators, academic and occult. Much of the information presented by Mr. Vogelmann has not yet been made public so far as we are aware. The series offers much original and startling material."

(Continued on page 666)

### FELLOWSHIP CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

\* \* \* \* \*

*Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.  
*Burlington, Vt.*—91 North Union St.  
*Calgary, Alta., Can.*—232 Examiner Bldg.  
*Chicago, Ill.*—Rm. 1622 Capitol Bldg, 159 N. State St.  
*Colombo, Ceylon.*—40 Baillie Street  
*Columbus, Ohio.*—253 N. Hague Ave.  
*Long Beach, Calif.*—548 American Ave., Brock Bldg., Room 218.  
*Los Angeles, Calif.*—219 Beaux Arts Bldg., 1709 West 8th St.  
*Mexico, D. F., Mexico.*—San Ildefonso 44, Altos 1.  
*National City, Calif.*—116 National Ave.  
*New York City, N. Y.*—Manhattan Center, 1823 Broadway.  
*Oakland, Calif.*—Stewart Bldg., 532 16th St.  
*Rochester, N. Y.*—202 Burke Bldg., Cor. Main and St. Paul Sts.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*San Diego, Calif.*—Rm. 9, 1039 7th St.  
*Schenectady, N. Y.*—1004 Stanley St.  
*Seattle, Wash.*—Max Heindel Center, 222-3 People's Bank Bldg.  
*Seattle, Wash.*—515 Madison St.  
*Vancouver, B. C.*—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

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### STUDY CENTERS

#### OF THE ROSICRUCIAN FELLOWSHIP.

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*Asuncion, Paraguay, S. A.*—Antonio Paciel-lo, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.  
*Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
*Barcelona, Spain.*—Commercial 3, 20, 3a.  
*Brooklyn, N. Y.*—330 Halsey St.  
*Cincinnati, Ohio.*—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room No. 812.  
*Denver, Colo.*—3425 Grove St.  
*Duesseldorf, Ger.*—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.  
*Eugene, Ore.*—664 Charnelton St.  
*Guadalajara, Jal., Mexico.*—Care Julian S. Hernandez, Calle 12, Sector Reforma No. 130.  
*Haarlem, Holland.*—Kleverlaan 90.  
*Havana, Cuba.*—San Francisco. No. 219, Vibora

### *San Francisco, California.*

The Bulletin issued by this Center for November gives a list of the Sunday evening lectures to be delivered during the month by Mr. S. R. Parchment, among which are, "The Mysteries of the Greek Sages Before Plato"; "Kindling the Sacrificial Fire"; and "The Power of the Redeemer Present in All Mankind." Open Forum addresses are given by Mrs. Eugenia De G. Estoista, Mrs. Anita Whitney, Mr. Lewis E. Scholl, and Miss Marion Ramon Wilson. Subjects of general public interest are discussed in this Forum each week. The classes and lectures at this Center are always very well attended, and the Center is reaching large numbers of people with the Rosicrucian Philosophy.

### *San Diego, California.*

Mr. Edward Wagner of Headquarters will conduct Thursday evening classes and lectures in the Rosicrucian Philosophy and astrology at this Fellowship Center, beginning with the first Thursday in December. His lectures at this Center have met with much success, and we are looking forward to some good results from his work as a regular instructor there.

### *Seattle, Wash., Madison Street Center.*

Miss Evelyn K. McKibben, of this Fellowship Center who was a visitor at Mt. Ecclesia recently gives us the following report on the Seattle Center work: "We are fortunate in having Mrs. Adda J. Wilkes as instructor for our newly organized classes in *Food Science and Body Building*. Classes were organized on October 2nd. The attendance for that month showed an average of 45."

### *Vancouver, B. C., Canada.*

A report from Mrs. J. H. Shrewsbury, secretary of this Fellowship Center, gives the election of officers as follows: Mr. Geo. Thompson, president, Mrs. H. Sander, vice-president, Mrs. J. H. Shrewsbury, secretary, Mrs. May Lembke, treasurer, and Mr. Hanson, librarian. "The installation of the officers was followed by a very fine musical

program and recitation," Mrs. Shrewsbury writes. "Refreshments were served and a good social time enjoyed. We are looking forward to a very happy and successful term. The attendance at the Temple Services and classes is improving, and we are working harmoniously as well."

*Youngstown, Ohio.*

Mrs. Elizabeth Thomas, of the Youngstown Study Group, writes us about the progress of the work there. Mr. Witherpoon has four classes, she writes us. The Senior Class in the Rosicrucian Philosophy meets on Tuesday evenings and the Junior Class on Friday evenings. There are also two classes in astrology.

## Rosicrucian Field Lecturers

Miss Annella Smith writes us that she is starting a new class in the Rosicrucian Philosophy at Newark, N. J., with the kind cooperation of newly made friends won to her *via* the lecture platform.

Mr. Joseph Duts of the Newark Center writes us that Miss Smith gave three lectures there in October. He writes as follows: "All the lectures were well attended. Miss Smith is a very inspirational, clear, and convincing lecturer. We are hoping to have her again as soon as she starts another tour to the east. Miss Smith also lectured in the Montclair, New Jersey cultural center, on October 19th. The week of October 26th she lectured in Trenton, N. J., where she had a large audience each time. We are wishing Miss Smith spiritual success in her effort of sowing the seeds of esoteric Christianity."

Miss Smith is now giving a series of lectures in Boston, and has had an auspicious start through an invitation to speak before the Boston Lodge of Theosophists. This lecture was delivered Nov. 7th. On November 8th she spoke before the Metaphysical Club of the city on "Cosmic Rays and the Business Depression." Her first stereopticon series lec-

*Liverpool, Eng.*—25, Mount Pleasant. Care Mrs. Proctor. Phone Heswall 304.  
*London, England.*—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.  
*Milwaukee, Wis.*—Room 404, Manhattan Bldg., 617 North Second St.  
*Pasadena, Calif.*—113 E. Union St., Union Bldg.  
*Portland, Ore.*—404 Studio Bldg.  
*Royal Oak, Mich.*—920 Mohawk St.  
*Sacramento, Calif.*—1618 7th St.  
*Syracuse, N. Y.*—Syracuse Public Library, Montgomery St.  
*Toronto, Canada.*—24 Concord Ave. Care Mary Tamblin.  
*Wiesbaden, Germany.*—Frau Friederike Russ, Parkstr. 13.

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## STUDY GROUPS

OF THE ROSICRUCIAN FELLOWSHIP.

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*Akron, O.*—Burt G. Smith, 409 Metropolitan Bldg.  
*Amsterdam, Holland*—Anna Vondelstraat 1.  
*Apeldoorn, Holland.*—H. Scholte, Nieuwstraat 27.  
*Apeldoorn, Holland.*—D. W. Schaftenaar-Van Vloten, Herderweg 12.  
*Atlanta, Ga.*—216 Zahner Bldg., 1000 Peachtree St.  
*Battle Creek, Mich.*—71 College St.  
*Brandon, Man., Canada.*—14 Imperial Apts.  
*Brookline, Mass.*—Anna C. Hoyt, 17 Park Vale.  
*Danzig-Oliva, Ger.*—Roseng. 11, Frau Lucie van Salewski.  
*Darmstadt, Ger.*—Magdalenenstr. 8, Herrn Joh. Streuber.  
*Detroit, Mich.*—4813 N. Phillip St.  
*Dortmund, Ger.*—Care Robert Weigt, Hoher Wall 28.  
*Dresden, A. 29, Ger.*—Ockerwitzerstr. 65 b. Herrn K. Kopp.  
*Erie, Pa.*—School Board Rm. Public Library.  
*Everett, Wash.*—519-520 Commerce Bldg.  
*Freiburg, i. Bri., Ger.*—Sautierstr. 42b. Frau Mueller.  
*Frankfurt, a. M. Ger.*—Schadowstr. 11. Frau Elisabeth Nau.  
*Gruna bei Goerlitz, Ger.*—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.  
*Hamburg, Ger.*—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.  
*Hamilton, Ohio.*—Lane Public Librarian.  
*Hanau-Kesselstadt, Ger.*—Castellstr. 15, Herr Heinrich Heuser.  
*Havelock Town, Ceylon.*—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.  
*Hollywood, Calif.*—5928 Hollywood Blvd.

**STUDY GROUPS (Continued)**

*Houston, Tex.*—417 Sampson St. Phone Capitol 6713.  
*Jamaica, B. W. I.*—Anthony Lodge, Con-  
 nolley Ave. S. E. Andrew.  
*Jamaica, L. I., N. Y.*—9712 148th St.  
*Leipzig, N.* 21, *Ger.*—Wilhelminenstr. 33,  
 Frl. Hertha Fach.  
*Letchworth, Herts., Eng.*—8 The Meads.  
*Loewenberg, i. Schl. Ger.*—Greiffenberger-  
 str. 13, Herrn Hermann Klose.  
*Los Angeles, Calif.*—112 and 120 Coulter  
 Bldg., 213 South Broadway.  
*Ludwigshafen a. Rh., Ger.*—Hohenzollern-  
 str. 65, Herrn Heinrich Sprenger.  
*Madgeburg, Ger.*—Diesdorferstr. 66, Herrn  
 M. Mueller.  
*Mannheim, Ger.*—Staetische Hochschule  
 fuer Musik.  
*Mexico City, Mex.*—Karl Sonn. Lopez 26.  
 Restaurant Vegetariano.  
*Miami, Fla.*—406 N. E. 2nd Ave.  
*Newark, N. J.*—9 Whittier Place.  
*New York City.*—House Three Eleven, 311  
 West 80th St.  
*New York City.*—Harlem Center, 321 W.  
 138th St.  
*Offenbach, a. M., Ger.*—Humboldstr. 68,  
 Herrn Gottlieb.  
*Oldham, England.*—4 Fletcher St.  
*Omaha, Neb.*—307 Patterson Blk.  
*Paris, France.*—218 Byd. St. Germain.  
*Philadelphia, Pa.*—Arthur R. Eglit, 1204  
 Gimbel Bldg., 35 So. 9th St.  
*Rheydt, Rhld., Ger.*—Herr Theodor Wilhelm  
 Teich, Wilhelm Straterstr. 43.  
*Salt Lake City, Utah.*—Address Frank Bow-  
 man, 337 Westminster Ave.  
*San Francisco, Calif.*—1725 Washington St.  
*Santa Monica, Calif.*—1133 Third St.  
*Seattle, Wash.*—Capitol Hill Group, 1110  
 E. Harrison St.  
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 rike Rusz.  
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**Open Doors Await You**

All students registered with the Rosicru-  
 cian Fellowship at Oceanside, California,  
 are eligible to membership in these Local  
 Centers. The invisible bond of fellowship  
 that exists between those who pursue oc-  
 cult studies is never felt so much or so  
 strongly until as strangers in the course of  
 their travels they first enter the portals  
 of one of these Centers in some part of the  
 world to find themselves welcomed with  
 open arms.

ture was given Tuesday, November 9th.  
 Miss Smith will be in Boston for about  
 three weeks, and her lectures will be  
 given at the Metaphysical Club of that  
 city.

**Local Rosicrucian Speakers**

On the last Sunday of each month,  
 Mr. Wm. Arbert, president of the San  
 Diego Fellowship Center, speaks at  
 Headquarters. His last talk was given  
 on October 25th on the subject, "Free-  
 masonry and the Rosicrucians."

Mrs. Kittie S. Cowen of Headquarters  
 spoke at the San Diego Center October  
 18th on the subject, "The Power of  
 Thought." This lecture was illustrated  
 with stereopticon slides. Her talk was  
 very well received, for she spoke with  
 conviction and sincerity. As a result  
 she was asked to deliver the same lec-  
 ture at the Psychology Club of San  
 Diego on Wednesday, October 28th.  
 Here too the lecture was a success, and  
 she received invitations to lecture for  
 them again some time in the future.

**Positions at Mt. Ecclesia**

We should appreciate hearing from  
 those interested in a position as office  
 manager, bookkeeper or stenographer.  
 While these positions are not open just at  
 present, we wish to hear from our mem-  
 bers who are interested in coming to  
 Headquarters in order to facilitate mat-  
 ters when vacancies may arise.

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*Glasgow, Scotland.*—Theosophical Book Shop, E. Nile St.  
*Haarlem, Holland.*—G. Deegens, Stuyvensantstraat 36.  
*Liverpool, Eng.*—Beryl Dean, The Sun Dial, Heswall, Cheshire.  
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*Psychic & Gen. Book Shop, 2 Victoria St.*  
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*Mexico, D. F., Mex.*—Marino Coli, la Maestro Justo Sierra 17.  
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*Sydney, N. S. W., Australia.*—Dunlop & Co., 333a George St.  
*The Hague, Netherlands.*—Boekhandel, "Synthese," Lange Voorhout 96.  
*Vancouver, B. C.*—The Torch, 637 Hastings.  
*Welleveden, Java, D. E. I.*—Theosofische Boekandel Minerva, Blavatskypark.

## New Lecturers

It has been our aim during the past year and more to expand the lecture corps of the Rosicrucian Fellowship and get out into the field with a much larger number of field lecturers. Some of our internal problems have recently been solved, and now we hope to gradually realize some of our plans for lectureship expansion. This will involve two things: the preparation and education of suitable candidates for the lecture platform, and the raising of a lecture fund to defray their expenses in the field. An institution of the size and potentialities of ours should have at least six or eight or even more field lecturers. The people are ready for our Philosophy, but we are not getting it to them in anything like the way we should. We shall welcome suggestions from any of our members on this subject, and any help which they may be able to extend us in carrying out this program.

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## Study by Mail

### *Rosicrucian Philosophy Courses:*

For those who wish to study the Rosicrucian Teachings we have a correspondence course of 12 Preliminary Lessons, using the "Cosmo-Conception" as textbook. Capable instructors correct these lessons and give individual help where needed.

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We teach the spiritual side of Astrology, for to us it is a Divine Science. Therefore anyone not engaged in commercializing spiritual knowledge may apply for the courses of which there are two: A Junior course of 26 lessons for beginners, and a Senior course of 12 lessons for advanced students.

*The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings.*

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# Healing

(Continued from page 662)

## PEOPLE WHO ARE SEEKING HEALTH

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

*Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.*

## IN WITNESS THEREOF

Casbas, Argentina, South America.

August 30, 1931.

Dear Sirs and Esteemed Friends:

My state of health, thanks to God and you my dear friends, is so much better that I hardly know that I possess kidneys, after passing through so much suffering on account of them.

My debt of gratitude to you is too deep for words for your faithful loving continuous prayers, and your earnest cheer and help in my dark hours. I can but pray for your eternal happiness and welfare with all my heart.

Faithfully Your Servant in Christ,  
—J. B. L.

El Paso, Tex., September 27, 1931.  
The Rosicrucian Fellowship,  
Mt. Ecclesia,  
Oceanside, Calif.  
Esteemed Fellowship:

I have used the treatment that you indicated for me, and I feel completely well again, since last Tuesday. During the first three days of following your instructions I felt no difference, only a great lassitude, but I persevered, then came a great commotion and entire change in all my being. Somehow I seemed to be so light, I was really afraid to put my feet to the ground lest I should soar. In brief, everything seemed reversed somehow—instead of being so swollen and aching with pain the swelling was all gone, and not a trace of an ache left; my feet were normal once more, and, as far as pain was concerned, I was not aware that I had any internal organs. My thankfulness to you is inexpressible.

Hoping that you may all be preserved in health and happiness is the desire of

Your Respectful Disciple,  
—M. R. V.

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If unable to obtain from local agencies write to us direct. Discount given to dealers.

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Oceanside, California.

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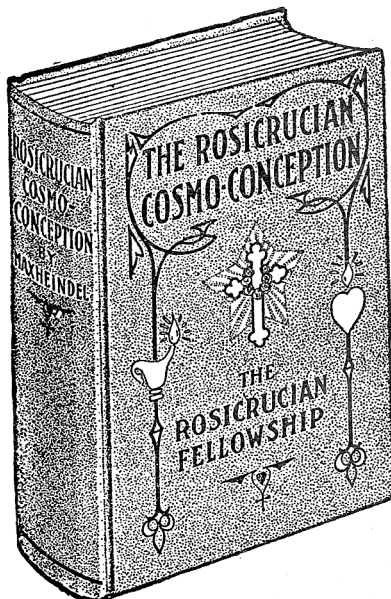
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