

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

MRS. MAX HEINDEL, EDITOR.

March



1936

VOLUME 28.

NO. 3.

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

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.

PRINTED BY

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Our Duty as Parents

BY ALICE PERRIN

IT IS STRANGE that we do not prepare for motherhood as we do for other professions. The doctors, lawyers, professors, and teachers spend years training for their professions, but when it comes to the most important task of all—that of motherhood, we assume that we know all about it or that it is unimportant and we need no training. Our schools have neglected to give this training, perhaps due to the new position of women in the economic world. Yet in America, seventy-five per cent of women are married, and presumably most of them have the responsibility of children in their homes. Today there are ten million children under six years of age whose care and training are in the entire control of the parents for twenty-four hours a day.

However, we must not blame the mothers entirely. Each child has two parents equally responsible for his rearing. We cannot expect the father to be versed in the intricacies of clothing, feeding, and bathing the baby. But he should make a study of the growth and development of the child, of child psychology, and the fundamental principles of child training. Then he will understand his child and be able to cooperate sympathetically with the mother in meeting all the various problems.

Prudent parents realize the great responsibility placed upon them. They do not take for granted that their child will grow like a weed, without any care, and turn out to be beautiful like the rose. They will interest themselves in learning about their child's development, about his different vehicles, the various periods of growth and the characteristics common to each. They will be astrologers, for no parent should attempt to rear children without this valuable knowledge.

Wise parents will begin before birth and prayerfully turn their thoughts toward the important task which they are undertaking. An ego seeks an environment where he can find the material necessary for his development. Therefore, we attract an ego according to the material that we have to offer. We cannot get pure water from an impure channel, nor can we expect to attract a highly developed ego unless we keep our minds and bodies clean, for "like attracts like." After preparing our bodies, we must plan so that conception takes place under favorable stellar influences.

Let us first get an understanding of the different bodies of the child. What we term birth is merely the birth of the physical body. The subtle vehicles must be protected until they are able to withstand the conditions of the outer world.

The spirit has built many physical bodies and produces them quickly. The vital body is a later acquisition and is not complete until the seventh year. The desire body is a still later acquisition and is completed at the fourteenth year. The mental body is not born until the twenty-first year.

When physical birth takes place the organs have been formed. During the first seven years of life the lines of growth for the physical body are determined. The sense organs take certain definite lines which give them their basic structural tendencies and determine their development in one direction or another. Later they grow but follow the lines laid down in the first seven years. The mistakes made during this period can seldom be retrieved in later years. The proper environment should be provided, for that only can give the sensitive organism the right direction and tendency of growth.

There are two mottoes which apply during early childhood, one to the child and the other to the parent: Imitation and Example. The child cannot think or reason. He has one method of learning, by *imitating*. He is with the parents, especially the mother, for twenty-four hours a day. She must set the correct example for the child. He is plastic and impressionable, just as is a piece of modeling clay. If mothers only realized the important task before them, they would not squander their valuable time at bridge parties, social teas, and movies, leaving the baby with an inexperienced school girl to keep him occupied during the day and to put him to bed at night. Now is the time to teach him that even the ugliest creatures are all God's children, so that the feeling of "oneness with all" will be instilled within his heart. The future of our nation depends upon the children of today, and parents have it within their power to bring eternal peace.

The vital body is formed during the first seven years of life. The keynote of the vital body is repetition. It is said that ninety-eight per cent of our daily acts are the result of habit. This makes

habit formation very important. Good habits are acquired as easily as undesirable ones. Children imitate those with whom they associate, the mother, the father, the older brothers and sisters. Are you the model that you want your child to follow? A child wants to be "like mother" or "like father" regardless of whether it be right or wrong. During the first years of life the child is weaving a pattern which later serves as a model throughout his entire earth existence. This makes early child training very important.

The purpose of discipline should not be that of revenge, humiliation, or breaking the will of the child. It should be devised to lead him to know and prefer the right. One of the greatest evils of most parents is that of scolding and nagging, calling the child's attention to his weak qualities. They do not realize that they are impressing these qualities upon the child's vital body, so that they become part of him. Instead, his good qualities should be exaggerated so they will be strengthened and the evil ones forgotten. A child is guided a great deal by the opinions expressed by other people. If they say he is good, kind, loving, or generous, he will act according to that particular characteristic, because that thought-form is being impressed upon him. If you say he is "polite" he becomes polite. Such descriptions are especially effective if given in the presence of another person. At this time, the child has not the will power to think for himself. The thought that he is good, kind, loving, or generous, has a greater influence upon him than that of being different and he becomes like the quality mentioned. The same is true of evil criticisms; if we call the child naughty, he becomes naughty.

A good way to correct a child that has been naughty is never to recognize him as the naughty boy but to wonder where your good boy has gone. Make the remark so the child will hear it, that your good boy is gone and you can't find him. Perhaps you have something to give to

him (name some particular thing that he is fond of). He will soon return and tell you that "the good boy is back" and he will be a good boy too. By ignoring a child when he is naughty he soon realizes that in order to be in good standing he must be good.

There are certain fundamental principles which the parent should know and these should always be kept in mind. We are going to consider briefly, some of the most important ones.

1. *The Child's Actions Are Always Caused by Something.* The cause must be found before the remedy. For example, anger is often caused by interference of some kind, when the child is carrying out perfectly normal activities. John, who is three years old, had a temper tantrum and was put to bed. He was playing in the kitchen and the pantry door was open. He was curious and wanted to touch the kettles and pans. Mother warned him twice not to touch them, but he disobeyed so was whipped and put to bed. Now an intelligent child of three is going to handle things that are placed in front of him. It is right and natural that he should want to touch everything. His sense of touch is one of the most important means by which he comes to know the world into which he has been born. His fingers are hungry and thirsty. So don't starve his sense of touch, satisfy it. Give him every opportunity to handle things. Kitchen utensils are a source of delight to a small child. It is not fair to a little child to leave fragile or precious things within his reach. Put them away. If he breaks or spills things while learning to handle them, do not scold or punish. Stop saying "Don't touch." Stop slapping his hands and punishing him for touching things

he shouldn't. He can't always remember. He doesn't have an adult mind.

Maybe your child had a temper tantrum when forced to put his playthings away. It is easy to evade that. John is making a house with his blocks. Tell him as soon as he has finished making *this* house, it will be dinner time. He will be prepared for it and will not resent. Have you ever been in the midst of an important task and some one called "dinner"? Wouldn't you much rather have finished your task before leaving it? The same is true of the child.

2. *Always Keep the Experimental Attitude.* If you have used the same punishment for months and years, and have not obtained results, suppose you change and try something different. The following case of a so-called bad boy will illustrate what I mean. The boy was very obstinate, self-willed and stubborn. His mother whipped him every day and sometimes several times a day. She began when he was two years old and now he is six, and just as bad as ever; in fact, the mother says he is worse. It is evident that she is not punishing him in the right way. He has grown so accustomed to being whipped that he would think something was wrong if he did not receive frequent whippings.

3. *Do Not Ask a Child to do Things Beyond His Psychological Ability.* A mother with her two-year-old child was in the post office. She put the baby down on the bench while she went to the window to transact her business. In a minute the child crawled from the bench and began to toddle about. The mother came back and very roughly put the child back on the seat and returned to the window. The child was soon down on the floor again picking up a crumpled piece of paper. The mother returned,



picked him up, spoke to him very harshly and slapped him several times. A two-year-old child is too young to be made to sit still. It is against his nature and this kind of treatment will only tend to make him moody and self-willed.

4. *Do Not Consider Only the Immediate Situation But Also Its Relation to the Future.* Let me illustrate how easily and naturally a wrong deed may be punished and the child benefited thereby. A teacher at the nursery had a box of colored pegs on the kindergarten table. A nervous, restless little girl sat beside it. In a moment her hand went into the box. She was warned to be careful or she would tip it over. Soon the little hand went into the box again, it tilted, slipped and fell to the floor where the colored pegs were scattered in a hundred directions. The child looked up in a frightened manner as if fearing a scolding. "What a time our little girl will have picking up the pegs," the teacher said, "but if she hurries she will be through before we start our circle game." In an instant, the child was down on her knees, rapidly picking up the colored pegs without a word of resentment.

Whenever possible let the punishment arise naturally out of the result of the child's own actions; lack of promptness—loss of consequent pleasure; neglect or abuse of toys—temporary deprivation of them. Don't let the child think you are inflicting a punishment but impress him with the fact that you are helping him.

5. *The Punishment Should Always Follow the Misdeed.* Let it be short, decisive, effective, and when over with, forgotten. Don't scold and nag for days. This type of discipline is never effective.

6. *In Order to Be Effective Discipline Must Be Consistent.* We cannot allow the child to do one thing today and forbid him to do it tomorrow because we are busy, have a headache, or are in a different mood. Put the child in surroundings where he will hear as few *don'ts* as possible and then when you say "No" mean it. But don't say No for the sake of showing your authority. If there is no reason

why the child's request should not be granted, give him permission to do it. If you must say No, give him the reason why. Don't delay the punishment until father comes home. If you do he will think of father as one to be feared instead of loved and the time of his coming home as one to be dreaded. Also, the punishment must immediately follow the misdeed as a child has no conception of time. A three-year-old child was about to be punished by her father for telling a lie the previous day. "Why, father, you already whipped me for that," she said, and was really in earnest.

We shall include a few suggestions for managing the stubborn child who is a real problem and difficult to handle. Stubbornness is a symptom which may have many causes, but there is one deep cause which is usually not realized. This is the intensity of desire of which a child is capable. Link such a passionate desire to do something with a strong will and we have a force that is tremendous. Oppose that force and we have what we call stubbornness. Strong fine character can be built upon such a foundation.

There are two practical suggestions that we can offer for overcoming stubbornness, really for the preventing of it, because the child with whom these methods are used from the beginning is not going to be stubborn. First, treat your child as an intelligent human being. Ask him to do things rather than order or command. Your voice should be that of one friend to another rather than that of a truant officer. Make clear why you ask these things. After a while your child will have faith in the reasonableness of your requests and in time you will be able to obtain unquestioning obedience where it is vital. Answer your child's questions about everything and anything you possibly can.

Second, grant your child the gratification of every possible desire within reason. This does not mean indulging him in every caprice to his own detriment and the discomfort of other people. It means saying "Yes" to him whenever possible

and "No" as seldom as you can. Avoid "don't" in both word and action. Instead, divert the energy and substitute something to fill the need of the moment. Supply his little bowl with biscuit dough when he wants to help you bake; have pencils for him when he wants to take yours; give him a rag and let him help you wash the floors and chairs; give him a pan with water and let him wash his stockings and make soap bubbles. Let him feel and examine objects about the house instead of calling him meddlesome. Let him experiment once or twice with lapping his milk like the kitty instead of scolding him for bad manners. Allow every possible activity that is the outgrowth of a child's interest. If he feels that you are with him and sympathize with his interests he won't have the sensation of butting his head against a stone wall. In order to "be somebody" he won't need to be doing wrong and to have the spotlight of attention centered upon him by being scolded and reprimanded. In other words, if he is free and active and his needs are understood, he will not be what we call a stubborn child.

The knowledge of astrology is a great aid in training the child for if we know the rising sign, the sign in which the sun and moon are placed, we can determine the character of the child and so help him to overcome his weaknesses and strengthen his good qualities. For instance, if we have a Virgo child we will treat him quite differently from the Aries child. The children of Virgo are the shyest of all children; their shyness makes them appear awkward. They prefer to be unnoticed. They need encouragement and should be taught fearlessness. They are often considered dull because they are too timid to express themselves but if they are helped by understanding parents they make rapid progress because they are naturally quick to learn.

The Aries child is a natural leader and should be watched lest he dictate to his playmates. If he is taught the great responsibility of his power and how to use

it right, he can be a great help to his parents in training his brothers and sisters. As he is a natural leader, the children will be willing to follow him. These children are very egotistical and praise should be given sparingly while the Virgo child can receive a great deal. Through the knowledge of astrology we know the temperament of the child, his physical weaknesses, when he will meet with the greatest difficulties, and what method of treatment should be employed.

Disciplining the child may also be incorporated with rhythm and this is one of the best means of developing the body. The nursery rhymes may be without sense but they have wonderful rhythm. The more a child is taught to say, sing, and repeat them, to march and to dance to them, the stronger and healthier will his body be in future years. Many a dull task can be made very pleasant by weaving a little rhyme about it, and children of all types will enjoy them.

Another important factor in the child's early life is *love*. Bedtime is the best time for implanting vibrations of peace and harmony in the hearts of little children. From an occult standpoint this craving for love by the child is quite natural. The thymus gland in the child contains a spiritual essence given by the parent. This gland is ruled by Venus, the planet of love. Therefore harmonious relationship between the child and the parent is best made by the Venus vibration of love and harmony.

When the child is young he considers himself as part of the family. The reason for this is that he is not able to manufacture his own blood, and the thymus gland found in the throat, contains a spiritual essence supplied by the parent, until the time comes when he can manufacture his own blood. The functions of this gland are a puzzle to many. It is largest before birth and gradually diminishes as the child grows. When the family blood flows in the child he looks upon himself as part of the family and not as a separate individual. He is

daddy's boy or mamma's boy. This is the period in his life when we say he possesses a "common consciousness." He does not know that he is an ego or separate individual. He enjoys watching others eat as much as eating himself. He will cry if he sees someone else cry. A little girl playing with her doll was crying as if her heart would break. When asked what the trouble was she replied that the doll was hungry. Children do not distinguish between inanimate objects, animals, and humans. You hear children make such remarks as, The basket won't mind me, or, Dolly, move over and let me have more room. A little girl, two years old, put a caterpillar down on the sidewalk and said, "He wants to go and see his folks."

Following this period of common consciousness comes the period when children know that they are separate individuals. You will recognize this stage as soon as you hear the child say, "Did you see me?" He realizes now that you don't know everything that he does. At this time he appears to be obstinate, self-willed, stubborn, not because he wants to be but because he has just realized that he is a separate individual and can be different. He will say *No* to every request you make. If you say "I want you to do this," he will immediately reply "But I don't want to." This is a very important period in the child's life. The spirit of the people around, the atmosphere of the surroundings and home enter fully into the child's nature and become part of him. Don't force him to do things but make him realize that he is a separate individual and can make decisions for himself. Show him how the results of his way of thinking are wrong, and the reason why you are right.

Answering questions for the child is a problem and we know they are numerous. But failing to answer them severs an important union between parent and child. One is amazed at some of the questions asked by small children. Here are a few interesting ones:

What does a stepmother step on?

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

If we didn't have a mother could we do anything we want to do?

It was explained to this child that it is necessary that we have a mother to tell us the right things to do. The child then replied, "God ought to have made every one with a mother, hadn't he?"

A mother had been telling her son to keep busy and not to bother her. That night when he said his prayers he said, "Dear God, help me to find something to do all the time until I grow up. Then I can find enough for myself without you helping me."

A three-year-old girl talked a great deal about Heaven saying, "Angels come down and take us when we die, then we live again and have lots of pretty dresses, dolls, and everything." When told that the only heaven that we know a great deal about is inside of us, she was puzzled, pondered for a while and said, "How can we get inside of us?"

To us these questions seem absurd but to the child they are real problems. When a child comes in from play all excited, breathless, and tells us about something that has happened, we should be interested, we should listen to him. If we are interested in his activities we are more sympathetic and can offer more intelligent suggestions. They must tell their affairs to someone and if we don't listen to them, to their griefs and woes, they are going to bring them to someone else and soon we have lost their confidence. We must do everything possible to keep this confidence for we then share in their difficulties and are able to guide and advise them.

To be a real parent we must study and know our child. Each child is different; therefore, we cannot lay down any set rules that will apply to all. In fact the same rule will not apply to the same child at all times. So the important thing is to understand your child, and astrology is one of the best aids that we can suggest. We must always keep in mind that

(Continued on page 118)

The Great Seal of the United States

BY ORTWIN SCHAUMBURG



Great Seal of the United States—Obverse and Reverse.

EVERY PASSING year brings new evidence that we are approaching the Aquarian Age and that we are even now within the orb of its influence. The Aquarian Age is to make many old things new. The person who is strongly influenced by the sign Aquarius is usually a pioneer, and Uranus, the ruler of Aquarius, builds anew after having destroyed the old.

The United States of America is often referred to as the "melting pot," the new nation composed of a mixture of many peoples. Max Heindel, in his writings, referred to America as the place where the new race of the next epoch, the New Galilee, would be born. If America is to play such an important role, surely it must have had special attention from the Great Ones behind the scenes and must also have been the home of some advanced souls during different periods of its history.

When the original colonies became independent the world saw a new and advanced form of government inaugurated; democracy was to be tried on the largest and most complete scale ever known. Thirteen separate and distinct republics agreed to unite to form a federal govern-

ment while retaining complete self identity under separate state governments. Here, for the first time, were various autonomous governments united in a co-operative commonwealth and since that time thirty-five other independent state governments have united with this unique nation, so that now forty-eight separate countries (states) make a complete whole.

Perhaps never at any other time in the history of the world have so many truly great men lived at one time in one country in proportion to the total population of the country as at the inauguration of the United States of America. At the time of the American Revolution the thirteen original colonies had a total population of only two million, and yet there were numbered in this population George Washington, Thomas Jefferson, Alexander Hamilton, John Adams, Benjamin Franklin and other great men. It was through such men of vision that the Great Ones worked to bring into being a land of the free.

There are several evidences that forces behind the scenes assisted in the establishment of the new country, but none is more convincing than the Great Seal. Both the obverse and reverse of this seal

are rich in symbolism; the obverse refers to the unusual circumstances relating to the founding of the nation, and the reverse to the destiny of the country and its people.

The number thirteen is symbolical of unseen influences, of the mysterious powers behind the scenes. That this mystical number was to play an important part in the history of America is shown by the number of times it appears on the seal. There are thirteen stripes in the plaque covering the body of the eagle, thirteen stars in the emblem over the head, thirteen berries and thirteen leaves in the branch, thirteen arrows, thirteen rows of stones in the unfinished pyramid, and thirteen letters in the two inscriptions, "E Pluribus Unum" and "Annuit Coeptis."

Several writers and historians, including Manly Hall and Gaillard Hunt, contend that the original seal carried the phoenix and not the eagle, also that the present eagle on the seal is a conventionalized phoenix. The phoenix is a hypothetical bird, but symbolical of regeneration, rebirth, and spirituality.

The motto, *E Pluribus Unum*, "Out of Many One," refers not only to the building of a large powerful state out of many separate ones, but also to the combined aspirations and ultimate achievement of its many and varied citizens. Aspiration and strength are further signified by the arrows; and that victory is to be gained through peaceful means is indicated by the olive branch.

The obverse of the Great Seal is familiar as it has been in constant use, but the reverse side of the seal has been withheld by the authorities and it has been said that it would not be used until the people of the country could in some measure live up to its spiritual significance. The reverse carries the inscription *Novus Ordo Seclorum* which translated reads, "A New Order of the Ages."

It is extremely interesting and certainly worth our consideration that the reverse of the seal with its occult significance should be brought into use so

extensively under the auspices of a so-called New Deal administration and an Aquarian president. The most noticeable change in the one-dollar bills is the new design on the back, featuring both sides of the Great Seal of the United States.

Is America beginning to live up to its destiny? Is the consciousness of the American people expanding so that they can comprehend the spiritual message of the seal and begin to live in harmony with the new age manifestation and vibrations?

The Latin motto *Annuit Coeptis* above the design reads "He [God] has prospered our endeavors." And surely the growth and development of America has been phenomenal. The pyramid is a symbol of permanence, but it is unfinished; the capstone has not been put into place. The capstone is the all-seeing eye, the symbol of spiritual understanding and light. When the citizens of America begin to develop the all-seeing eye within, when they begin to live spiritually and not materially, they will make the Great Seal a living reality.

The Rosicrucian Fellowship is playing an important part in fulfilling the destiny of America. Its sole purpose is to disseminate the Rosicrucian Teachings, which are entirely spiritual. It is endeavoring to make the Christian Teachings the vital factor in the life of every American and so hasten the day when wisdom, human brotherhood, and world fellowship will have become not merely ideals but actual achievements.

One life through all the immense creation
runs,
One spirit is the moon's, the sea's, the
sun's;
All forms in the air that fly, on the earth
that creep,
And the unknown nameless monsters of
the deep—
Each breathing thing obeys one Mind's
control,
And in all substance is a single soul.

—Virgil.

A Doctor Witnesses a Transition

BY DR. RIBLET B. HOUT

I WAS educated in ordinary materialistic medical methods of caring for the sick and paying attention to merely physical health. But in spite of this training, which stunted and pushed back the finer sensitivity of the spiritual part of myself, I longed for knowledge and happiness that no material means or method of living had offered me.

All my life there has been the pulling to things of the occult. I seemed to absorb, unconsciously at times, the positive knowledge that man lived after he threw off his material body and winged his way to realms unknown. I clung to this belief in spite of my material, scientific education which only aimed to develop more nearly perfect the five physical senses, and entirely omitted any thought of things beyond what the eyes and ears and intellect might tell us. So that at the time I was able to actually witness the flight of the spirit from the body at the moment of the actual physical death, I am unprepared to go so far as to say that there was not some doubt in my mind as to continuous living, whether in or out of the physical body.

Therefore the following incident changed the entire course of my reasoning and knowledge of life, for I now know that our limited life here on earth in the physical body is but a moment's duration compared with all the time in eternity with which we may continue to develop that indestructible part of ourselves—the soul.

I had been called in professionally to see my aunt this evening of which I speak. With no idea of her immediate passing, I had merely called because of personal interest and love for this one who represented all I had left of my mother's

family. So this evening I stopped in to assure myself that all was well with the patient, at least for a few days.

Of course I did realize the serious condition of my aunt. She was seventy-three years old and presented very decided symptoms of cancer. While she had been suffering severe pain she seemed unusually strong and filled with vitality for one in her condition, so I had not thought of any immediate danger. My sister and I were alone with her on that evening.

When I first dropped in to see her she seemed rational and strong. Her heart was beating rhythmically and normally. She seemed in quite good condition. But after I had been there for a short while I seemed, entirely by intuition, to sense a change in her physical condition. I became aware that her transition was not many hours away.

Then the symptoms of physical dissolution presented themselves so that the physical part of me, the educated five senses, might know and understand that physical life was in danger. I am happy to notice now that the spiritual perception was the keener, and I knew first, without intellectual reasoning, that her span of life was finished, entirely through spiritual perception.

I detected the rapidly failing pulse, irregular shallow breathing and all the attendant symptoms of failing organism. I saw that the physical expression was changing, the tired lines in her face seemed to increase in prominence, and the violent slashing to and fro because of the pain commenced to diminish in intensity. Thus the physical part of me knew that "Death" was imminent.

Then we called those who were near and dear to us and sat at the bedside

awaiting that inevitable angel whose visit we have learned to fear and dread. We awaited—Death!

The transition, the act of the etheric body separating itself from the physical body, covered a period of many hours. The process of "dying" was long drawn out; the process of death on one plane and birth into a higher one was a thing which progressed very slowly so that I was indeed much privileged at this time to watch, with the physical and spiritual eye, all the many details of the change.

Beginning signs of death occurred at ten in the evening. The last travails of the physical body did not cease until seven the next morning, so all that night was spent in the borderland between the physical and spiritual, whereby I underwent one of the most amazing experiences of my whole life.

For I saw the vital separation of the spiritual element of the body from the physical envelope. I saw the formation of the cord that joined together the ethereal body with the physical. I saw the growth of the spirit body from vague indistinct foglike substance into the living beautiful angelic body of my aunt in the vigor of her life. I saw the pulsating waves of spirit course through the spiritual cord that connected the two bodies, and then, at the exact moment of the birth of the soul into the spiritual plane, the cord was severed and the new life in the new world had begun, even as death in the physical plane had claimed the physical body.

I watched closely each process of the "Death" which miraculously turned into a "Birth." Life was there, and still is; I saw not death but merely the transition from one plane of life to another.

The first thing I detected with my spiritual eye as I sat at the bedside of this loved one, was the gradual formation of the etheric body apart and separate from the physical one. Immediately above the pain-wracked physical body I detected a vague hazy outline of mistlike

substance which resembled nothing physical so much as a fog or a bit of condensing steam. I watched this form with interest and amazement. For it seemed to possess life that was apart from any outline of cloud that I had ever witnessed before.

This substance seemed to form itself about two feet above the bed and over the physical counterpart. It seemed to elongate itself until it was as long as the physical body. And then it commenced molding itself into definite outline. I saw first the coarse general outline of a body. Then I saw the growth of spiritual draperies. Then I saw the beginning of features and the outline of expression upon the face. I was seeing a mirrorlike reproduction of my aunt's physical body except that here was expressed youth and beauty and peace and content. The eyes were closed in unearthly sleep. There was nothing suggested to me except peace and repose.

As I looked at the emergence of this spiritual body it all seemed such a natural thing, as though there could be nothing of the struggle and pain that I had seen. My eyes opened wider in wonderment as the spiritual form took on more intensity and life.

Then my spiritual vision seemed to be transferred, through no volition of my own, to watching the physical body. Then it was that I saw the "Silver Cord" which was still connecting the two bodies, giving life to each and furnishing the means of transferring life from the physical to the spiritual.

This cord seemed to be about two feet in length, composed of a soft glistening silver radiance that was almost luminous, so bright did it shine out before me. It protruded from the physical body at the base of the skull at the occipital protuberance. Then it passed up and away from the physical body where it joined the spiritual counterpart at the same place at the base of the head in the spiritual body.

The cord itself seemed to be composed

of small silverlike strands, each separate and distinct and yet all molded into a ropelike substance. Where the contact was made with the physical body I could see that the strands had separated and become flat so that they attached themselves to the physical body as a single flat surface.

As I watched this miraculously grow before me I could see the pulsations of spiritual energy that coursed through the cord to give more life to the spiritual body. As the energy was transferred into the immortal part, so was life lessened in the physical. The freeing of the spiritual essence from the incumbrance of the physical constituted death of the inanimate clay. Thus was given to me the knowledge of the primary attribute of spiritual matter which is essentially the Activator.

At this time I opened my eyes more fully to the spiritual life which was round and about me, but before it was entirely ignored and unseen. For I glanced up and saw the spiritual actuality of my beloved mother who had years before made the transition out of the physical. Then I saw the form of my uncle, the husband of my aunt who was about to cross over and meet her loved ones. I saw too, the son, my cousin who had long ago gone on to new adventures. I saw others, also, round about me there, gathered into that little room that had suddenly become for me a shrine, a sacred place, where I might more nearly come into the presence of Life Eternal. I was awed and pleased with the presence of these unexpected visitors.

Again my attention was called to the spiritual body of the one who was about to enter the new plane of existence. Now the spiritual counterpart was more real than the physical. A radiance hovered over the Etheric One now and life was more nearly manifested there. The expression of the face had changed and the mouth had assumed a radiant smile. The draperies were bright with the soft light of the astral. The cord connecting the two bodies glowed more brightly. I

knew that the transition was almost completed.

I watched the group of Spirit Loved Ones gathered there. They seemed happy beyond any happiness possible in the material. I saw them place a wreath of etheric flowers on the head of the bed. This was a wreath of dark red roses the hue and tint impossible to describe. Their beauty could compare with no material flower. Each blossom radiated a splendor superior to anything I had ever before beheld.

As I looked at the scene before me I was struck by the extreme naturalness of it. I did not wonder at the developments. It all seemed so very logical and ordered. I had watched and assisted at physical births before, and the comparison came very naturally to me.

The death on the physical must certainly mean birth to a new mode of life. All nature led me to believe that. And the birth into the new life would be just as natural, or more so, as a birth into the physical. Then what could be so strange about the fact that those who were vitally interested should come and be the assisting inspiration? I accepted all of this then in a conviction of absolute knowledge. For me the horizon of life had lifted.

Again I looked at the picture before me. I now heard joyful voices chanting. I knew it was the welcoming song calling the loved one into her new home. Then, even as I looked at the bed where lay the poor pathetic picture of pain and worldly defeat, the white covers of the bed vanished as there came into my vision the sight of soft dark red rose petals as they were scattered there by those who were waiting with the Heavenly welcome.

And then a voice, quite softly at my ear, said, "Only twelve minutes more!"

I repeated those words to the watchers at my side. I held my watch expectantly as the minutes ticked on recording the twin process of birth and death.

Again my attention was called to the silver connecting cord. I watched the strands of which it was formed. I saw the

first strand snap and curl back, just at the connection to the physical body at the base of the brain. Then another strand snapped and curled back even as does a taut string when it is cut away from its support. Thus during those long twelve minutes was the preparation made for the loosening of the final earthly connection with the freed etheric body.

And now the time was almost up. The actual time for the severance of the last connecting link of the two bodies was at hand. I was about to witness the final casting off of earthly ties and the winging of the soul onward and upward into new experiences that she could not gain as long as she was held fast to the physical body.

Then I saw the severance of the last strand of the cord that connected the soul of this one I loved with any tie of earthly origin.

There was produced before my sight, symbolically, a pair of golden shears. These shears opened and closed and the spirit body was free.

The spirit body slowly righted itself and floated to an upright position. The expression took on a look of consciousness and animation. The eyes slowly opened and glowed with life and love. The face now was transfigured with joy and radiant happiness. The spirit robes softly draped themselves about the newly freed spirit body.

And then the true spirituality began to present itself. Where before there had been retained some of the appearance of old age and care, now this part seemed to drop away. I was looking at a soul in all the majesty of its prime. I was seeing youth and yet the full maturity of experience. I was seeing the zenith of the soul who had completed a life of service and self-denial for others. I was seeing the spiritual reward for a well-spent life.

Never could I sorrow or wish her back with me to fight again the bitter battles of earth-life. Never could I grieve over the absence of the physical presence. Never

could I allow the picture of the spiritual birth and awakening to dim itself in my spiritual eyes.

Always would I have the knowledge of this transition with me. My burden would be lifted and my thought would be upon the intangible knowledge which was mine which intellect could never purchase. I would have before me the living example of the grandeur of God's great universe, and the lack of definite knowledge of the finite mind of man.

I will vouch for the authenticity of the above picture as I have told it.

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Since the above experiences I have been honestly trying to learn more about life. I want to look more into the reality of things and not be led into devious paths because of deceptive appearances. I want to understand and know because of that which will tell me facts and truths heretofore only guessed at and wondered about.

Therefore I have studied Rosicrucianism. And thus I have had many questions answered. Because of its philosophy I am content to know that I have opened my eyes on some of earth's guarded secrets. I know that I wandered afar, at first, from facts and reality when I limited my vision and searched only for material knowledge. I at first avoided seeing the underlying causative factors and only judged from the reflected effect which I mistook for reality.

But since that time all is changed. I have developed that positive clairvoyance and clairaudience which gives mastery over material conditions and tunes one in to the positive realities of the universe.

When but a little lad, as I recall it now, I was constantly being brought up against facts in the Occult World. But at the time I was entirely ignorant of that. I know now that I was privileged to look into the various realms of Nature and view the Fairies and Elves and Little Folk at work, but I was scoffingly told that I imagined it all.

Many a time at night I awakened and peered fearfully down under my bed in the dark, to watch the Wee Ones dancing near me there. But the unseeing world, the world of blinded, materially minded men and women scoffed me into silence. Thus was submerged a natural faculty which was rightfully mine because I had earned it.

But the Great Cosmic Force behind this would not be pushed back into obscurity. This longing for the Occult tried to reassert itself all my life. I read, ravenously, all that came to me concerning that mysterious life beyond the senses. Until at last one day there fell into my hand some literature belonging to the Rosierueian Fellowship, and then that gem, Max Heindel's *Cosmo-Conception*, came to me.

Since that time many things have cleared for me. Through the knowledge gained from those sources I have brought back into activity that suppressed sixth sense. I view life as a grander, greater thing now. My horizon of life has been infinitely heightened. I know, whereas before I only longed to know. Today I try consciously to work in harmony with the astral and etheric forces. I see, I know, I understand; and the Rosierueian Philosophy has helped me do that. Therefore I feel much indebted to the school of thought which has put me right with the universe.

Each one of us is placed here to secure enlightenment and experiences. One must learn in one way, one in another. I would learn, in my own way, by positively aligning myself with natural forces and working in harmony with natural law.

I find that I must depend upon knowledge beyond the physical plane of life if I would glimpse Reality. I find that I must tune in to higher vibrations if I would even guess at the grandeur of God's great universe. I find that I must give up preconceived notional opinions that have been arrived at by hearsay, if I would know the heart and soul and truth of things.

For I find that it is impossible to go contrary to the laws of God and the laws of Nature and not suffer thereby. I find that looking up to our ideals of life and attempting to live in accordance therewith constitutes the real purpose of life. Only thus can we have experiences that we can take with us as a part of our souls when we travel on to work in the higher spiritual spheres.

Overtaken

FELICIA B. CLEM

Today a haunting memory of joy,
Faint as the fragrance of a woodland
flower
That lures the senses to some dream-filled
bower,
Betrayed my calm and tempted me to toy
With fancies too ephemeral to cloy,
Although they might some direful pur-
pose dower
And weave perhaps a spell of ruthless
power—
That could my chosen destiny destroy.

Elusive . . . still the memory snares my
thought.
It bears a charm that breathes of other
days
Yet wakens too, a knowing strangely
fraught
With some veiled prescience that my
chilled heart flays.
Am I enticed along enchanted ways
But by some age-old vengeance to be
caught?

For all health, whether of mind or body, resides in one's relation to the central Life within. If one cannot get into touch with *That*, then the life forces cannot flow down into the organism. Most, perhaps all, disease arises from the disturbance of this connection. All mere hurry, all mere running after external things, inevitably breaks it.—EDWARD CARPENTER, *The Teachings of the Upanishads*.

The Symbolism of the Tree

BY GRACE EVELYN BROWN

OUTSIDE my home there are tall maples overtopping the three-story house. I can remember them as small saplings when I was a child. As the years passed, I have watched them grow; I have seen the slender boughs change to sturdy ones, and the few branches with their tiny twigs grow large and strong, putting forth hundreds of shoots in place of a few.

They have appeared stark and meager in the January cold, yet on their bare branches were the nuclei of a myriad buds, waiting for the warmth of spring to open their marvelous mysteries to the rising sun. I have noticed the buds opening in the lengthening days; and as they swelled and grew, each tree became a living glory of red and orange splendor as the first early seed-pods developed. They dropped to the lawn and were blown about, each finding a soft nest in the springing grass; there they opened, and from the released seeds within came forth other infant maples. Some of these are also growing into trees, each year adding to their stature.

After the first output has fallen, the trees begin in earnest to grow their foliage to last for a whole season, and through the spring and summer the leaves attain their perfection. Then the turn of the year arrives and what has reached maturity must disappear. The physical must vanish from its own realm. The process of coming reverses its order. The leaves change to yellow, orange and red; the snow finds only ochre leaves, dried and sere. The year has completed its cycle, and the tree appears to die; but the experiences of the year are stored up in its heart; and around its girth another ring is added. It has become more sturdy,

a stronger center to buffet March winds and autumn gales and winter cold.

The casual observer might think the tree dead; yet on its bare branches again are seen the tiny beginnings of buds, which later on cover the tree with garments as beautiful and marvelous as those which adorn the lilies of the field. These indications of coming life are links in a chain of lives, connecting them as pearls on a string; and seeing them in the depths of the winter, we know that there is no death, that spring is on the way, and that all which has lived in beauty and profusion will come forth again. If winter comes, then spring is on the way.

Thus in many ways the tree is an inspiring symbol of life in all its varied manifestations. In considering the seeds of a tree, we are taken back to the beginnings of evolution, and realize that every seed is a type of the whole universe and all it contains, which came forth at first a seed in the life of God. As a seed is filled with the potentialities of the source whence it springs, so each fragment in the great life of God contains all divine attributes in a latent state, waiting to be brought forth.

A seed may remain a seed for centuries unless it is planted in the earth. Seeds have lain for centuries in the tombs of Egyptian mummies and have always remained seeds because they were never planted. So, each seed of Divinity must be planted in the physical world before it can unfold its latent powers. This is one of the chief purposes for which the universe came into physical expression. Centers of consciousness became entities in the mineral, plant, and animal kingdoms. Their forms may be considered as grades in life's school, whereby these centers of life may pass from the ele-

mentary classes to the more advanced, gradually changing their latent powers into active ones.

As the seed comes out of the dark confining soil to find the sunlight and the beauty of the earth, so the seed of Divinity comes forth into the material universe and learns the contrast of light and darkness and all the other "pairs of opposites." From the first, even the tiny sapling has to undergo the same climatic changes which the large tree endures. In the same way, the entity young in experience must meet the same physical laws as the older soul, such as the law of gravity, the law of cause and effect, and the laws of periodicity.

It is indeed a marvel that the little tree can live through the rigor of a freezing winter, when the frost goes deep into the earth; but it is because divine life is at its source, and that can never perish. This is what makes plants flourish in the mere crack of earth that gathers in the crevice of a rock, and causes the potato and onion to put forth shoots even in the darkness of a cellar, with no earth to nourish them. Yet they have come from the earth, and have thus gained enough energy to feel the urge of expression still further.

Starry nights of great beauty; tempests, calms; mystic moonlight, glorious sunlight; the urge of life to express itself in form; the joy of putting forth life in the spring, of reproducing itself in others, of expressing loveliness and perfection; the promise and the fulfillment of life, with its waning, its outer loss and death—all are experienced by the tree as by all beings. A cross-section of a tree shows an uneven bull's-eye, the number of whose markings reveals how many years that tree has lived through the glorious and yet awesome pageant of the seasons.

A tree not only has the companionship of other trees, it has intimate living with grass, ferns, moss; birds, animals, and men are also near. It is at one with all life. Floating in a sea of air, it is filled

with the healing and vitalizing forces of all the several planes of life. It is one with the cosmos and its strong, as well as subtle forces and influences, even as it draws through its roots the forces of the earth which are those of the Earth Spirit. In the same way, each being coming forth from the Divine Power is in rapport with all the wonderful forces of life, and grows gradually to express more and more of his God-given nature.

All entities grow in the same way that the trees grow, morally, mentally, and spiritually, as well as physically. A young tree is the symbol of a young entity in point of development. The trunk and the few branches of such a tree may be compared to a primitive savage who knows only a few principles of life; but has not had experience enough to have learned very much. The other branches will develop as he goes forward in evolution.

The Ten Commandments may be symbolized by the main branches in the growth of a tree. The savage has to learn, first of all, to refrain from killing his brother. If he commits such a crime, he is killed in his turn, the law of cause and effect bringing him the consequences of his act, thus automatically giving him just what he needs to strengthen the weak places in his nature and teach him what he most needs to know.

As the main branches of a tree may be compared to the cardinal virtues of life, so the lesser branches may serve as figures of their finer discriminations, and the twigs as still further discriminative powers which at last bring the advanced soul to a place where the adept, the master, the seer, is manifest. As each year makes the tree larger and produces more branches, so each physical life adds its experiences to make the ego more individual with larger selective powers, and greater skill, wisdom, and power.

The life of a tree is suggestive of human life. A very young tree represents childhood. The sapling is like the youth,

slender, pliable, and easily trained. The maturity of the tree, with its complete growth and larger girth suggests the adult, and the hoary and decaying tree is a symbol of old age.

Again, each year of the life of a tree may be compared to each human incarnation. The tree in spring is living through childhood; growing into adolescence in summer; expressing maturity in autumn; and in winter has the characteristics of old age. The coming forth of life after apparent death, spring from winter, is a wonderful testimony to the marvelous powers of the soul to bring forth new forms, because of the Divine Life which is the source of all form. It is also a beautiful symbol of reincarnation.

As every year adds to the development of the tree, so every human incarnation adds to the growth of the human soul. The period of winter corresponds to the time that the spirit of life remains above its physical expression, out of manifestation. Then it dips again into matter, and begins to reclothe itself in fleshly garments, just as a tree takes on new foliage. The span of life comes to an end time after time, but the soul itself garners in all of the experiences of the past, adding to them in every life, until from ignorance, it is replete with knowledge.

The tree lives under the stars. The spirit of the tree is in rapport with them through the long dark nights when they shine down from the great dome of the heavens. The spirits of the stars cooperate with the Earth Spirit and with those of the sun and other planetary spirits of our own solar system, to unfold the latent powers of all beings through the changing seasons, epochs, and ages of all that has been and all that is yet to be.

The new year, as modern calendars observe it, is governed by Capricorn, and its cold, deathlike ruler, Saturn. During this reign, everything seems dead, yet dynamic forces are stored up in nature, in the undeveloped buds lying along the twigs and branches of the trees, which are waiting to come forth at the appointed

time. The next sign following Capricorn, Aquarius, with its ruler, Uranus, gives lengthening days and warming sun to carry the year toward its outward manifestations of greater life. Pisces, with the mystic Neptune, and the great benefic, Jupiter, prepares the earth still further for the birth of another physical expression.

Then comes the new year zodiacally considered. Aries, with its ardent, fiery ruler, Mars, starts plant life into its outer manifestation. The trees become once more vividly alive. Their first foliage appears, appropriately red, the color of Mars, again appropriately carrying the seeds for the reproduction of the trees, as Mars is the symbol and astrological representative of the first person of the trinity, the father principle, the initiator, the creator of new life.

The color, red, the first color of the rainbow and spectrum, is also the color of the first great round or *manvantara*, the first descent of spirit into matter. It appropriately accompanies the reign of Aries, the first sign of the zodiac. In this first expression of spirit in matter, the scheme of life was red in appearance. It is interesting to note here that scientists claim that verdure has the chemical constituents to produce a red sensation on the human eye, instead of green. This may indicate that red was indeed its original color and that it still adheres to this chemical combination; that the green is caused by a different vibration acting upon it, which is sent forth by the age in which it now manifests itself. In the second period, plant life was orange, in the third, yellow. Now that we are in the fourth, green prevails.

Thus the tree reveals in epitome, each season, the long processes through which we have come to reach the present place in evolution. The going back of the leaves through these stages in reverse order is a prophecy of the future through which the scheme of manifested life returns to the unmanifest.

Taurus, the second sign of the zodiac,

with its ruler, Venus, is the mother principle, the nourisher and sustainer of what Aries has begun, and corresponds to the Holy Ghost, matter, the ghost of reality, holy because of the Indwelling Life. This sign carries on the development of plant life, bringing out the young foliage of the tree, and the buds in the beauty of their blossoming. Venus, the planet of beauty, exerts its powers to make the earth express the loveliest of seasons.

Gemini with Mercury its ruler carries on the growth, thus uniting the first and second principles, giving their fruits in this union of the full expression of life. The feminine, mother influence of Cancer and the moon, and the masculine vitalizing powers of Leo and the sun carry this development to its highest point. Then comes the harvest ruled by Virgo, the virgin, with the sheaf of wheat, the gift of bread to humanity. Next comes Libra with Venus bringing beauty again to the earth. Venus rules the two months of the greatest beauty, Taurus giving the blossoming trees and Libra the autumn splendors of coloring. Libra is the sign in which Saturn is exalted, and with this final flare of color comes death to the outer life. The frosts of Saturn take from the tree its outer beauty; yet the life within remains secure in its continuity, learning the lessons of the physical world by these changes.

Following this sign, Scorpio, with its ruler, Mars, now exerts its negative aspect and withdraws that which it gave in the spring. As the life was called forth in the spring, now it is sent back out of manifestation. Mars is the planet of both life and death, and the two are closely connected. Life to the form is death to the spirit in the sense of hampering its expression. Life to the spirit is death to the form, liberating the spirit, causing the form to perish. Mars thus expresses its polarity, the pairs of opposites, which are present in all material expression.

The cycle of the year meets itself in winter. Sagittarius, with its ruler,

Jupiter, the sign of religion, philosophy, and the higher nature, controls the man-beast, the archer, and gives the wonderful symbol which proclaims that out of the experiences of the changing year, comes a growth leading to the higher conditions. As human faces are often found in rocks and flowers, thus foreshadowing the time when the entities ensouling these lower forms are to have human expression, so the sign Sagittarius, applied to the plant kingdom, foreshadows the marvelous future which is destined to come to the spirit of the tree in the course of a distant evolution. It is a promise and a prophecy; and Jupiter, the planet of prophecy, tells all those who can find the truth, that one great Power unites all beings for their collective and separate growth to ultimate perfection; for that is the order of the universe.

All beings are under the rule of stars and planets. The mineral and plant kingdoms, being under the rule of the group-spirit, are acted upon collectively by the changing seasons. When the animal kingdom is attained by evolving entities, they are under another regime; for here another phase of evolution begins to be expressed. Therefore members of the animal kingdom at times are brought into physical expression apart from the general scheme of the seasons. Yet all are constantly acted upon by the many and complex forces. The lower animals, not so highly evolved, are born in groups all under the same conditions and are ruled over by their special group-spirit. As individuality increases, the species possessing it are born in smaller groups, until drawing near to the human kingdom, the animal is born alone, as in the horse evolution.

Human beings have developed epigenesis, and so each man has his own individual horoscope. Even those of twins are different. These facts reveal astrologically the inner truth of the rule of the group-spirits in the lower kingdoms of nature gradually assuming control of

smaller groups as evolution goes on, and of the final individualization of the human soul.

All the forces that play upon the tree influence all kingdoms of nature. Men are under the rule of the planets the same as the lower kingdoms; but man, having developed his own creative nature, requires his own special conditions, and through his free will can further modify them more in accordance with his wishes and aspirations. Still he is one with all created life, and the great scheme, plan, and purpose of all cosmic laws acts upon him in his great evolutionary cycle as in each separate incarnation, the epitome of the greater life of the soul.

The sequence of the seasons, acting upon the tree throughout a calendar year, reveals in epitome the greater cycle of soul evolution. May not the significance of the calendar year, starting before the zodiacal year be a symbol of the period of involution during which time the sparks of Divinity lie in matter inert, yet dynamic, like latent buds on the winter trees?

Then comes the spring of evolution, the planting of spirit in matter, the Aries period, when the divine fragment is passing through the first stages of evolution. The Taurus period adds to this and carries its development on to the next stage, thus on to the time when life has reached its physical perfection in evolution and the lowest point is attained, the Nadir of the circle, standing for the density of the Atlantean period, the greatest immersion in matter. This corresponds to mid-summer.

From this point, evolution begins to bear fruit. The autumn symbolizes this period, culminating in the dissolution of the physical, the Scorpio principle, out of which emerges the superman, as a butterfly from its chrysalis. Scorpio gives way to the superman, the spiritual mastering the physical as in the sign Sagittarius, that of the man-beast. Here the man has overcome the beast, and rising above the human manifests the higher

evolution. This is symbolized in the three last signs of the zodiac, standing for the higher stages in which the human gradually attains the superhuman—in a large, cosmic sense the latent buds on the tree of the all-inclusive evolution, carrying the life on to a greater order.

The tree has been used as a sacred symbol throughout religious history. The tree of Norse legend is a notable example of this. With roots in the earth, trunk and branches ever growing nearer to heaven, spreading out in greater and greater profusion, the tree is a beautiful symbol of evolving life.

Whenever I see a tiny sapling, I am reminded of a young soul which has not had time to develop strength and which may be bent and swayed by the winds of adversity or adverse criticism. Whenever I see a great tree, I am reminded of a great soul, able to stand staunch and true against the winds of opposition. I remember when I see a little tree that in the course of time it will be as strong and large as the mighty one; and when I see a great oak, I know that once it was only a tiny sapling. I can see it grow through the years until at length it has developed all of its potential powers.

If we realize such cosmic truths, we cannot condemn the weaker for not being stronger, nor the foolish for not having more wisdom. Realizing the eternal brotherhood of all beings and the part of each in the great unity of all, we must know that all will be brought to ultimate perfection because of the great compelling call of its universal evolution.

May God abundantly bless you and open up to you the storehouse of His riches, which surpass all earthly enjoyments, and may you feel the wave of love which He pours out. Then you will never be lonely if you are alone, and you will be, oh, so much richer, no matter how much you are blessed with earthly love, and so much more able to radiate that most sublime of all emotions, Spiritual Love.—*Max Heindel.*

Bible Course in Questions and Answers

By JOHN P. SCOTT

LESSON 4

- Q. Relate the symbolic story of the "son of the widow."
- A. According to the Masonic legend, God is supposed to have created Eve first. (It is true that the feminine characteristics were first developed.) Samael, leader of the Lucifer Spirits, united with her, but was driven away when discovered by Jehovah. Thus, Eve was a widow, and bore Cain, who was the "widow's son." Later Eve united with Adam and bore Abel, and still later Seth. This story will bear much meditation, since it contains the fundamentals of types of humanity and their causes.
- Q. Tell the inner story of Lamech and his two wives.
- A. Lamech (humanity) has two "wives" (or expresses the feminine or emotional force in two ways). Adah is the higher use of this feminine force, and Zillah the lower. He "laments" this lower use. This story is an admonition to all of us.
- Q. What is the meaning of the "sons of God" marrying the "daughters of men"?
- A. When a certain group is set aside to form a new race-type body, its members are "sons of God" or Chosen Ones. The "daughters of men" represent the lower types of humanity. When the higher type marries into the lower, it frustrates the plans of the Hierarchy to produce a superior race, as far as those who intermarry are concerned.
- Q. Give the esoteric story of Noah.
- A. Noah represents the pioneers of humanity who build the "ark" or the soul body, capable of rising above the "flood waters" of the emotions that destroy ordinary humanity. Their attainment is not complete until they can send out, or radiate, pure thoughts (the dove that returns to them with the olive branch of peace). The "raven" first sent out represents dark or evil thoughts.
- Q. Give the esoteric story of the Tower of Babel.
- A. Early humanity, while still conscious of spiritual realms, tries to bring down and use spiritual forces for selfish ends, by contacting it (building a tower to heaven) through unworthy means ("bricks of earth" and "mortar of slime"). God prevents them from destroying themselves and the world thereby through scattering them into small groups, incapable of forming a large enough force to do much serious harm through their magic.
- Q. Where is the Garden of Eden?
- A. The Garden of Eden was on a plane not physically discernible to man. Therefore, it will never be found as a physical place by explorers.
- Q. What country was actually submerged in the Bible flood story?
- A. The country of Atlantis, which now lies beneath the waters of the Atlantic Ocean; it was our ancient home, destroyed as told in the Bible in the flood story.
- Q. Give the inner story of Abram and Sarah's trouble with Pharaoh.
- A. Pharaoh represents the lower nature within each of us and Abram and Sarah, the head and the heart. Pharaoh, as king of sin, seeks continually to seize upon our emotional nature, to our sorrow and trouble.
- Q. What was the inner story of the strife between Lot's and Abram's herds-men?
- A. Lot represents the material mind and Abram the spiritual mind. The "herdsmen" are the activities of each

phase of the mind which clashed. Some time we also must decide what "land" or part of our being is to be governed by which phase of the mind.

- Q. Give the inner story of the five kings who rebelled.
- A. The five "kings" are the five physical senses which always "rebel" or run riot in the thirteenth year (puberty). We must then "capture" them and bring back "Lot" (the lower mind) from their dominance, as "Abram" (the spiritual mind) did, in the Bible story.
- Q. Why would Abram not take anything from the King of Sodom?
- A. The King of Sodom represents the lower nature. The spiritualized mind (Abram) would only take from the lower nature that which the "young men" (youthful, unrestrained emotions) had "eaten"—or the experience gained from their activity. In other words, all that "Abram" would have to remind him of the "rebellion" would be the *memory* of the experience.
- Q. Why were Sarah, Rachel, and Rebecca barren until God was entreated?
- A. These three women were the true (or higher) wives of their husbands, and represent the higher emotional or heart side of our being, which never "brings forth" until we seek God.
- Q. What is the meaning of Abram's dividing the animals?
- A. The different animals represent phases of our being which have a higher and a lower, or a spiritual and a physical, use. These must be "divided" or used at the proper time in the proper way. He does not divide the "birds" (thoughts) since our mind or our thoughts must not be divided, but of one purpose.
- Q. What is the inner story of Sarah and Hagar?
- A. Sarah (the favored wife) is the higher emotional nature (which finds it hard to bring forth). Hagar, the

lower emotional, or physical use of the Life Force, can conceive readily. However, the fruit of Sarah, the higher emotional nature, is Isaac, "joy and laughter," while Hagar's "son," Ishmael, is "strife and trouble."

(To be continued)

OUR DUTY AS PARENTS

(Continued from page 104)

we are the pattern which the children are following, and that they are impressionable and everything in the environment leaves its impress upon them. The story of the mother who had three sons who all became sailors illustrates the importance of surroundings. None of their friends were sailors, they did not live near the water and they never talked about sailors. In their home they had one picture and that was a ship in full sail. Everything in the child's environment, even to the smallest detail, leaves its impression for good or evil.

To be the parent of a child is a great privilege and we should look upon him as a gift to be loved, guided, and allowed to grow in the way that is best for his development. No effort should be too great to put forth in preparing ourselves for the training of the child. We must always bear in mind that we are the pattern, the example, and we cannot expect more from our children than we do from ourselves. Let us take an inventory and check up on our thoughts, our words, and our actions. If we are not the ideal that we should like our children to strive to attain, let us change and strive for that ideal ourselves.

Since we are constantly supplying our child with mental and spiritual food, let us see that we ourselves keep renewed and inspired by good books, poetry, fresh air, change of scenery, stimulating companions, good pictures and music. Our child comes to us with the *divine spark*. He is for us to make or to mar. We must accept our responsibility and the important task before us.

The Astral Ray

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

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is *born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.*

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

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

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

The Dragon Path

BY LOUISE S. IVEY

UPON A CLAY tablet peculiarly engraved with cipher characters and mystical symbols, an ancient Initiate left these instructions to his followers, mystic students of Egypt:

"The path is one, disciple, yet in the end, twofold. . . . At one end bliss immediate, and at the other bliss deferred. Both are of merit the reward; the choice is thine. . . . Search for the Paths."

The two paths, as interpreted by the mystics, refer to liberation and renunciation: the discerning of the real from the false, and giving up of material self.

To a student of stellar knowledge who studies the subject esoterically and views a horoscope through the crystal clear visions of the Soul, this ancient missive when deciphered astrologically, has a very profound relation to the twofold Path of Wisdom, or the Trail of the Serpent, the Dragon's Head and Tail.

The map of the heavens drawn for the time of birth shows what experience this Ego comes to gain in this life. These experiences may be few or many, stormy or peaceful, painful or pleasant, but they

are always such as the evolution of the Ego requires. Inharmonious planetary conditions show lessons to be learned. The favorable conditions of the birth map indicate that we are about to reap from the good seeds sown in some previous life; this particular lesson was well mastered, and now comes the reward of a deed well done.

The position of the Dragon's Head and Tail (or the Moon's North and South Nodes, as they are usually called), is of particular significance in studying the individual's lesson to be learned in this life. It is this, without a doubt, which the mystic refers to as "the one path, yet in the end twofold." Many astrological gems may be found spoken of in parables in some ancient mystic literature, to be deciphered by those who will read between the lines. Somewhere in the mystic scrolls of some lost Egyptian papyrus, or clay tablets long turned to ashes and dust, lies many a secret of the ancient art of the Star Lore.

The Dragon's Tail shows, by its house and sign position in a nativity, what department of life will provide experiences

needed for higher realization. It is "bliss deferred," for a lesson now learned is bound to have its reward in some later day, or life, which will come in with ideal conditions existing in this section of the horoscope. When seen in this light, the Dragon's Tail ceases to be the most maligned factor in astrology, as it is often represented.

On the other hand, the position of the Dragon's Head shows through what things and persons or conditions we reap the reward of a lesson well learned. Therefore the mystic words: "Both are of merit the reward."

Even as the path referred to is twofold, so the real mission of the Dragon's Tail is to teach a twofold lesson. By renunciation we gain liberation; by being unselfish in the house and sign matters shown by the position of the Dragon's Tail in our horoscope, we gain freedom and abundance in the opposite section of the wheel of life, occupied by the other extremity of the Reptile.

For example, if the Dragon's Tail occupies the eighth house of birth, by being scrupulously honest and unselfish in financial dealings with our partners and the public in general, we gain liberty which money and possessions give, as indicated by the Dragon's Head placed in the second house.

The house containing the Dragon's Head shows that the matters denoted by this section of the horoscope come to us without any great effort on our part; the opposite house, sheltering the other extremity of the Dragon, is an indication that this department of life needs vigilant efforts on our part in order to maintain a comparatively harmonious condition. Even then, if we ourselves are not the cause of inharmony, it comes to us through others, showing that disappointments coming through these conditions teach us most effectively the price we pay for having transgressed the laws in some previous life.

The Dragon's Tail nestling in the eighth house cannot cause us to be dishonest and careless of the interests of

others if we realize fully the laws of cause and effect, and discern right from wrong. But, we shall suffer such treatment from others in financial matters of partnership and dealing with the public's possessions, and thus we learn the lesson that honesty is the best policy, especially in eighth house matters.

One person having this position of the Dragon's Tail has entered several business partnerships; in each case the partner was an irresponsible, selfish, unscrupulous type of person. The planetary laws will etch this lesson deeply into the consciousness of the native. But the Dragon's Head in the second house compensates amply for these losses. Having suffered from dishonesty of others, his conscience will be strongly opposed to any misbehavior in these matters. However, the native himself, if not recognizing the higher laws, may be the cause of such losses to his associates, and in the end the benefits of the Head in the second house may become void or nil; he thus learns his life's lesson.

Another instance shows the Dragon's Head in the eleventh house, the Dragon's Tail in the fifth house. Although very loyal himself, and having many faithful friends, yet he was sadly disappointed in matters of sentimental friendship. Death, misunderstandings, unhappy partings were the result. Later in life the children whom he idolized remained distant to him and severely criticized their father. Through being disillusioned he has learned his life's lesson. In some other life he has probably caused misery to others; now he is on the receiving end himself. The laws of karma are always just.

The Dragon's Head and Tail, when placed over the angles of the horoscope, are very strong in their influence upon the life of the native. A cheery personality, good health, and a strong constitution are promised by the Head over the Ascendant; and the Fates are always kind to those who have this end of the Reptile on the Midheaven, by bringing honors and recognition in worldly affairs. But, the

Tail in the opposite section of the horoscope will bring limitations, and what honors come to the native will be the well earned reward of tireless effort; one cannot trust to Fate or Luck.

We gain knowledge through learning, but wisdom is gained only by experiences which add to our insight and true discernment. The effects which the Dragon's Head and Tail bring to us through our horoscopes are such as to cause experiences that will teach us wisdom. The twofold path of the Reptile is therefore aptly termed the Path of Wisdom.

It is entirely up to us whether we will accept the message which the Dragon's Path points out in our nativity. The ancient mystic has said: "The choice is thine." The serpent was used in the ancient teachings to represent wisdom. The experience we gain when the Dragon is transiting a pair of our astrological houses is such as to add abundantly to our worldly wisdom.

In a certain illustration, the wisdom principle is shown as being worked out in life after life by the constant motion of the Serpent through the horoscope, the result of the action of both extremities being indicated by the symbol of the "Part of Fortune" placed midway in the body of the Reptile. This implies a gain of worldly wisdom equal to material possessions. Through the events which the Dragon's Head and Tail bring us, we reap amply in wisdom and experience. It is truly said that wisdom is a good purchase, though we pay dearly for it.

The Dragon's Head and Tail in the horoscope of birth mark the life lesson to be learned, but their circling through the horoscope after birth, which is completed once every nineteen years, presents the lesson which will be the source of our immediately coming joys or trials.

The Dragon's Head and Tail, by slowly moving through the houses of a nativity, are as heavenly watchers who are cleaning up the house that the Tail is transiting, in order to make us realize the advantages that are ours, and are being

mirrored in the opposite house, transited by the Dragon's Head.

The influence of the Dragon is peculiar, inasmuch as it affects the houses, particularly the cusps and angles, much more strongly than it does any planet or luminary it happens to transit in a nativity. The houses rule the fate connected with the environment, that which may be overcome by the inherent will of the native. This shows that the influence it exerts, while greatly affecting our material conditions, is evil or good only as we are in a state of mind such as to respond to either quality.

When the Dragon's Head and Tail transit the degree of the Ascendant and the seventh house of one's nativity, an important period of life will just be entered into. It always marks a period of transition: a new life, new interests, and an altered environment. Our contacts with the public, and marriage or business partnership, will also take on a new aspect. The house holding the Head promises pleasant relationships in this department of life but the house which the Tail occupies will now undergo a "house-cleaning"; we shall very probably lose something we valued too much, of the nature of the house in question.

When the Midheaven and Nadir are the points transited by the Dragon, changes in connection with either one of the parents are likely, or problems in domestic and business life. When the Dragon's Head is at the Midheaven, one usually changes his outlook on life, forming new conceptions and views on the subjects of vital importance. To one with occult leanings, this as well as the transit over the Ascendant are the signs of spiritual awakening; some step will be taken towards spiritual attainment.

The sixth and twelfth houses show that the native has to render some service to others coming into his life, or that his physical condition will be such as to require this service of others. Confinement and restraint are probable; also

(Continued on page 138)

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

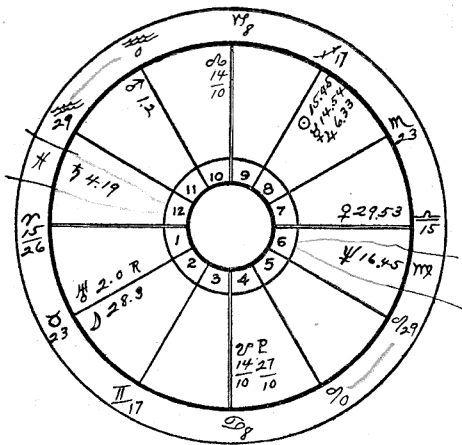
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

ARLINE T. G.

Born December 8, 1935, at 1:20 P. M.

Latitude 42 N., Longitude 73 W.



The Rosicrucian Teachings hold that the child is drawn to the parents through whom it is to learn certain lessons in the physical body, and that the parents have attracted this ego because they too have certain debts of destiny to meet and sometimes the child is the instrument through which they are given the particular lessons which they have merited. The parents of Arline are surely called upon to meet problems.

Arline has the fiery, impulsive, headstrong sign Aries on the Ascendant, and the ruler of the Ascendant which is the fiery Mars is very much afflicted by squares from Venus and the impulsive and unconventional Uranus, and an opposition of Pluto. No more unfortunate aspects could be found than this particular group of afflictions; this is especially unfortunate for a young woman.

Mars is in the house of friends (eleventh) in Aquarius—a masculine planet, and in a fixed, masculine sign, indicating her friends of the opposite sex. The afflictions between Mars and Venus, Uranus, and Pluto will attract the type of friends who would take undue advantage of the girl, men who cannot be trusted. These aspects also signify an individual who will not be discreet, one who is disposed to demand freedom of action; and this freedom will sometime become a grave danger to the girl. The parents should begin while the child is young to teach her to conduct herself modestly and with discretion. Parents these days are very liable to permit their daughters too much freedom; they do not teach them to be modest and poised. Thus they are all too prone to forget that the greatest charm that a woman can have, the thing which will bring her greater success and attention than anything else is womanly charm, her sweet modesty and poise, which also acts as her greatest protection.

This girl will not take readily to mental pursuits, as Mercury is burned up by the rays of the Sun and is in the sign of its fall Sagittarius, and in the eighth house. We find three planets in the eighth house: the Sun, Mercury, and Jupiter, and the Sun and Jupiter are square to Neptune. People with a full eighth house, especially when the planets are afflicted, all too often have splendid plans and ideas of which they speak freely but which they rarely carry out. The parents have the wonderful privilege at this stage of the girl's life to develop the opposite tendencies.

They should teach the child while young to have a place for everything, to be orderly; and to carry out all of her plans, never permitting a thing to remain unfinished. Then this eighth house affliction may be entirely overcome.

We find Jupiter in the eighth house making two good aspects, a conjunction with Venus and a sextile to the life ruler Mars, aspects and a planet which could with knowledge be used to help this child to overcome obstacles and to prepare herself to meet the dangers on the path. As she will not be a very deep mental student it might be of assistance to develop her artistic talent, shown by Venus and Jupiter conjunction, and the Moon in the house and sign of Venus where the Moon is exalted, and the Moon sextile Pluto and trine Mars. Music and art should by all means be cultivated.

Saturn in the watery sign Pisces in the twelfth house square to Jupiter, and with the Sun and Mercury in the common sign Sagittarius square to Neptune in Virgo in the sixth house may give a tendency to coughs and colds which by proper training as to her mode of living may be overcome. Teach her to stand with shoulders back: Sagittarius people love to sit and stand with chest in and head forward. Teach this child to stand erect with chest expanded and at all times to provide plenty of air in her sleeping apartment.

To have an opportunity to know the weak points in the nature of a child is a wonderful help to parents. Let them remember that "a stitch in time saves nine," and that knowledge is power.

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Worth-While News



New Definition of Death Given by Noted Scientist

NEW YORK, Dec. 12.—(A.P.)—In a scientific definition of death, new in scope, Dr. Alexis Carrel, Rockefeller Institute scientist, tonight predicted that it may become possible to suspend human life and to start it again, living several centuries.

Doctor Carrel is the man who showed the physical immortality of a chicken heart, which he has kept living by itself for 24 years at the institute. For him, Colonel Charles A. Lindbergh last Summer perfected an artificial heart which keeps whole organs alive outside the body.

Doctor Carrel's new definition was made in a talk to the New York Academy of Medicine on "The Mystery of Death."

He defined two kinds of death—reversible and irreversible. Out of the first come man's hopes for better health and longer life.

A possibility "very remote" is suspension of life.

SURVIVAL OF PERSONALITY?

It is reasonable, Doctor Carrel held, to suppose that part of the human personality may escape death. Present scientific facts neither prove nor disprove this after life.

All of these points Doctor Carrel emphasized in a written summary of his report to the academy.

"If science is allowed to go on eight or ten centuries, disease may perhaps be suppressed," Doctor Carrel said. "But there is no hope of ever conquering senescence and death.

"There are only three ways to die—by failure of the heart, or of the central nervous system, or by alterations in the composition of the blood.

"Deaths are reversible or irreversible. An example of reversible death is a man stabbed through the heart. Circulation and respiration stops. The man is legally dead. However, he is not hopelessly dead. If proper treatment were applied he would resuscitate. All his organs, even his brain, are still alive.

"A few minutes later comes irreversible death. At this stage resuscitation is no longer possible, because of disintegration of the brain and the spinal centres."

Even after irreversible death has set in he said "the body is still almost entirely alive. The organs and tissues begin to die, each in its turn."

Doctor Carrel recited the claim of spiritists that survival of the soul has been demonstrated and the principal points in favor of this claim.

"The importance of the facts on which such speculations are based cannot be denied," he said, "but the interpretation of the experimental results seems to be incorrect. The spiritists neglect the fact of the existence of clairvoyance.

DISTINCTION IMPOSSIBLE

"Nevertheless we know positively that clairvoyants are capable of perceiving past and future events. Therefore it is not possible to make a distinction between the survival of a psychic principle and a phenomenon of clairvoyance.

"There is no scientific proof, at the present time, of the survival after death of the mind, but no one has the right to say that such survival is impossible.

"It is far from being unreasonable to believe that some part of human personality may escape death." He said some day every individual may die of old age only.—*Saskatoon Star Phoenix*, Dec. 12, 1935.

Dr. Carrel states that it is reasonable to suppose that part of the human personality may escape death. How close this man's investigations have brought him to verification of the teachings of Max Heindel, who tells us that the desire body of man is divided into a higher and a lower part, and that the higher part of the desire body has rule over the personality, also that this higher part of the desire body ruled the cerebrospinal nervous system until the time when the mind was added; therefore the mind is bound up in the desire body. Max Heindel tells us on page 93 of the *Cosmo-Conception*, "The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and desire body when the lower vehicles have been left in sleep." At death the Ego takes with it three vehicles, the vital, the desire, and the mind body; these bodies are seen to leave through the brain or rather the top of the head. Only one permanent atom leaves with these bodies. Three and one-half days after death the vital body returns to the physical body and disintegrates or is cremated with it. The forces of the atoms of the three bodies

are extracted and become the permanent part of the Ego, which returns with it from life to life.

The life of the desire and mind body does not terminate at the death of the physical, but remains with the spirit until the life in purgatory and the second heaven has terminated. Then the life of the desire and the mind body is ended and the naked spirit with its only possession the Seed Atom enters the third heaven to again prepare for its next earth life. So we may see that the Doctor's claims, all through his wonderful book, *Man the Unknown*—which has created such a furore among his collaborators in the medical and scientific world—coincide with the teachings of Max Heindel. Dr. Alexis Carrel was the winner of the Nobel prize in 1912. The subjects of life here and hereafter as discussed by this man have aroused the newspapers all over the world, and dozens of clippings have been sent us as a result. LET THE GOOD WORK GO ON.

Male Not Strongest Sex Says Scientist

CHICAGO.—The male, not the female, is the weaker sex—at least in the matter of longevity and resistance to disease.

And it isn't because men work harder, drink more and sleep less, says Dr. Edgar V. Allen of the Mayo Clinic at Rochester, Minn., writing in the *Magazine Hygeia*.

Hereditary factors, he concludes, make weakness "the price of maleness."

He cites these findings from a study of 300,000 cases:

More male babies are born dead than female.

More male children die in infancy than females.

At 10 years of age, a boy's life expectancy is four years shorter than a girl's.

Men are more afflicted than are women with ulcers of the stomach, cancer, hardening of the liver, pneumonia, asthma, hardening of the arteries, gout, kidney and urinary troubles, disease of the spinal cord and brain.

There are more widows than widowers.

Women begin to predominate over men at 55 years.—*Oceanside (Calif.) Blade-Tribune*, Dec. 10, 1935.

It has for many ages been a foregone conclusion that woman, who has the

frailest body, and is lacking in physical strength, has always been the longest lived. In sickness she has always been able to stand the greatest pain and has recuperated quicker than man. There are more girl babies brought to maturity. Although the woman has had to bear the pains of childbirth, and her physical body is forced to undergo more strain and pain than man, still there are today twice as many widows as there are widowers. Has science any answer to this riddle? They claim that man is forced to meet with greater risks, his work brings him more danger. But what of the risks that the mother takes in childbirth? Why are the boy babies harder to raise? why is infant mortality greater among boys?

The Rosicrucian Teachings tell us that the vital body is of the opposite sex to that of the physical body, and that it is this vital body which is the warder of the physical body's health. It is the vital body which restores the physical atoms to health and strength at night while the Ego is out of the body in sleep. And here lies the secret of this male mortality. Man's physical body is positive, but the vital body is negative, therefore the physical body's vibrations are much stronger and more positive than those of the vital body. Hence we see that the physical atoms are broken down faster than the vital body can rebuild. The woman, however, is the opposite; her vital body is positive and therefore more vital than the physical. For this reason the female body has greater protection and is much more quickly restored to health.

Narcotics

By MRS. J. W. McNEIL

California Federation News

The first United States Narcotic Farm, at Lexington, Kentucky, was dedicated and opened by the Surgeon General on the afternoon of May 25 of this year with three thousand four hundred and eighty visitors in attendance. The farm was open for inspection for four days during which time 17,241

(Continued on page 143)

Question Department



Is Max Heindel Still Guiding the Rosicrucian Fellowship?

Question:

Is the Rosicrucian Fellowship work at Headquarters still guided by and under the direction of the Teacher who was Max Heindel's guide and instructor? A number of lecturers are now claiming that Max Heindel's Teacher is also their Teacher and that his work is now transferred to other leaders. Please, will you not give us some reliable information on this subject? We students out in the world who have remained loyally working for the Fellowship are faced with these questions repeatedly. I was at a lecture given by people who claim that they are now being instructed to carry on the work which Max Heindel started and that he is constantly in the lecture room and among the people in the audience. Surely Max Heindel has not deserted the cause for which he sacrificed his very life? A little disharmony among the workers at Headquarters would not be an incentive for our Leader, Max Heindel, to desert the great work which he started? For the sake of others who may be as unhappy about these reports and claims as I am, please answer this question through our Magazine.

Answer:

Max Heindel is still closely associated with the work which he started while in the physical body, and his Teacher under whose guidance and through whose instructions he was inspired to start this Rosicrucian movement, is still vitally and deeply interested, and connected with the work in Oceanside. Max Heindel and

his Teacher are still encouraging and inspiring the faithful ones who are sincerely and loyally working for this, *their work*, as always before. In fact, Max Heindel can now use a greater influence, and his work is far more widely diffused and more effective than before he passed into the higher life.

We wish that our readers could see the number of letters which are constantly received at Headquarters by those claiming to have had clairvoyant communications from Max Heindel in spiritualistic seances, as well as in organizations newly started. The mediums all too often give messages supposed to come from Max Heindel. If Max Heindel disapproved of the practice of mediumship in his writings, he surely would not materialize nor use mediums through whom to send his messages. He has ways and means which are not of a negative nature that he can use when needed. So you may rest assured that the two original Leaders (Max Heindel and the Teacher), even though they may not materialize and appear among the emotional phenomena seekers, are still working with *their work* and silently inspiring and encouraging those who are faithfully carrying on the work at the Rosicrucian Fellowship Headquarters.

CAN A DISCARNATE ENTITY "ENJOY" THROUGH A LIVING PERSON?

Question:

If an individual is a sensitive and able to communicate with those on the invisible plane, and if there is a very close tie between the sensitive and another, let us for illustration say these two on the earth plane had been very happily mar-

ried: if one passes over in death, would it be possible for this one who is on the inner plane to enjoy the same things in which he or she was interested while on earth through the agency of the sensitive who is in the physical body? For illustration, if the departed one was very fond of some dainty, like sweets or candy, could this one enter into the enjoyment of the dainty through the eating of same by the marriage partner?

Answer:

Yes, it is possible for those who have departed this life to keep in close touch with those whom they loved. If the loved one likes the dainties of the table the departed spirit may enjoy this taste with him or her. Although free from the physical body, this does not debar a person from enjoying and even satisfying his tastes to some extent; especially is this possible when one whom he loved while in the flesh and who is therefore very sensitive to his influence is the medium through whom he may more easily experience this sensation.

There is, however, a dangerous side to this question. If a man is a drunkard or a dope fiend and passes out before this habit has been overcome, then this craving remains with him in purgatory or the lower desire world, and being unable to satisfy it, in despair he seeks someone who is negative and easily influenced and forces that one to indulge in these stimulants and through this weaker one, the craving is partially satisfied. However, this satisfaction is lacking in the keen enjoyment which he felt while he possessed a physical body, so there still remains an unsatisfied craving which impels him to seek more frequently. The drunkard finds many opportunities to satisfy his desires these days because of the large number of saloons which the repeal of the Eighteenth Amendment has thrown in his way, in which the fumes of liquor may be contacted. The desire world on this account is truly in a most pitiable state.

OLD AND YOUNG SOULS

Question:

The Rosicrucian students talk so much about young and old souls, what do they mean by this? I understand through the reading of the Rosicrucian books that all spirits in this life wave were sent out as virgin spirits at the same time. Then if this is so why are some old and others young?

Answer:

The human life wave now in evolution consists of about six billion spirits, but these spirits are not all in the body at the same time. The number of souls in incarnation at any one time varies; sometimes there may be less than 50 per cent of them in the body, while at other times the number is much greater. For instance, now the percentage of souls inhabiting physical bodies is much greater than usual, and the magazines and newspapers are frequently commenting on what the world will do for food if the population continues to multiply at the present rate.

The Lords of Destiny take care of this, man need have no fear. The human soul can make progress only through hardships and suffering, and as these great world changes usually cause much suffering and sin, man learns many valuable lessons, and his evolution on account of this is speeded up; therefore more souls are brought into incarnation during critical periods.

The entire company of virgin spirits have had their start in the Saturn Period, but all have not worked with the same progressive spirit; some have loitered on the way, have taken the easy path, while others have forged to the front and have made greater progress. The savages are the stragglers and what we therefore term the younger souls, while the peoples of the west have through their efforts forged ahead and are what we term the old souls. Therefore we must recognize that all human beings are *brothers*; all have come out from God at one and the same time.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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

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

The Magnetisers

BY CHARLES MACKAY, LL. D.

(The following article concludes our excerpts from Mackay's *Memoirs of Extraordinary Popular Delusions*. It shows in a vivid manner the progress of the healing art, and the difficulty of disentangling superstition from truth. The book was published in 1852.—Editor.)

(Concluded from February)

FOR A PERIOD of sixty or seventy years magnetism was almost wholly confined to Germany. Men of sense and learning devoted their attention to the properties of the loadstone; and one Father Hell, a Jesuit, and a professor of astronomy at the University of Vienna, rendered himself famous by his magnetic cures. About the year 1771 or 1772 he invented steel-plates of a peculiar form, which he applied to the naked body as a cure for several diseases. In the year 1774 he communicated his system to Anthony Mesmer. The latter improved upon the ideas of Father Hell, constructed a new theory of his own, and became the founder of Animal Magnetism.

It has been the fashion among the enemies of the new delusion to decry Mesmer as an unprincipled adventurer, while his disciples have extolled him to the skies as a regenerator of the human race. In nearly the same words as the Rosicrucians applied to their founders, he has been called the discoverer of the secret which brings man into more inti-

mate connexion which his Creator, the deliverer of the soul from the debasing trammels of the flesh, the man who enables us to set time at defiance, and conquer the obstructions of space. A careful sifting of his pretensions, and examination of the evidence brought forward to sustain them, will soon shew which opinion is the more correct. That the writer of these pages considers him in the light of a man who, deluding himself, was the means of deluding others, may be inferred from his finding a place in these volumes, and figuring among the Flamels, the Agrippas, the Borris, the Bohmens, and the Cagliostros.

He was born in May 1734, at Mersburg, in Swabia, and studied medicine at the University of Vienna. He took his degrees in 1766, and chose the influence of the planets on the human body as the subject of his inaugural dissertation. Having treated the matter quite in the style of the old astrological physicians, he was exposed to some ridicule both then and afterwards. Even at this early period some faint ideas of his great theory were germinating in his mind. He maintained in his dissertation "that the sun, moon, and fixed stars mutually affect each other in their orbits; that they cause and direct in our earth a flux and reflux not only in the sea, but in the atmosphere, and affect in a similar man-

ner all organized bodies through the medium of a subtile and mobile fluid, which pervades the universe, and associates all things together in mutual intercourse and harmony." This influence, he said, was particularly exercised on the nervous system, and produced two states, which he called *intension* and *remission*, which seemed to him to account for the different periodical revolutions observable in several maladies. When in after life he met with Father Hell, he was confirmed by that person's observations in the truth of many of his own ideas. Having caused Hell to make him some magnetic plates, he determined to try experiments with them himself for his further satisfaction.

He tried accordingly, and was astonished at his success. The faith of their wearers operated wonders with the metallic plates. Mesmer made due reports to Father Hell of all he had done, and the latter published them as the results of his own happy invention, and speaking of Mesmer as a physician whom he had employed to work under him. Mesmer took offence at being thus treated, considering himself a far greater personage than Father Hell. He claimed the invention as his own, accused Hell of a breach of confidence, and stigmatised him as a mean person, anxious to turn the discoveries of others to his own account. Hell replied, and a very pretty quarrel was the result, which afforded small talk for months to the literati of Vienna. Hell ultimately gained the victory. Mesmer, nothing daunted, continued to promulgate his views till he stumbled at last upon the animal theory.

Writing to a friend from Vienna, he said, "I have observed that the magnetic is almost the same thing as the electric fluid, and that it may be propagated in the same manner, by means of intermediate bodies. Steel is not the only substance adapted to this purpose. I have rendered paper, bread, wool, silk, stones, leather, glass, wood, men, and dogs—in short, every thing I touched, magnetic to

such a degree, that these substances produced the same effects as the loadstone on diseased persons. I have charged jars with magnetic matter in the same way as is done with electricity."

Mesmer did not long find his residence at Vienna as agreeable as he wished. His pretensions were looked upon with contempt or indifference. He undertook to cure a Mademoiselle Paradis, who was quite blind, and subject to convulsions. He magnetised her several times, and then declared that she was cured; at least, if she was not, it was her fault and not his. An eminent oculist of that day, named Barth, went to visit her, and declared that she was as blind as ever; while her family said she was as much subject to convulsions as before. Mesmer persisted that she was cured. Like the French philosopher, he would not allow facts to interfere with his theory. He declared that there was a conspiracy against him; and that Mademoiselle Paradis, at the instigation of her family, feigned blindness in order to injure his reputation!

The consequences of this pretended cure taught Mesmer that Vienna was not the sphere for him. Paris, the idle, the pleasure-hunting, the novelty-loving, was the scene for a philosopher like him, and thither he repaired accordingly. He arrived at Paris in 1778, and began making himself and his theory known to the principal physicians. At first, his encouragement was slight; he found people more inclined to laugh at them than to patronize him. But he was a man who had great confidence in himself, and of a perseverance which no difficulties could overcome. He hired a sumptuous apartment, which he opened to all comers who chose to make trial of the new power of nature. Mesmer was the rage; high and low, rich and poor, credulous and unbelieving, all hastened to convince themselves of the power of this mighty magician, who made such magnificent promises. Mesmer, who knew as well as any man living the influence of the imagination, determined that, on that score, nothing should be wanting to

heighten the effect of the magnetic charm. In all Paris, there was not a house so charmingly furnished as Mesmer's.

The following was the mode of operation: In the centre of the saloon was placed an oval vessel, about four feet in its longest diameter, and one foot deep. In this were laid a number of wine-bottles, filled with magnetised water, well corked-up, and disposed in radii, with their necks outwards. Water was then poured into the vessel so as just to cover the bottles, and filings of iron were thrown in occasionally to heighten the magnetic effect. The vessel was then covered with an iron cover, pierced through with many holes, and was called the *baquet*. From each hole issued a long movable rod of iron, which the patients were to apply to such parts of their bodies as were afflicted. Around this *baquet* the patients were directed to sit, holding each other by the hand, and pressing their knees together as closely as possible, to facilitate the passage of the magnetic fluid from one to the other.

All this time the most rigorous silence was maintained, with the exception of a few wild notes on the harmonica or the piano-forte, or the melodious voice of a hidden opera-singer swelling softly at long intervals.

This was the crisis of the delirium. In the midst of it, the chief actor made his appearance, waving his wand, like Prospero, to work new wonders. Dressed in a long robe of lilac-colored silk richly embroidered with gold flowers, bearing in his hand a white magnetic rod, and with a look of dignity which would have sat well on an eastern caliph, he marched with solemn strides into the room. He awed the still sensible by his eye, and the violence of their symptoms diminished. He stroked the insensible with his hands upon the eyebrows and down the spine; traced figures upon their breast and abdomen with his long white wand, and they were restored to consciousness. They became calm, acknowledged his power, and said they felt streams of cold or burn-

ing vapour passing through their frames, according as he waved his wand or his fingers before them.

"It is impossible," says M. Dupotet, "to conceive the sensation which Mesmer's experiments created in Paris. No theological controversy, in the earlier ages of the Catholic Church, was ever conducted with greater bitterness." His adversaries denied the discovery; some calling him a quack, others a fool, and others again, like the Abbé Fiaard, a man who had sold himself to the Devil! His friends were as extravagant in their praise, as his foes were in their censure.

"Nothing is more astonishing than the spectacle of these convulsions. One who has not seen them can form no idea of them. The spectator is as much astonished at the profound repose of one portion of the patients as at the agitation of the rest—at the various accidents which are repeated, and the sympathies which are exhibited. All are under the power of the magnetiser; it matters not in what state of drowsiness they may be, the sound of his voice—a look, a motion of his hand—brings them out of it. Among the patients in convulsions there are always observed a great many women, and very few men."

These experiments lasted for about five months. Mesmer determined to return to Paris. [Here] His admiring pupils, who had paid him so handsomely for his instructions, spread his fame over the country, and established in all the principal towns of France, "Societies of Harmony," for trying experiments and curing all diseases by means of magnetism. Some of these societies were a scandal to morality, being joined by profligate men of depraved appetites.

A royal commission of the Faculty of Medicine was, in consequence, appointed on the 12th of March 1784, seconded by another commission of the Académie des Sciences, to investigate the phenomena and report upon them. The first commission was composed of the principal physi-

cians of Paris; while, among the eminent men comprised in the latter, were Benjamin Franklin, Lavoisier, and Bailly the historian of astronomy.

At last the commissioners published their report, which was drawn up by the illustrious and unfortunate Bailly. For clearness of reasoning and strict impartiality it has never been surpassed. After detailing the various experiments made, and their results, they came to the conclusion that the only proof advanced in support of animal magnetism was the effects it produced on the human body—that those effects could be produced without passes or other magnetic manipulations—that all these manipulations and passes and ceremonies never produce any effect at all if employed without the patient's knowledge; and that therefore imagination did, and animal magnetism did not, account for the phenomena.

This report was the ruin of Mesmer's reputation in France. He quitted Paris shortly after, with the three hundred and forty thousand francs which had been subscribed by his admirers, and retired to his own country, where he died in 1815, at the advanced age of eighty-one. But the seeds he had sown fructified of themselves, nourished and brought to maturity by the kindly warmth of popular credulity. Imitators sprang up in
(Continued on page 138)

PATIENTS' LETTERS

Kansas, August 16, 1935.

Dear Friends:

I feel so much improved in health since asking for your help that you may discontinue your work for me.

I am very grateful to you for the correct diagnosis of the pain in my side which is severe when I worry or am nervous. However, it left soon after I asked for your help and I have not had a pain since.

With the aid of your dietetic suggestions and relaxing exercises I am sure I shall continue in good health. I will continue my prayers on the healing dates.

My very best wishes and kindest thoughts for your continued goodness. I am,

Yours very sincerely,
—Mrs. E. W. L.

Ohio, Oct. 11, 1935.

Dear Friends:

It is with the utmost gratitude and thanks-

giving that I write you. For the first time in seven years I am free of the suffering caused by the affliction to my hands. They are completely well, and I give thanks to you, the Invisible Helpers and to God for the aid you have given me.

You have accomplished for me what medical science could not even help and which they pronounced incurable.

Again I thank you, and may God bless you and give you strength to carry on your good work.

Gratefully yours,
—Mrs. M. B.

California, Dec. 22, 1935.

Dear Friends:

Honor to whom honor is due. . . . Being so exhausted in mind and body I felt a fear that in overdoing I was bringing upon myself a siege of paralysis. I was accosted and questioned by a woman on account of the way I was walking. On reaching home there was mail in my box, one letter being yours.

I sat down to read and was electrified. I straightened up and went to work again and did not realize at first but later I knew that the sharp pain left me as I read your letter and has not returned at all. When I think of the pit into which I'd fallen and that charge of pure spirit that raised me up again I know it was a real experience and my gratitude is unbounded.

God bless the work and the workers. May many others have as joyous experiences of liberation as mine.

Gratefully yours,
—N. S. M.

HEALING DATES

February 3—10—18—24

March 1—9—16—23—29

April 5—12—19—25

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

PEOPLE WHO ARE SEEKING HEALTH

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

VEGETARIAN MENUS

BREAKFAST

Half hour before Breakfast,
Grapefruit Juice—8 oz.

Scotch Bran Brose
French Apple Toast
Coffee Substitute

DINNER

Tomato Juice—4 oz.
Mushrooms and Peas in
Timbale Cases

Fresh Spinach with Lemon
Potatoes Parslied
Prune Jelly

SUPPER

Potassium Soup
Calava Salad

Rye Crisp or Whole Wheat
Melba Toast
Date and Nut Dessert
Grape Shake

RECIPES

Scotch Bran Brose.

Ingredients: 1 cup rolled oats, 2½ cups water, 1 cup sterilized bran, 1 teaspoon salt.

Heat water to boiling. Add the salt, sterilized bran and rolled oats. Let boil ten minutes. This dish is intended for corrective purposes.

French Apple Toast.

Make a mixture using half milk and half cream and 4 eggs to 1 quart. In this mixture dip slices of whole wheat bread, place in buttered pan and brown in moderate oven. Serve each slice with ½ cup apple sauce.

Mushrooms and Peas in Timbale Cases.

Ingredients: 1½ cups mushrooms, 4 tablespoons butter, 2 cups milk, 1 cup peas, 4 tablespoons flour, 2 teaspoons Savita, 10 timbale cases.

Cook mushrooms in butter 10 minutes. Sprinkle with flour and cook 5 minutes. Add milk and stir until thick. Add Savita and peas and serve in timbale cases.

Grape Shake.

Ingredients: ¾ cup chilled grape juice, ¼ cup chilled evaporated milk, ¼ teaspoon lemon juice.

Choose a standard brand of grape juice. Pour juice into milk and shake vigorously. Add lemon juice. A little sugar may be required if sour grape juice is used. Serve at once.

Prune Jelly.

Ingredients; ½ pound prunes, ½ cup sugar, 1 cup prune juice, ¼ cup lemon juice, ¼ ounce vegetable gelatin, 1 cup boiling water, 1½ cups cold water.

Soak prunes and cook until tender, or

allow to simmer slowly until tender. Remove the seeds and cut prunes in pieces. Soak the vegetable gelatin; wash, drain and cook in boiling water. Mix prunes, prune juice, lemon juice, sugar and cold water. When the gelatin is clear, strain into the fruit mixture. Mold and serve with whipped cream when cold.

Date and Nut Dessert.

Ingredients: 1 cup chopped dates, 1 cup chopped walnut meats, 1 cup bread crumbs, ½ cup sugar, 1 cup milk, 1 egg, 2 teaspoons baking powder, 1 teaspoon vanilla.

Mix baking powder with bread crumbs and add to dates and nuts. Beat egg, add milk, sugar and vanilla, and add to first mixture. Bake in a moderate oven one-half hour. Serve with cream, plain or whipped.

Potassium Soup.

Ingredients: 6 medium size carrots, 1 bunch celery, 1 handful spinach, several sprigs parsley.

Vegetables should be cut or finely chopped and added to 2 quarts of water, distilled if possible. The broth should simmer for not more than 30 minutes so that none of the food value may be lost. *Do not boil.* Intense heat destroys the life principle in vegetables.

Flavor with onions, garlic, or tomatoes (either canned or fresh) *but* do not cook with the broth. Flavors can be put into broth when it is ready to serve. Season with salt to taste.

None of these vegetables can be substituted as this would change the chemical properties of the soup.

Children's Department



That Cat

BY MARY CHERRY HANSCOM

HELLO, children. Yes, this is "Pal." You remember that when you read the story of my life, "The Diary of a Stray Dog," I promised to give you the history of "That Cat" as she told it to me after we became friends.

You have heard the old saying that a cat has nine lives? I really cannot say whether it is truth or not, but I do know that it is very hard to kill a cat, and from what this one cat has told me I can readily believe that it could be so.

"That Cat" had many homes before finally arriving here where I live in our lovely Church Home. But I will begin with her first home, when she was a tiny baby kitten, and tell you all, right up to the day that she decided to be friends with me and tell me the story of her life.

First, you must know her name—it is "Violet." She thought the name very silly at first, and hid her face for days, but finally decided to answer to it as it was the only name all her own she had ever had. I explained to her that the woman who named her no doubt saw in her eyes the reflection of the blue and violet ethers all round all such holy spots as our church home. She looked a little doubtful, but did agree with me that violet was a holy color, because fairies and high grades of nature spirits, and



angels and spirits of the mountains where the mist hangs low, all have a shading of violet in their clothing.

Did you children ever see a fairy, or a water-nymph, or angel? They are around you all the time; we animals see them and many other things that you humans do not because you are so very busy. Besides, we have the gift of "seeing things" and sometimes

we see things that we are glad that you cannot see. Boogie-mans and scary creatures. But that is a story in itself, and I am now telling the life of That Cat.

Well, here is the story. Violet was born in a big public building in the heart of a great big city. Her mother was the Head Mouser in the building, because she was owned by the head janitor. She had full range of the whole place, but spent most of her time in the basement and first floor.

Now when Violet was born her mother made her bed on a low shelf in the corner of a great big room, a room with blackboards on all four sides, where hundreds of men came to buy things that several men wrote about on the blackboards. All the men yelled to the blackboard men, calling out to them the things that they would buy, and the things that they would sell. Violet's mother did not mind the noise and the men a bit, she was used to it. Neither was she afraid of all those

men because she had been in that building all her long life so she did not know of anything different; she really believed that all humans were as noisy and as full of talk as the men who were in her building every day.

On this certain day when Violet was born, along with six other tiny little brothers and sisters, the janitor, on seeing them there in the dark corner of the bottom shelf, decided to move the whole family to a quieter and more comfortable spot, but Violet's mother did not want to move. She gathered her babies closer to her into the darkest depths of her corner; only the blazing light from her mother eyes could be seen, begging to be left undisturbed, but the janitor did not understand. He took no notice of the entreating, shining eyes, and transferred them all to a box with a soft pillow in it under the stairs just outside the door of the room where they were, the room where all the men were yelling.

That cat Violet told me that her mother even refused to feed her and her brothers and sisters, she was so angry. She stood over her litter of kittens thinking *hard* and *long*, with a worried wrinkle, and not a purr out of her, for several minutes; then, all of a sudden, Violet said, her mother picked up one of the little kittens in her mouth and marched right straight back into the room that the janitor had moved them from. Like a soldier she went straight to the corner which she had picked for her family's home.

The room was full of men shouting and yelling, the buying and selling was in full sway. One man when he stooped down to pick up a paper that he dropped noticed the mother-cat carrying the new little kitten in her mouth. His eyes had a gentle astonishment in them, and still looking hard at the mother-cat he aimed his elbow at the man next to him and punching him sharply in the ribs, motioned with his finger at the cat. The other man looked, grinned and spoke to the man next to *him*, who also forgot his business smiling at the mother-cat. Soon

all business in the room stopped; all the men one by one lined up in two long rows on either side of "mamma cat." Every one in the room was there in those two lines while Violet's mother proudly and with self-righteous indignation walked with arched neck, tail held high, to the end of the line to her corner at the far end of the room and laid her kitten down in no uncertain manner.

At that moment all the men raised their voices in three cheers, saying "Hurrray, hurrray, hurrray!" but Violet's mother did not blink an eyelid—she marched right back the same route she had come to the rest of the kittens, and taking the second kitten in her mouth, down the aisle made by the two rows of human beings (now silent with watching and respect for Nature's strongest instinct "Motherhood"), she went until she reached the spot where she had placed the first kitten and there laid her second kitten down. The men all cheered again. Seven times in all she made that trip, and seven times the men cheered at the top of their voices, "Hurrray, hurrray, hurrray!"

So you can see, my dear children, that Violet is no common cat, she was born of a mother who knew the world, and whom men respected, one who knew nothing of fear and who knew her business of family raising.

Every day for weeks Violet played in the corner with her brothers and sisters in that big room where the men made so much noise. Then one day when the mother-cat was out working catching mice, a young girl came to that room. Violet says that all her brothers and sisters ran and hid themselves, but she did not. Being brave like her mother, she stood her ground and looked at the girl, because she had never seen a woman before. The girl looked at Violet, and Violet says that she felt so happy under the kind gaze of that beautiful human being that she decided right then that she liked girls better than men, and when the girl stretched forth her hands and said "Come, kitty," Violet ran straight into her arms. She liked the fur on the girl's

coat and the warmth of love as the girl spoke saying, "Oh you, you adorable little baby kitten, how I love you! Oh you precious little ball of fur, I just *must* have you!"

Well, before Violet knew what was taking place, she found herself in the midst of a lot of strange noises, moved out of the room into the street. It was so bright out there that she hid her face in the fur collar of the girl's coat; in all her short life she had never seen broad daylight, or been out of doors. She was used to the noise of the men, but oh, these terrible street cars, and so many other new things, such as autos and busses, and different strange odors. Once when Violet peeked out from the girl's fur collar she spied a great big dog; she knew it must be a dog, it was following a man, and raised its ears and sniffed the air as she and the girl passed—she was thankful that the girl hugged her so tightly to her breast.

Violet's mother had instructed all seven kittens never to leave the room where they were born; she had said that dogs chased cats and were the natural enemies of cats, except when the two were raised together. Now here she was out in the world being carried even further away and with no power to stop the girl who whispered over and over in her ear, "If they object to my having you in my apartment we will move!"

You have now, dear children, an account of the first home of That Cat and we are on the way to the second home. After Violet found that she was helplessly being carried further and further away from her brothers and sisters and mother (they were in a car, traveling at a great speed), my, how it frightened her. As the young girl tried to comfort her, she buried her head deeper and deeper in the fur collar of her coat, breathing a prayer to the group-spirit of all cat animals for help, but the girl just talked sweetly, stroking her and holding her tight.

Soon Violet became calm, then sleepy, the love and kind words of the girl soothed her; try as hard as she could to keep awake sleep finally closed her eyes.

How long she slept she did not know, but the next thing she knew she was being carefully laid down on a soft pillow indoors somewhere. She jumped and humped up her back, but the gentle hand of the girl, and her soft voice reassured her. She said, "Don't be frightened, kitty, we are home now; be quiet, real quiet." The air seemed charged with a strange excitement; suddenly the door of the new home opened and a large cross-looking woman with a bunch of keys in her hand (not unlike the ones the janitor carried on his belt at home) planted herself, hands on hips, in the doorway, saying, "Young lady, this is the second time I have had to tell you that we do not allow cats in this apartment house. Either take that *cat* away or move out." Then she left.

Violet said, "You should have seen the nice girl's face as the door slammed; she was just as surprised and frightened as I was. In her excitement she nearly smothered me trying to hide me in the folds of her clothes, and as she uncovered me great round wet tears rolled down her face onto me. I tried to comfort her and purred my prettiest and rubbed my face against her."

Violet says that she has never known such love as that which breathed out from this lovely girl; it seemed to fill the whole room, and for that reason she felt at home and oh, so happy.

At that moment a horn sounded just outside the window and Violet's new owner ran to the window still holding the kitten against her breast. When she saw who it was she called happily for them to come in, saying to Violet as they went to open the door, "I will send you with Auntie to the ranch, then that old meanie will have no complaint, and as soon as I find another apartment where they love dear little kittens like you, I will come for you." With that she kissed her, and as the aunt came into the room she held up the kitten and said, "Oh Auntie, you arrived just in the nick of time, we, Kitty and I, are about to be put out of this apartment. They do not allow cats; I

did not think that they would mind so tiny and so sweet a kitten; or even discover that it was here, but we were found out at once; and oh, the fierce, dark looks we received. We were both so frightened. Will you keep the kitten for me, dear Aunt?"

Are you wondering, dear children, what is to come next? Well, it wasn't long before Violet was traveling toward another brand new home. After arriving the aunt called all her household together and instructed them "not to let the cat out," as cats do not like to stay in new homes. Violet's heart fell at these words for she had planned to run away as soon as she could get out of the house and go back to that nice girl. She felt that this was certainly a "dog's life" being handed about like a stray cat, and just as she had found the one human being in the world that she loved.

That night as Violet slept on the carpet at the foot of the stairs (she wanted to be near the front door early in the morning so that she could slip out) she was awakened by the strong odor of smoke. It made her eyes smart, she could hardly see the steps as she started up the stairs, and just at that moment the curtains on the windows burst into flame. That Cat's hair stood straight up, she humped up her back in alarm and spat at the vicious puffs of smoke now rolling up the stairs. With the next breath, she started strangling. Now fully alarmed she sprang up the remainder of the stairs, and into the woman's room. She must wake her—she cried and scratched at the covers, but Aunt slept peacefully on. Then that cat jumped right up on the bed and ran up and down the body of the sleeping woman, who awakened enough to push her away saying, "Go away, kitty." With that Violet extended her long sharp claws and sunk them deep into the arm of Auntie; she sat up with a start and as the smoke smote her senses she screamed, grabbed Violet and started down the stairs.

From that moment she remembered nothing until hours later she found herself alone and smothering under a mass

of burned boxes in the cellar and with water dripping from all the walls (cats hate water worse than fire). As Violet picked her way painfully from this unholy wetness and charred destruction she wondered what had happened and where the folks were. The house was burned so badly that she did not need to go out through the door which was open but walked right out where the side wall had been. She was free to go back to her dear young lady but in her weakened condition she could only crawl to a dry spot and there she lay, helpless, sick unto death, and not a soul anywhere in sight.

As she turned her head to look at the wreckage she saw standing not twenty feet away a great white bull dog, smelling at the open door of what had been a pantry; just then he got the scent of the cat, and he threw his head high and sniffed. Violet said she knew that she died four of her nine lives right that moment because she knew that she could not run a step if she tried. She turned her eyes to heaven and called with all her might to the group-spirit of cat animals for help. Her call was so intense that at once the all knowing group-spirit mind said to Violet, "Lie still, do not move. Wait!" and as this command was given the wind changed from Violet's direction, sending the scent of her drifting far down the hill; the dog put his nose to the ground and followed the scent down into the valley and out of sight. As he disappeared a prayer of thanksgiving seeped through her tears of fear and bodily pain.

Violet never saw the aunt of the lovely young girl again; even to this day it has remained a mystery. All morning she lay there catching short cat naps now and then between sharp pains in her head, but rousing herself often to look carefully for any signs of the dog's return. So the morning passed, the sun was warm with healing in its rays, but as the day advanced it became very, very hot. Poor Violet dragged herself as far away from the wreckage of the burned house as she could and along the public road but finally she could go no farther and fell

in the middle of the dusty road in the full glare of the sun now high in the heavens. Sick and motionless, That Cat lay dead, to all appearances.

After a time there came a little old man, bent and lame, making his silent way slowly through the dust of the road. He saw Violet, paused, wondered, turned aside, then kneeling down in the dust and heat he surveyed the poor thing with kindly eyes of pity.

The next thing Violet knew she opened her eyes to find herself in another new home, which is also my home, now, our lovely church home. The little old man tended her with so much loving care that the sickness which was a brain fever brought on by the shock of the fire, smoke, and heat, the thirst and exhaustion, passed away, and health and strength returned, and Violet staggered up again onto her four stout tawny legs. Now the cat, being an animal, was grateful; she lay pondering long with grave tender musing in her bright eyes, watching the movements of her friend.

She noticed that the little old man had a hard time keeping the field mice and gophers out of the vegetable garden which was his work in our church home so the first morning that Violet was well enough she arose early and started getting rid of the pests before the old man was up.

Well, she worked faithfully at catching field mice and gophers for a long long time, but soon the women folk of which there were many living on the place started interfering with Violet's and the little old man's work by carrying Violet off with them and feeding her cream puffs and decorating her with blue ribbon and making her unfit to do an honest day's work. She says she stood it the best she could and tried to be polite and let them lavish their love upon her thinking also that maybe the dear kind young girl whom she loved so dearly might come walking in some day.

Now then, she told me that as time went on, she became so cross and no good that even the little old man who found and restored her to health got disgusted

with her and shooed her away from his garden spot. Then she took another spell of being furious about her name of Violet, and that, dear children, is the state in which I found That Cat when I arrived that time when King Gob of the gnomes sent me here to see if they would take me in and give me a home.

The day she decided to be friends with me seems to have been a turning point in her life for two reasons, so she says. First, she said that she heard from the sylphs who receive messages through the west wind, that the young girl, her second owner, was on her way to our home; next the mother-cat Toby who raised *me* also came to call on her, telling her that it was because of her (Violet) that the dog-catcher had got me the time that I was traveling home from the village with a bone for her.

Finally, the young girl arrived; also the little old man let her go to work again in the vegetable garden. I, Pal, chewed the blue ribbon off her neck, and we are now doing our work side by side. I rest the most because I am the oldest. That Cat is still a young cat, and now answers very sweetly to the name of Violet, so when you come here to see us, dear children, just call to us: "Here Violet! Here Pal!" and we will come running, happy and anxious to play or help you in any way we can, because we love children and all human beings, because they first loved us.

PURPOSED

God builds His purpose into everything;
The instinct of the fragile vines to cling
Against deep-rooted trees—the towering
hills

That guide the chasm's torrent where
He wills:

The sun that warms the Earth to life and
light;

His own compassion that brought forth
the night;

Sorrow that tunes the heartstrings, taut
and true,

And Love—to guide the Homing Spirit
through.—CAROL SHELDON.

THE DRAGON PATH

(Continued from page 121)

occult research, if the horoscope shows these tendencies.

The fifth and eleventh houses bring our social problems to the fore; they show altered relationships with those whom we love and those who love us. Persons we now contact make a permanent influence in our life. Emotions and social instincts are likely to be more active than before or after the Dragon transit.

When the Dragon transits the third and ninth houses, it gives a studious attitude of mind, and opportunities for improvement of the mental abilities. Also studies of occultism, religion, and philosophy; or, it may bring up travels, voyages, publicity, and other things ruled by these houses.

The second and eighth houses, as a result of the Dragon's passage therein, will likely bring up matters pertaining to finances, inheritance, or partner's money and possessions. Money or its equivalent will now cause some good fortune or a loss, depending upon which of the houses is being transited by the more favorable extremity of the Dragon.

When the Dragon's Head or Tail transits a double sign, it brings to us dual experiences, or more than one event signified by the house it is in.

Transiting of the planets, and even aspects formed with them, will bring about experiences of the nature of the planet in question, but these experiences will be of less importance and of shorter duration than those indicated by the house position of the Dragon's Head or Tail. They are not to be overlooked, however; the transit over the radical Sun, particularly, is usually accompanied with marked results. This also applies to the strongest planet in the nativity, and to the ruler and subruler of the Ascendant.

The late Evangeline Adams, one of America's best known astrologers is said to have predicted her own death. She knew that she was then facing a "period

of transition," as the Dragon nestled over her Ascendant and seventh house at the time of her sudden death.

Numerous instances might be given to illustrate that the ancient astrologers had good reasons when they stressed the importance of the influence of the Dragon's Head and Tail. By reviewing a number of horoscopes, the students of astrology will prove the importance of these, and other less used factors in astrology, not advocated by astrologers of today.

Forewarned is forearmed. Be ever prepared to utilize all the wisdom that the Dragon is about to impart to you through any particular department of your horoscope.

Through the twofold Path of Wisdom, or the Dragon Path, we are shown in which department of life we shall acquire such experiences and knowledge as will prepare us to be the disciples of the Great One. Therefore, in the words of the wise prophet, Solomon: "Happy is the man than findeth wisdom, and the man that getteth understanding."

THE MAGNETISERS

(Continued from page 131)

France, Germany, and England, more extravagant than their master, and claiming powers for the new science which its founder had never dreamt of.

To quote the words of Bailly, in 1784, "Magnetism has not been altogether unavailing to the philosophy which condemns it; it is an additional fact to record among the errors of the human mind, and a great experiment on the strength of the imagination." Over that vast inquiry of the influence of mind over matter,—an inquiry which the embodied intellect of mankind will never be able to fathom completely,—it will at least have thrown a feeble and imperfect light. It will have afforded an additional proof of the strength of the unconquerable will, and the weakness of matter as compared with it; another illustration of the words of the inspired Psalmist, that "we are fearfully and wonderfully made."

Echoes from Mt. Ecclesia

Reminiscences of Pioneer Days

A. F. H.

THE QUESTION has frequently been asked, *Why did Max Heindel choose Oceanside* for the world Headquarters of The Rosicrucian Fellowship? was he divinely guided or was it his own personal idea? To begin with we will quote from a ten-cent booklet which should be in every student's library of Rosicrucian literature, *The Birth of the Rosicrucian Fellowship*, a History of Its Inception, and Its Relation to The Rosicrucian Order, page 9.

"Between November 29, 1909, and March 17, 1910, Max Heindel conducted classes and gave lectures in Los Angeles, California . . . giving three public lectures a week. By March his health would not permit him to go on. Shortly afterwards he was taken very ill with the usual heart trouble and while in the hospital at the very point of death he had a most remarkable experience. We will append his description of it in his own words.

"On the night of the 9th of April, 1910, when the New Moon was in Aries, my Teacher appeared in my room [at the hospital] and told me that a new decade had commenced that night, and that in the coming ten years it would be my privilege to give to the world a science of healing. . . . I saw our Headquarters and a string of people coming from all quarters of the world to receive the teachings."

Max Heindel was given a vivid picture of what the coming Headquarters was to be and he often described to the writer how this site for the Headquarters was to be chosen. It was to be in southern California, for the reason that this section of the country was *etherically* fitted for the launching of the Aquarian religion. He

was shown a tract of land with the mountains to the northeast and the ocean to the southwest; the land was to be on a promontory.

William Patterson, a member who had been instrumental in helping Max Heindel to get out the first edition of the *Cosmo-Conception*, located a piece of land twelve miles west of Hollywood. It consisted of forty acres on a promontory and lay as Max Heindel had described. Mr. Patterson desired to donate ten acres of this land for a Headquarters and the rest he wished to sell to members as a real estate venture. As soon as the word went out to the neighbors that an institution was to settle on this land, real estate doubled in price within a few weeks, and the owners of the land upon which Mr. Patterson had made a deposit refused to sign the deed. They too desired the higher prices, not realizing that their sale was responsible for this real estate boom.

The next venture they realized must be made in secret, so Mr. and Mrs. Heindel decided to try both Capistrano and Oceanside where they were not known. Fate decided in favor of Oceanside for the Santa Fe Railroad would not give a stop-over at Capistrano.

As they stepped off the train at Oceanside the only person in sight was a small freckle-faced boy who met them with a smile and the words, "Whatje want?" Max Heindel, who loved children, took kindly to the little chap and answered, "We want to buy some real estate. Can you sell us some?" "Well," the little chap answered, "over there comes a man who sells lots." And sure enough, the only real estate dealer in that small village was within twenty feet of the sta-

(Continued on page 142)

Rosierucian News Bureau

ANTOFAGASTA, CHILE.

We are happy to announce the organization of a Study Center in this Chilean city. Details of their future plans have not yet been received, but we are informed there is an enthusiastic membership working to give out the Rosierucian Teachings in the immediate vicinity. We take pleasure in welcoming this group among our Centers, and wish the members every success in their undertaking.

BURLINGTON, VERMONT.

Prospective students and residents of Burlington interested in the Rosierucian Teachings would be welcomed at our Center in this city. At present lectures are held each Sunday evening at 91 North Union Street and subjects pertaining to the Philosophy are used as topics for the talks. As the Center grows and the demand increases classes will be formed during the week when the Philosophy will be studied in detail.

BUENOS AIRES, SOUTH AMERICA.

We have two Centers in Buenos Aires. The group at Humberto 1°, No. 2091, has been holding its usual meetings on Sunday and during the week. A Devotional Service with lecture takes place Sunday morning and in the evening a lecture is given. Healing and Probationers' Meetings are held on the appropriate dates and a Philosophy class once a week.

The other group at Corrientes, 4620, continues its good work of past years and holds interesting classes in Philosophy, having the various subjects discussed by the members. This allows each to express himself, thus preparing the members to explain the Rosierucian ideals to others.

CHICAGO, ILLINOIS.

The Center at 431 S. Wabash Avenue mimeographs a bulletin which is sent out to the members located in Chicago. Titles of lectures for the coming weeks are shown and a list of classes given; it is

interesting to see a half-hour period is arranged for questions after the Philosophy Class, thus enabling the visitors and members to receive answers to problems which have been puzzling them.

There are many phases of the Rosierucian Philosophy which can be discussed only after long and arduous study. It is a very fascinating experience to "dig" for certain required pieces of information and more than repays any students who wish to take the time to do it.

DENVER, COLORADO.

This wide awake group is accomplishing a great deal. A reorganization took place only a few months ago and the progress is noticeable. Philosophy and Astrology classes are held each week; a devotional service and lecture each Sunday, and preparations are being made for a Sunday School.

This Center sells Ephemerides and books to local book stores and places Magazines wherever they can be sold.

Denver will soon be Rosierucian conscious. Advertisements invite the public to the meetings and every legitimate effort is being made to interest the visitors in our studies. We are expecting great things from this group.

ILOILO, PHILIPPINE ISLANDS.

Reports have come from our Center in these fascinating Isles and we wish to welcome the members in active service. Classes in Philosophy and Astrology are held each week and a lecture given on Sunday.

Some time ago a competition for youths in Asia and neighboring isles was sponsored by the New History Society. The subject was: "How can youth contribute to the realization of a universal religion?" The fact that so many of the participants came from the Philippines was exceedingly interesting and one of our very active members there thought if

these youths were willing to answer such a question, they would be interested in the Rosicrucian Teachings. He was right; we now have several new students there.

KINTAMPO, ACCRA, GOLD COAST, AFRICA.

A study group was organized and teachers appointed to take the new classes. At present this group is being guided by the parent Center (Abokobi Group) until it grows a little stronger and is able to meet the needs in the locality alone. Headquarters is happy to see the extension of the Rosicrucian work on the Gold Coast and feels sure the efforts of the active workers will be very much worth while.

NEW YORK CITY, N. Y.

Every six months an election of officers takes place and here is the latest group:

Miss Julia Gomstock, Secretary.

Miss Daisy Sears, Treasurer.

Mr. A. B. Falcao, Committee Member.

The affairs are managed by a Probationers' Council, which suggests the policies of the group; these suggestions are submitted to the probationers who in a special meeting once a month, either accept or amend the proposals. In this way more probationers see "active service" and the Center is managed to the satisfaction of the majority. In such a "set-up" there *must* be close cooperation by the active members, and this is an excellent way to further the good of the work without undue prominence of personalities.

There are two services held each Sunday; the Devotional Service in the morning, after which there is a short lecture. There is also a lecture at 8:00 P.M. Philosophy and Astrology Classes are held each week and the Probationers meet to discuss the deep occult side of our teachings (as well as cooperate with the Probationers' Council).

When there is cooperation and harmony among the workers, and a persistent effort to ferret out the secrets which are hidden in the *Cosmo-Conception*, growth is assured. May this Center

have great success and reach a wide public by its loving, self-forgetting service.

NEW ORLEANS, LOUISIANA.

Each Tuesday, Wednesday, and Friday, classes in Philosophy and Astrology are held. Lectures are also given each Sunday.

This Center has been conducting classes for a long time and is responsible for a number of residents in New Orleans becoming aware of the Rosicrucian truths. Applications for the Philosophy Course from prospective members are coming to us in commendable numbers and we hope at the end of six months, the membership of our New Orleans group will be considerably enlarged.

ROTTERDAM, HOLLAND.

The Secretary of the Claes de Vriese-laan Center in Rotterdam reports some rebuilding in their meeting place had to be done to accommodate the persons who attend the lectures and classes. This report shows that a Devotional Service and lecture are given every Sunday and classes in Philosophy held four nights a week. Healing services are held and usually a lecture on subjects pertaining to healing follows.

Headquarters is glad to wish this group every success, and trusts during the coming months their work will prosper.

ROCHESTER, NEW YORK.

Philosophy and Astrology classes are held Tuesday, Thursday, and Friday of each week. Devotional Services and a Sunday School are also held on the first day of each week. There are six teachers in "active service" and this distribution of the work among those who wish to serve is most commendable. It allows the members to express some truth absorbed through their studies. Center work is an excellent opportunity for service; and the service must be selfless, otherwise the person causes disharmony and gradually loses his opportunity for spiritual advancement. We know the members of the Rochester Group are doing everything possible to live up to their

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Centers and Study Groups

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

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

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

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—320-22 Central Savings Bank Bldg.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Kingsville, Texas.—P. O. Box 1314.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.

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

Portland, Ore.—Room 316 Dekum Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

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

Toronto, Canada.—c/o Mary Tamblyn, 40 London St.

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

ideals of our Teachings and thus are earning the right to serve in a wider field.

ST. PAUL, MINNESOTA.

Efforts are being made to increase the local interest in the Rosicrucian Teachings and now Devotional Services and lectures are held each Sunday. Healing services are held each week and classes in Philosophy and Astrology are given.

We are happy to see the reestablishment of this old group and sincerely wish the active workers every success and happiness in their splendid work.

SHREVEPORT, LOUISIANA.

During the year we entertained several members from this Center and were happy to listen to expressions of appreciation of the splendid work being done. Such testimonies enable us to comprehend the loving service given by the teachers and active members; we wish them to know their efforts are being appreciated.

Classes are being held in Philosophy and Astrology each week.

REMINISCENCES PIONEER DAYS (Continued from page 139)

tion, coming towards the visitors as if he had been sent for. When told what the mission of the visitors was he called to a man not more than forty feet away who was standing in the door of a livery stable, for automobiles in this town in 1911 were very scarce. The real estate man asked the liveryman to take the visitors out to the Reservoir land.

Within fifteen minutes Max Heindel stepped out of the rig and his first words were, "Oh, this is the place," and the joy expressed on his face was an inspiration. A barren bean field of forty acres met our sight, a piece of land which the Ocean-side Bank had tried for forty years to sell at any price, but without finding a buyer. A most wonderful view met our eyes; the beautiful San Luis Rey valley lay directly to the east, with the lazy river flowing in a small stream between sandy banks; the mountains were to the northeast, and the beautiful Pacific Ocean to the southwest. A few days later,

May 3, 1911, at 3:30 P.M., the first money was paid down. The land itself was on a plateau two hundred feet above the valley, with the ancient San Luis Rey Mission off to the east. This barren bean field has been turned into a beautiful park, which has since surprised the reporter of the San Diego Union who was present at the turning of the ground on October 28, 1911, and who remarked at that time that we were "a set of crazy people planting a cross in a desert."

Field Representatives

The past month Mr. John P. Scott lectured in Tacoma, Washington. At present he is in Seattle of the same state. The lectures in Seattle are being advertised over radio, through newspapers, window cards, and direct mail. As a result exceptional audiences are anticipated.

Mr. A. James Howie of Chicago is making regular trips to Milwaukee to conduct classes and give lectures at the Center in that city. The Milwaukee Center is one of our most active and we congratulate them on this further endeavor to spread the teachings.

NARCOTICS

(Continued from page 125)

persons visited the institution, many of them coming from adjoining states.

Admissions were accepted on and after May 29 and on June 30 there were 580 inmates under care. Some 300 of these patients had been transferred from the Federal prisons.

This institution is for men only, being built to accommodate 1000. It is contemplated that facilities will be developed to accommodate women in the near future.

The second United States Farm is to be located at Fort Worth, Texas. Building will begin some time this summer. It too is for men only and will provide for 1000 also. This institution will be more open in character and run on a more liberal policy, being designed as a cottage type, while the one at Lexington is designed to care for the prison group, therefore built more after the style of a large hospital.

The opening of the first of these hospitals represents a change in the policy of the United States toward the so-called drug-addiction. It is an expression on the part

Chartered Centers in Other Countries

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Sao Paulo.—Caixa postal 591.

ENGLAND

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

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 99.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Paptista 43 - 2º.

THE NETHERLANDS

Amsterdam.—67 Jacob Obrechtstraat.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuiscan.

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

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

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

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

of the government that restrictive laws governing commerce in narcotics are not the only measures to be applied as a solution of the problem of narcotic addiction. The isolation and segregation of drug addicts is necessary for their contacts with others are a constant danger and aid to further addiction. Heretofore drug addicts were regarded as penal and correctional problems.

The object of the Lexington Farm is to rehabilitate, restore to health, and train to self reliance and confidence those who have lost all through the drug habit. Shops are being built for vocational training as well as other lines of education for self development. In short, the institution represents more than mere housing of the patients or more than individual services for those admitted. It represents law enforcement and protection of American communities.

The need is great for farms to take care of our unfortunate brothers and sisters whose wills have been weak and who through this weakness have drifted into crime. They should be given the opportunity to build a healthy physical body, which will also react upon the mind. Three-fourths of our unfortunate people who are confined in prisons, asylums, and hospitals are not inherently wicked nor are they incurable. The present strenuous world changes are too fast for them, they have lost their balance. Some, on account of their unsanitary methods of living, in rooms in tenement houses, windows closed; oftentimes whole families living in one room, absorbing the poisons generated by an excess of stale breath, often attract the desire elementals who congregate where these unwholesome conditions exist. Sometimes in individual rooms fresh air is excluded and the air is filled with odors of stale beer and cigarette smoke; such conditions attract these lower elementals who are all too often responsible for the degeneration of the minds of these people who drift into crime and the use of narcotics. Fresh air and outdoor living will bring back the worst criminal; work, blessed work out in the open should become the cure for all of our poor unfortunates. Hospitals, prisons, and insane asylums should all be placed on farms, and a few hours of labor allotted all inmates if their health permits.