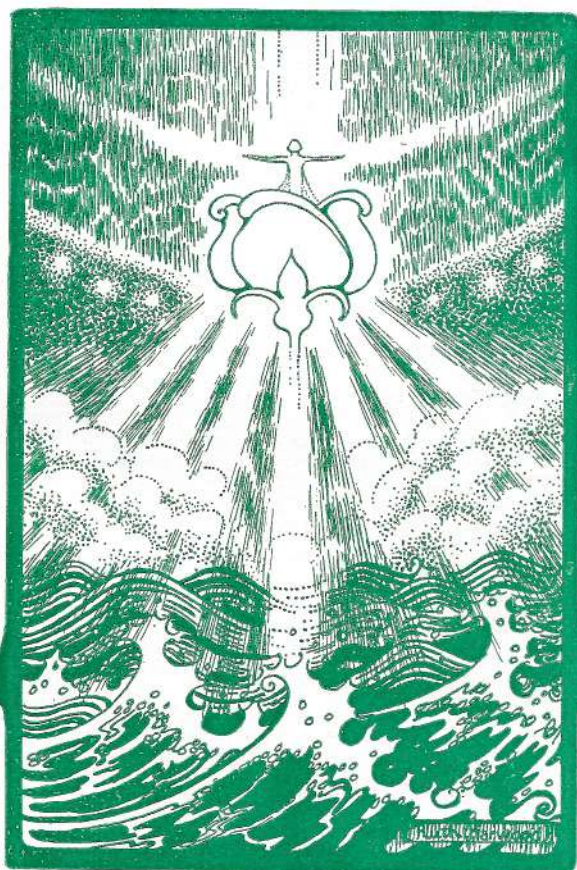


THE ROSICRUCIAN MAGAZINE

Rays from the Rose Cross



20c a Copy

\$2 a Year

JULY 1938

Science and the Rosicrucian Philosophy

Sex—Genius

Food in the Light of Astrology

Summer School at Mt. Ecclesia

July 5 to August 26, 1938

SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50	1:30-2:20 P.M.
Monday	Philosophy I	Astrology I	Center Work	
Tuesday	Philosophy V	Astrology II	Philosophy III	Astrology III
Wednesday	Philosophy I	Astrology I	Anatomy	Astro-Diagnosis
Thursday	Philosophy II	Astrology II	Bible Study	
Friday	Philosophy IV	Anatomy	Bible Study	Philosophy IV
Wednesday, 7:30 P.M.—Creative Expression.				
Thursday, 7:30 P.M.—Philosophy III.				
Friday, 7:30 P.M.—Socials.				

COURSES OF STUDY

The Rosicrucian Philosophy: A comprehensive study of "The Rosicrucian Cosmo-Conception," the textbook of the New Age Teachings, given to humanity by the Brothers of the Rose Cross through Max Heindel. A non-sectarian, Christian cosmogony. (Other books also.)

Art, Music, Science: Correlated to the Rosicrucian Philosophy.

Bible Study: An illuminating Bible course from the Rosicrucian viewpoint.

Astrology: Erecting and reading of horoscopes, progressions, transits, astro-diagnosis, vocational guidance, and rectification.

Anatomy and Physiology: A sound foundation for the study of astro-diagnosis.

Public Speaking: Delivery of prepared and extemporaneous speeches; practice in platform deportment.

Center Work: Forming and conducting Rosicrucian Fellowship Study Groups and Centers; technique of Center work.

LECTURES

In addition to the above courses there will be various lectures by well qualified and experienced members and guest lecturers.

RECREATION

Friday evenings are reserved for social affairs. Week-end excursions are planned to various points of interest, including trip to Palomar Mountain, the site of the largest telescope in the world.

ACCOMMODATIONS

Rooms will be available at the following rates:

Rose Cross Lodge \$6.50 to \$8.25 per week, one person in a room.

Rose Cross Lodge 7.75 to 9.50 per week, two persons in a room.

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 during continuance of the Summer School.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent.

FEES

There are no fixed fees, but the expense of conducting the courses will be met by voluntary contributions from the students.

OBJECT OF THE SCHOOL

Instruction will be given in the subjects mentioned to all who are interested in receiving the New Age Teachings. The School also aims to prepare teachers and lecturers for Center and field work in general.

Students enroll at any time and attend as few or as many classes as desired.

THE ROSICRUCIAN FELLOWSHIP, OCEANSIDE, CALIFORNIA, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

July



1938

VOLUME 30

NO. 7

Contents

THE MYSTIC LIGHT—

- Science and the Rosicrucian Philosophy
A. W. Conner 291
- Mine the Choice Florence Q. Tobin 301
- Continuity (poem) Felicia B. Clem 301
- Felipe's Strange Sweetheart (Conclusion)
Pearl M. Holmes 303
- The Cross of Christ Max Heindel 306
- The Stranger
Olive Elizabeth Beale 307

THE ASTRAL RAY—

- Sex—Genius Pierrepont V. Marshall 310
- Astrological Readings for Subscribers'
Children:
Donald Van R. 315
- Let Me—(poem) Carol Cornish 316

WORTH-WHILE NEWS—

- "Thou Shalt Not Kill" 317
- Vivisection Ban Up to Voters 317
- Science Verifies Ether 318

QUESTION DEPARTMENT—

- The Origin of Jazz 319
- Transferring the Life Record at the
Time of Death 320
- Suicide Never Commendable 320

NUTRITION AND HEALTH—

- Food in the Light of Astrology
Dr. Claire Christie Donahue 321
- Patients' Letters 324
- Healing Dates 324
- Vegetarian Menus 325

CHILDREN'S DEPARTMENT—

- The Kingdom of Happy Hearts
Carolyne Keller Carpenter 326
- Illustration by Gedge Harmon
- Learning How to Shoot 329

ECHOES FROM MT. ECCLESIA—

ROSICRUCIAN NEWS BUREAU—

- News from Centers 331
- "What Has the Rosicrucian Philosophy Done for Me?"
Roupert M. Campbell 335

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. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer.*

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia to help all who have applied for healing.

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

Science and the Rosicrucian Philosophy

By A. W. CONNER



FIFTY YEARS AGO, and even more recently, science and religion were constantly at swords' points. Even within the last few years, we have the spectacle of religionists trying to hinder the progress of science by the passage of laws forbidding the teaching of evolution in the public schools. On the other hand, there were scientists who scoffed at the faith of the religionists and demanded tests for all human beliefs.

There is a story that three blind men were very desirous of knowing something at first hand about an elephant. A friend led them to the elephant's side, and each advanced with outstretched hands to gain, through the sense of touch, what his lack of sight denied him. One grasped the tail and exclaimed: "The elephant is very like a rope!" Another touched the trunk, and said: "No, the elephant is like a young tree with a rough bark!" while the third man, encountering the broad side of the elephant, said: "Both of you are wrong; the elephant is like a broad flat wall!"

Each discovered a part of the truth and interpreted correctly the facts within the very narrow limits of his observation. Yet each deduction seemed to contradict the observations of the others. All statements contained elements of truth, but each was based upon such in-

complete information that the combined knowledge of the three was wholly inadequate to give anyone even an approximately correct conception of the whole truth.

Similarly, at the beginning of the twentieth century, the Church of Faith stood stiff-necked and self-satisfied with its interpretation of the story of Creation and the origin of Man, blindly claiming not only the correctness of the teachings of the Bible, but the absolute truth of its understanding of the meaning of the scriptures. On the other hand, science, confident of the correctness of its *own* deductions, inflexible in its apparently logical assertion that physical material is the only reality, and that all phenomena are the results of material reactions, demanded laboratory proofs for every belief. *Science seemed not to realize that many of its own theories demanded as great faith as did religion,* that every scientific theory was evolved to account for known facts, and that the forced abandoning of such theories from time to time, made necessary by new discoveries, was ample proof of misplaced faith.

Today, we stand upon the threshold of a new era. The teacher of religion is groping toward a conception of truth which will permit him to accept the findings of science, and noted scientists stand reverently before God, knowing that

their conception of truth is only partially correct; *realizing that the great scientist must be a man of faith.* Professor Millikan of California, one of the greatest investigators of the cosmic rays, a scientist of high repute, is described by the *New York Herald-Tribune* as an ardent religionist.

The *Literary Digest*, in an article entitled "Science's New View of Education," published in the issue of June 21, 1930, refers to Professor Arthur Compton as "a Nobel Prize Winner, and one of the most eminent living physicists." It quotes him as saying, "The evolution of our world and our race is not a mere chance affair. It is directed by an unseen intelligence and is directed toward some definite end." This is the most advanced scientific view.

In an opinion regarding human thought, Professor Compton is further quoted as saying that "an examination of the evidence seems to support the view that there is no very close correspondence between brain activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death."

In *The Outline of Science*, Professor J. Arthur Thomson writes: "There are some eighty-odd* chemical elements on the earth today: are they all the outcome of an inorganic evolution, element giving rise to element, going back to some primeval stuff from which they were all derived infinitely long ago? Is there an evolution in the inorganic world which may be going on, parallel to that of the evolution of living things; or is organic evolution a continuation of inorganic evolution? . . . The heavier atoms would appear to behave as though they were evolved from the lighter. The more complex forms, it is supposed, have *evolved* from the simpler forms. Mosely's dis-

covery points to the conclusion that the elements are built up one from another."

Science and religion are steadily approaching each other in a much more open-minded attitude than ever before. They meet in the Rosicrucian Philosophy, which is esoteric, scientific Christianity. Let us consider some natural phenomena and compare the explanations of them by religion, by science, and by the Rosicrucian Philosophy: The Church teaches that the Creator formed the universe out of nothing; that by some mighty creative power which we cannot now and shall never be able to comprehend, He brought into being the Earth, the Sun, and all that we view in the heavens; that He carried out this creative work in a definite period, and at the close of that period He rested from His labors, having completed and perfected the universe once for all: a most wonderful universe, complete and perfect in all respects, excepting the willful sinfulness of man, His greatest work, and yet the only blot upon the perfect face of Nature, for "only man is vile."

Materialistic science conceives the evolution of the heavens through inconceivably vast periods of time. The first stage of any heavenly body is conceived to be a formless, glowing gas, evolved from they know not what. Slowly, through countless ages, the gas grows hotter. By some unknown force there is condensation, and the beginning of rotation of the whole mass. Condensation and rapid rotation accompany the evolution of the glowing gas into a fiery sun; planets are thrown off and a solar system has come into being to live for a time, to burn out, to die, to become one more group of cinders in a vast universe which is burning out and dying.

The Rosicrucian Philosophy is the one medium by which the Christian Church and the most advanced scientific thought are brought together. It takes the words of St. John and interprets them in the light of science. Using Mr. Heindel's translation of this part of the Bible and

* In the time elapsed since this book appeared, the number of elements discovered has reached ninety-two.—Editor.

the American Revised Version, we quote the first verses of the first chapter of St. John's gospel: "In the beginning was the thought; and the Word was with God and the Word was God. The same was in the beginning with God. All things were made through Him and without Him was not anything made. The things that were made were life in Him and that life was the light of men."

Let us take that quotation and step by step unfold the evolution of the universe, the history of this Day of Manifestation. Let us now turn to the Gospel of St. John. "In the beginning was the thought." God, the Creator of our solar system, having chosen a section of space for His manifestation, permeated that space with His vehicles, His instruments of creative thought, determined the boundaries of His activities, and planned the evolution within those boundaries for the dawning Day of Manifestation.

Space is not a void, not a vacuum. It is "spirit in attenuated form" (Max Heindel). Einstein writes of solid space. Professor Millikan tells us that, out in space, atoms are constantly being born. Space is primordial substance, out of which matter is crystallized.

"And the Word was with God. And God was the Word. All things were made through Him, and without Him was not anything made."

By the power of His creative thought, He set in motion particles of the cosmic root substance, so that they began to vibrate in the stillness and intense cold of space. As impulse after impulse of the Creator's thought permeated every part of the space encompassed by His vehicles, the rate of vibration in the particles of primordial substance increased until there was warmth without light; a vast, formless mass absorbing all light which fell upon it, a dark cloud coming

out of Chaos. And this was the end of the Saturn Period.

In the first volume of *The Outline of Science* a photograph of a part of the nebular region, obtained at the Mount Wilson Observatory, shows a great projection of this light absorbing "dark matter," cutting off the light from the heavenly bodies and the nebula beyond it. This part of space is undoubtedly in its Saturn Period. Strangely enough, it seems that comparatively few scientists realize that some mighty Being is there, creating, out of what Einstein terms "solid space," the beginnings of matter, the next stage of which will be a faintly glowing gas.

"In Him was life, and that life was the light of men." Early in the second, or Sun Period, the Creator increased the rate of vibration by the power of His thought, until there was light, the light from an attenuated, glowing gas. Material science tells us of this glowing gas in the nebula, and in the tail of the comet, but fails to tell us its origin.

After the gas had reached a brightly glowing state, a mighty thought impulse, a deeper note in that sublime symphony which we call the creative Word, set the mass as a whole in motion, rotating like a gigantic, celestial pinwheel, disk-shaped in the heavens. Instead of a centrifugal action, such as normally we should expect, sending parts of the whirling mass off into space, there was a steady centripetal or contracting force exerted, which gradually, through the ages, condensed the whole rotating mass into a great fiery Sun. Eventually, the planets were thrown off from the Sun and thus the solar system was brought into being.

Religion tells us of the Creator's work. Science has studied and thought out the steps in the evolution of the solar system, beginning with the stage of the glowing gas.

*Divine Philosophy! by
whose pure light
We first distinguish, then
pursue the right;
Thy power the breast
from every error frees,
And weeds out all its vices
by degrees.*
—Gifford.

*The philosophy of one
century is the common
sense of the next.*
—Henry Ward Beecher.

The Rosicrucian Philosophy gives us an understanding of the processes and the reasons back of them, enabling us to understand clearly, not only the procedure which science postulates, but also the planning and the power of thought, which must precede every creation, whether it be the creation of God, or of man.

Let us turn now to a consideration of matter and energy. At the close of the nineteenth century, science stood upon firm, classical conceptions of matter and energy. Matter was considered the one, fundamental reality from which all else must of necessity spring. Energy was in a secondary place, a product of the functions of matter.

In the early days of the twentieth century, Max Heindel wrote: "To the materialist, force and matter are inseparable. The occultist knows differently. To him they are not two entirely different concepts, but the two poles of one spirit. Matter is crystallized spirit. Force is the same spirit not yet crystallized."

To the scientist, holding classical conceptions, this must have seemed a strange conception, a wholly untenable theory. Today, many of the classical conceptions of science, fully accepted thirty years ago, have been completely swept aside because they are not in accord with known facts.

The theory of conservation of matter, i.e., that matter can be changed in form but never destroyed, has been abandoned by all progressive physicists. And the theory of the conservation of energy is going the same road. Physicists now state that matter may be converted into energy, and energy into matter. Paul R. Heyl, author of *New Frontiers of Physics*, writes: "The idea of matter turning into energy, is of such a transcendental character as to cause dismay and confusion to those of us who learned our elementary physics before the discovery of the X-rays."

Thus we see that the teachings of *The Rosicrucian Cosmo-Conception*, although

seemingly unscientific when they were first published, are in full accord with the most advanced theories of physics of the present day.

This acceptance of the new view of the relation of energy and matter, has enabled scientists to explain what they never before could explain. According to the calculations of astronomers of the classical school, the Sun as a burning mass would burn itself out in some thousands of years; but there is evidence that the Sun's heat has not diminished in millions of years, and physicists now believe that the Sun gives off energy by the process of converting its own mass into energy; that is, matter is being converted from crystallized energy into moving or kinetic energy. The loss of mass, however, is slight, since the ratio between them is 9 times 10 raised to the 20th power, an inconceivably large number. In practical terms, this means that the Sun is giving off such an amount of energy that it is losing four million tons of its mass per second. While that is an enormous loss, the Sun can continue at that rate for a period of ten million years, even though there is no matter added to the Sun's mass from meteors, comets, etc. (see *New Frontiers of Physics*, p. 73). Truly, "the heavens declare the glory of God, and the firmament showeth His handiwork."

.

Let us now turn to a closer study of the composition of matter itself. *The Rosicrucian Cosmo-Conception* says: "The oceans, the earth, everything we see manifesting as mineral, plant, animal, and human forms—all are *crystallized space*, emanated from this negative Spirit-substance, which alone existed at the dawn of Being. As surely as the hard and flinty house of the snail is the solidified juices of its soft body, so surely all forms are crystallizations around the negative pole of Spirit" (p. 186).

The scientist of forty years ago considered matter as the one permanent reality, solid and indestructible. The

smallest subdivision of any material was the molecule, which was built up of atoms of the elements. An atom was a particle of an element which could not be further subdivided or in any way changed.

Today, the generally accepted theory of matter is that the atom is composed of electrons and protons, electrons being negative charges of electricity, while protons are positive charges of electricity. We think of a charge of electricity as being a manifestation of energy on some material, and one is tempted to ask, "What are these charges on?" Apparently, there is no answer forthcoming. They are merely charges of electricity, and the electrons are in a state of intense agitation about the proton, some traveling at almost the speed of light (which is 186,000 miles per second).

The hydrogen atom is the simplest in composition. It consists of one electron revolving about one proton. One scientist has said that if one can imagine a hydrogen atom enlarged to the size of a city block, the enlarged proton would be about the size of a pinhead, and the enlarged electron, about the size of a pin point. This means that only an infinitesimal fraction of the volume of the atom is occupied by the electron and the proton. It gives us some conception of how extremely porous "solid" matter is.

Another theory conceives the electron to be accompanied by waves similar in some respects to light waves. A modification of this theory does away with the electron entirely, leaving only the accompanying waves. "Waves of what and in what?" the layman is tempted to ask.

All of these abstruse theories are evolved in order to explain known phenomena; they are not perfect, but they do help us to understand matter. They point inevitably to the conclusion that the statements of the Rosicrucian Philos-

ophy are true: Matter is crystallized energy and both energy and matter have been resolved out of space, and may be resolved back into space.

It may interesting at this time to call attention to the fact that Einstein's theories are based upon the conception of a fourth and a fifth dimension, and that ever since modern engineering has been practiced, calculations of the strength of beams and columns have been based upon fourth dimensional calculations. No bridge has been fabricated and no skyscraper has been erected until certain properties of their beams and columns have been calculated in what are called bi-quadratic inches.

Time is taken into consideration in scientific calculations and observations, and may be thought of as a sort of dimension. It is one of the essential elements in the determination of velocity, and science states that mass is dependent upon velocity. This theory is applied particularly to particles whose velocity approaches the speed of light.

Thus, while our conception of matter and space is considered as three dimensional, we actually use this fourth dimension, time, not only in our daily lives, but in our scientific calculations and conceptions. And, as stated above, the engineer uses also the fourth power of linear dimensions, sometimes called bi-quadratic inches. In effect then, science really uses five dimensions. *The Rosicrucian Cosmo-Conception* (p. 194) states that "in the case of diagrams of the Periods, Worlds, and Globes, the realities possess from four to seven dimensions."

The whole scientific conception of space and matter has undergone revolutionary transformation in the past thirty years. The new theory of the structure of the atom, the feasibility of alchemy, whereby the addition of electrons to mercury

*Blessings on Science! When
the earth seem'd old,
When Faith grew dotting, and
the Reason cold,
'Twas she discover'd that the
world was young,
And taught a language to its
ling'ring tongue:
'Twas she disclosed a future
to its view,
And made old knowledge pale
before the new.*

—Charles Mackay.

atoms will convert mercury into gold, the discovery of cosmic rays which are incomparably more powerful than X-rays, penetrating several centimeters of lead, with no measurable loss of power—all these, and other discoveries have brought the physicist so near to metaphysics that the boundary line is scarcely discernible.

Science studies the heavens and groups the heavenly bodies into solar systems, galaxies, and universes. It concedes that some bodies other than the earth may be inhabited by some form of life. But it fails to account for their existence or to discover the source of the laws which govern their movements and guide them as they whirl through space, holding with mathematical precision to their appointed orbits.

The Rosicrucian Philosophy crosses the boundary into metaphysics and teaches that all of the heavenly bodies are inhabited by evolving beings; that each is the vehicle of a great Being who guides and controls its movements; that each solar system is the body of a greater being, with the central sun as the glowing heart and the planets as vital organs; that the galaxy itself, if we may reason by analogy, is, in turn, the body of a Being whose glory is beyond comprehension. And so on, endlessly, beings of every degree of magnitude, proceed along the endless path of evolution, the lesser evolving within the greater, for truly "In Him we live and move and have our being."

The time is not far distant when the scientist will exclaim, in the words of David, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

The same general laws govern both the macrocosm and the microcosm. The planets revolve about their central sun, and in the atom, the electrons revolve about the central proton. Our whole existence is within the body of that great Being whom we call God, and His existence is within the body of a greater Being in whom He lives and moves and has

His Being. Our bodies, in turn, are the universes in which countless myriads of organisms live their lives, and to whom one human body contains all of time and space.

In Rockefeller Center in New York there was a motion picture exhibit showing an actual photographic record, made through a microscope, of the life processes of one-celled creatures which live in the blood. The organisms shown on this film are called phagocytes and pinocytes. Both have the power of independent motion. The pinocytes are constantly drinking in a certain liquid in the blood. The phagocytes search out certain waste substances in the blood, surround the particles with their cellular bodies which they extend in armlike projections, and consume these particles upon which they feed. They are said to constitute about sixty per cent of the cells which we call white corpuscles. They feed not only upon wastes, but upon any foreign substance in the blood, such as germs. In our bodies they live and move and have their being.

Science concerns itself with forms, with the forces which have a purely physical manifestation, and with the evolution of physical forms. The Rosicrucian Philosophy reveals the life which gains its experience through the forms. It shows us the origin and cause of forces, physical, mental, and spiritual. It tells us the inspiring story of an endless evolution, of future attainment beyond our present conception, of our development into marvelous creative beings with undreamed of mental and spiritual powers.

Science has made wonderful discoveries. It has delved deeply into nature's hidden secrets. But its greatest discovery will be that the metaphysical is more real than the physical, that form is but the instrument of life, that evolution of bodies is but the outward manifestation of evolution of eternal beings, that behind all of the laws and forces of nature there is intellectual and spiritual control; that God directs our evolution and that we are gods in the making.

Mine the Choice

BY FLORENCE Q. TORIN



IT is very restful here in this hospital room. I am glad to lie quietly. Full happiness is mine, even though I know that in a little while they will tell me that my first born son is dead. Yet I, who have wanted that son above all things in life, made the choice that he be born so.

I have but returned from that "Valley of the Shadow" to which I had gone that my child might have life. Far down into that valley had I traveled, where for an eternity I had struggled, suffered, until suddenly, there had stood before me a Radiant Being, who had placed in my arms my child.

What rapture was mine as I gazed at this, my first born! Yet even as my hungry arms held him close, the Being spake: "Woman, wilt thou give him back to me? God desires this child. He has that for him to do, of which thou canst not dream. Give him to me, and beloved will he be of the Master Himself, staying ever at His side. But the choice is yours to make, to give him or to take him back with you."

"No!" I cried. "I want my baby. I have longed to hold him in my arms; sing him lullabies; feel his mouth at my breast; thrill at his first steps; catch his first lisped, 'Mamma.' I have dreamed so long of all these things. I will not give him up."

"The choice is thine, freely to make." The soft voice came again from the Being I could faintly see, for the radiance which shown about it dazzled my eyes. "Thou mayst carry him back to thy world, or thou mayst make this sacrifice and return empty handed. Think well, Woman, before thou answerest. God could keep him now, but He will not, for thy tears and thy grief would so burden thy son that he would be unable to do the Master's bidding. True, also, if thou keepest

him, thou shalt have him as long as thou livest! shalt hold his dimpled body to thy heart; watch him grow; and this I know, he shall be a source of pride and joy to thee always. He will grow in grace with a perfect body and a brilliant mind."

"No!" again I cried. "I want my baby myself. Why does God want him? There are so many others. How could a baby help?"

"It is not given thee to know the work which God has for him. He is not even now a baby, though thou holdest him so in thy arms. In the twinkling of an eye he is full grown, for remember, 'A thousand years are as a day and a day as a thousand years.' But still the choice is thine alone. Think well before thou sayest. All that I have said will he be and yet more. Men will one day pay rich homage to him; success as men call success will he have," the Voice went on.

"I cannot," I moaned, clutching still tighter my little one.

"Once more, delay thy answer, Woman," the words breathed forth in stern command. "Remember that not all of life is joy. If thou takest this soul back, thou, as well as he, wilt know untold suffering, and thou, far more than he, for thou wilt know that to thee was given the power to avert all pain and evil and suffering from this thy son, and yet thou didst choose it all for him. Listen further, and glimpse the things to be. At one time thou wilt watch beside him as he lieth torn and mangled from an accident, which all thy care and all thy love cannot prevent."

"Don't say such things. Not this to my baby." I cried.

"Yes, to thy child. Later thou wilt hold thy breath, as he struggles and gasps for his. Thou wilt be powerless then to do ought but suffer with him,

but now . . ." The words rang out in definite warning: "Now, thou hast the power to take even this from him. See yet another picture. Thou wilt watch days without end, and wilt stand mute and helpless as he lies stricken with dread paralysis, and wilt be his only eyes as he gropes in blindness. These things thou canst not ward off though thou didst watch him hourly. 'Those whom God loves, he afflicts,' and thy little son is greatly beloved of God." The Voice ceased.

"I want him so. Surely, if I guard him tenderly enough, some of this can be averted," I wailed.

"Nay, Woman, all thy efforts would be in vain. These things are written. Learn the first lesson of all mothers: though they stand ready to give their lives and their bodies for their little ones, yet they are helpless. Not one iota of any suffering can they save their loved ones. Each soul must work out its own salvation. To thee hath been given a special gift. Thou alone mayest save thy child from all evil and anguish. If thou dost choose to bear him back with thee, thou shalt thyself die at the moment of his greatest need, when the woman he loves has dishonored his name and broken his heart; when a beloved friend hath betrayed his trust, and all that he has and is lieth on the brink of failure."

"That cannot, must not happen to my own son. I could not stand it; but to give him up, I cannot," I moaned.

"Now must thou answer, Woman. Thy son's fate lieth utterly in thy hands. Give him willingly to God, and he will walk ever at His right hand, glorying in the tasks the Master sets, but take him with thee to gratify thyself—thy desires, then must thou carry, with him, all these afflictions as thy son's birth-right. Make thy decision, as the way is long back to the life thou knowest, and thy own time is not yet. Choose now for thy son, bondage or freedom." There was silence in the Valley, as the Presence waited.

I held my little one in my arms and

caressed his dimpled sturdy body. How dear he was. How could I give him up? Yet the Angel had said that for this one moment alone mine was the power to hold from him the cup of life's bitterness. I could give him now into the "Everlasting Arms" where he would be eternally safe and free.

"Oh, Baby darling! I wanted you so, but if only with God can you be happy, then, son, I will give you to God." I turned wildly to the Presence beside me and held forth my child. "Take him quickly ere my courage break."

And the light which shone around the Angel grew to such glory that I looked in awe as it enveloped my son in my outstretched arms, hiding him from me. I seemed to hear a new voice that was not like that of earth; the words it spake I knew in my heart, yet I heard them not.

"Well chosen, Daughter. Thy gift is accepted. For thy sacrifice thou shalt be rewarded. Thus shall it be with thee, that not all joy in thy son shall be taken from thee, and thou, thyself, shalt carry thy gift to the Gate which swings ever between life and death."

The Voice ceased, the glory dimmed as the Angel added: "Woman, an unusual blessing has been granted thee. Carry now thy son to the Gate. It lieth straight ahead. Go slowly and enjoy thy son, as the Master promised, yet, linger not upon the way. Go now."

The Voice was heard no more and the Radiance slowly faded, and I saw before me a path. I arose and set my feet in the way I should go, and the infant in my arms cooed and smiled; and I felt his weight not at all.

The way was pleasant, the air warm and refreshing. Flowers dotted the path; birds sang. In the distance I could hear the laughter of children and the music of voices. I looked at my son and marveled, for he changed; opened eyes of deepest blue; upon his forehead lay a curl of brown. Another step, again a change. He murmured baby sounds and lifted tiny fingers to my cheek, and even as I watched, I saw his tiny mouth

pucker and he lisped a faint "Mamma."

It could not be and yet it was. Was this the gift of which the Master had spoken, saying that all joy in my son would not be lost? It must be so, and I felt a wave of gratitude sweep over me. I sat awhile to marvel at this miracle and ate of a wonderful fruit that grew by the wayside. As I ate, lo! my son struggled from my arms to stand on tottering feet and laugh in glee and try a step alone. Soon it was achieved. I felt such pride at the wonder of a child's first step. As I watched, I still felt the child against my heart, and looking down, I saw still the child that nestled there.

Straight now the path lay, by gentle streams, under strange trees and over meadows. And ever as I walked the baby grew, and when I asked, "Baby walk?" he echoed, faint but clear, "Baby walk."

Now in the path ahead there toddled a tiny boy, yet, ever in my arms I held an infant, and I knew not whether there were two, or did my eyes but see the thing of which I dreamed?

Ere the meadow was crossed, he held out his tiny arms to the butterflies and babbled to the flowers. Soon he turned to question, "Mamma, what is this?" How dear in my ears became the music of his voice, and how I thrilled to his call of "Mamma, see this." With what pleasure I watched his sturdy little legs fly on the path. How beautiful he was to me; how clear his eyes; how ready his smile. He grew apace.

He ran now after the tiny animals, or to get fruit from a distant tree. He waded in the brook, and ever his voice came back to me: "Mamma, what is this called? See, Mamma, what a big boy I am. I like the water to splash me, Mamma." I smiled, happy that I could

see him grow. Yet, ever to my wonder, I carried, still, the babe in my arms.

The way changed. Tall mountains towered over us; the stream grew swifter, yet I grew not weary, nor did the child in my arms grow heavy, and always in the path before me, ran and skipped the boy who was yet somehow my son. He waxed bolder, and jumped the stream and climbed trees. His talk changed, and he called, boylike, "Mamma, watch me. See me do this. Can you do that, Mamma? I am a big boy, Mamma. Don't you think so?"



We climbed upward, and a song of gratitude ran ever through my heart that the way was long, and that I had been shown him as he grew and changed. Now he ran ahead and oft-times disappeared from view, and I would hear his gay voice from high above: "Mamma, hello! Look up here—here I am on top. Watch me. I can jump clear across this brook; watch me." Often my heart quailed lest he fall, and then I

remembered that no harm could come to him, since he was no longer mine but God's.

We reached now a high plateau, and in the distance a higher mountain loomed, and I knew that on it stood the Gate that is between Life and Death; and I grew sad. My son saw this, and he cried, "Why, Mother"—Oh, blessed word as it now fell from his lips for the first time—"Mother, why do you feel so? I will take care of you, Mother; rest a while and I will get you fruit." I rejoiced that my child was kind and thoughtful.

From this time forth, as we walked, he rambled not so far ahead, but lingered more sedately at my side. We talked together, and he was full of questions: "Where are we going? Where did I come from?" I knew not always how to

answer, but told him of that other world that he would never see. One day he caught a little bird. I cautioned him to hurt it not and let it go. His eyes grew large with wonder. "Why, of course, Mother, why should I not, and why would I harm it? Do people in that other world harm the birds which sing so sweetly? I am glad I shall not see that other place whither you go." I was suddenly unaccountably glad that it would be so.

Now the way lay along wood roads, fragrant with pine and climbing ever upward. The boy seemed almost a man. He walked ever at my side, and I told him of the Gate we neared, of life and death as I knew it; and as I communed with my son, the child in my arms slept quietly and nestled against my heart.

All too quickly came the day when I knew the journey was ended, for looking up, I caught ahead the gleam of the Gate which swings ever between Life and Death. I turned to view again the way I had come, and realized I had but climbed from the depth of that Valley to which every mother goes that her child may have life. But my son looked only ahead, eager eyed and calm; he walked erect, as should one on whom had fallen the notice of the Master. He questioned me ever of that Master and the work to be, but of its nature I could not tell him.

I grew weary now as we neared the Gate, and my son was ever thoughtful, bringing me the choicest fruits. "Mother," he said, as I lingered a little, for I knew soon he would pass through into the Way I could not follow: "Mother, I love you. You have been so wise, and led my feet so patiently. Ever will I remember." He kissed me, and laughing, picked me up in his arms and carried me apace.

And then suddenly ahead was the Gate. A radiance shone about it that was not like this world. I felt again a great sadness that I must leave now my son and journey on alone. As we neared, my son lingered behind, and a Voice came from beyond the Gate saying, "Look at thy son, Woman." I gazed at him I loved and lo! a great weight seemed to lie upon his back so that he stooped. I understood it not, but again the Voice came saying, "Woman, that burden is thy sorrow. Thou hast laid upon him thy grief at this parting; also thy selfishness, for thou still dost wish him with thee in that place to which thou returnest. The Master hath given thee full joy in thy son; now give the Master the perfect gift, keeping no part for thyself, not even thy grief. Loose this from thy son, that he may enter now the Way."

Again I realized that the choice was mine. I suddenly rejoiced that there was yet another thing which I could do for my son. On the thought, I stretched forth my hand and touched the burden, and it vanished ere I spake. I was filled

with joy and gratitude, and the radiance of this thought swept over me like a flood of tingling waters, and this joy passed to him I loved, and lo! he stood erect in perfect manhood, and passed joyfully through the Gate, eager, as youth ever is, to try life for himself.

I held out to him now the child in my arms. Within this place was a light not of this world, and I knew the Master approached. My son went forth to meet him, bearing in his arms the babe who was yet himself, and the radiance of the Master enveloped them and they became as one. I marveled how this could be; yet it was so. With this thought, I heard again that Voice which spake to



my heart, yet was not heard by my ears. "Daughter, thou hast brought thy gift to the Gate, unsullied and perfect. Take thou, thyself, the other side of the Way. They await you beyond. Thy son shall be ever with me through all eternity. Some day it shall be given thee to know why this was demanded of thee, and thou shalt surely see again thy child. Go now." And I heard the Voice no more.

I turned away and opened the Gate which swings between the worlds, but even as I touched it, I looked back that I might have yet another glimpse of my son, to carry with me. I was blinded by

the Light which shone around, so that I could see him but dimly, yet his voice came to me clearly and full of wonder:

"Mother, I can see the road you take. The way beyond the Gate marked 'Death' is but another way to 'Life.' It winds through a maze you call life but it leads finally back to this. I can see you as you go on the way and I will await you here."

The Gate swung shut behind me and I heard his voice no more. I was so tired! So weary! So I am content to lie still on this hospital bed. I feel in my heart that my son lives indeed, ever at the side of the Master.

Continuity

BY FELICIA B. CLEM

*Upon the threshold stands a figure, beckoning.
My memory stirs—have you and I not met before?
Yes; now the vision of a long-forgotten thing
Is clear, as once again you urge: "Pass through the door."*

*For now I know that on the threshold of this world
My newly entering soul had once stood hesitant
As in revealing light my life on earth unfurled,
While yet my heart held echoes of a heavenly chant.*

*The echoes faded; and the prophecy thus shown
Became a beacon set to guide me on my way.
If now the time has come to reap the harvest sown,
I lay these tools aside until another day.*

*Again, my Friend, I am most willingly beguiled
To meet you at that door where THEN you gave me breath;
That day they called you Life, and me a little child—
To me you are the same, though now they call you Death.*

Felipe's Strange Sweetheart

PEARL M. HOLMES

(PART TWO—CONCLUSION)



DAY after day Felipe followed the steep trail and whistled as he went and always before he reached the bottom his answer would come, soft and clear, "like horns of elfland faintly blowing," and the lovely stranger's face would look out at him from unexpected places. It peered at him around a cleft of rock, it bloomed among the clematis, and once she bent above him as he drank from a small tarn, and he saw his own face and hers close together in the limpid water. Felipe held his breath and worshiped her beauty only with his eyes but when he turned her slender form was slipping from view in some wild honeysuckle. So Felipe's heart beat with a sweet new rhythm and he inquired of everyone, "Is there not a new family in the village?" and when he saw a strange man on the street he asked Maria who he might be.

"It is the doctor from the town up the coast," Maria told him; "Bonita's mother has sent for him. She thinks her daughter has the sleeping sickness for she sleeps nearly all the time and is so hard to waken. But how could she be sick and stay so fleshy? Her mother seeks an excuse for Bonita!"

"She is a good girl," Felipe avowed, "and you should not be so quick to make fun of her. If she dies you will be sorry." And Felipe sent Bonita the finest of his catch and a bright card. The great girl received them with childish pleasure and then turned her face to the wall to hide her tears, and the neighbors said, "She wears her heart on her sleeve for Felipe, poor girl." Either the doctor's medicine or the gift Felipe sent helped Bonita for she was once more

among them as shy and silent as of old, listening without comment to the wild tales of witchcraft that still disturbed the simple folk of the village. The business of living kept calmly on and it was in the midst of surmise and fear that the men made the best catch of the season. Tons of fish filled their nets to overflowing and broke them and the men and their womenfolks mended nets all night so as to be ready for the morning.

After the run was over, Felipe said they must give a dance in celebration of the good catch, and besides, Felipe had a secret reason for lighting the jack-o'-lanterns over the big platform and setting the musicians to playing under the moon. He hoped the girl he had seen so often on the twisting trail would attend the dance. So he garbed his lithe figure in new gay clothing and combed his waving locks into austere neatness.

He did not beau Dolores to the dance and she had many a jealous moment till she saw him arrive alone. The crowd gathered and the dance began but Felipe took no part in it except to call the quadrilles the while his eyes kept guard on the steep path. Then he called for his favorite tune and as they danced he whistled it also.

The dancers heard it a long time before they knew what it was, a silver thread of sound that grew and swelled till the musicians were merely accompanying it. They saw that Felipe had ceased whistling and was watching the steep path that twisted down to the beach. Some woman was coming down the path behind the screening bushes. The young folks stood quietly as the sound of her steps came closer and plainer. Then with the last turn of the path a beautiful girl stood before the platform and smiled shyly. Felipe went hurriedly to claim her and lead her to the dance.

The Spanish are accustomed to seeing beauty in women; complexions of ivory and coral, and lovely brown beauties with red cheeks, but this stranger's face bloomed in milk white and wild-rose pink. Her eyes were large and strangely soft and clear. Her manner was without arrogance and her dress was far richer than the other girls wore, fitting smoothly and breaking into foam around her feet with the lace of many petticoats.

No sooner had her feet touched the platform than Felipe had his arm around her and was calling for his favorite tune. The musicians conquered their bewilderment and played under the stimulant of excitement as they had never played before, music that crept up under the heartbeats and raised them daringly high. Felipe and the lovely stranger had the platform to themselves the first half of the dance. It was a great triumph for the stranger but she seemed to note nothing of her surroundings; nothing but Felipe's arm around her waist, his cheek against her hair. She danced as one bemused.

Meanwhile the talk buzzed, "Who was she?" "Had Felipe a real claim upon her?" "Could others dance with her?" At length Dolores prevailed upon Pedro to cut in on the couple. Felipe relinquished his right and the girl smiled in consent but her face turned always toward Felipe no matter in whose arms she floated.

The other girls were too stunned to show their usual jealous rivalry and her lack of vanity affected them strangely. If they had not also enjoyed her great beauty they might have tried openly for the amorous attentions of the young men, or vented rage upon faithless sweethearts, but as this stranger danced dreamily on and on her eyes were as soft when they rested on one of her own sex as when they shone on a lad.

The mothers of the lusty brood deserted the supper bubbling over the camp fire to stand around the platform and talk among themselves of the stranger.

"She is too beautiful to be of this

world—she is not flesh and blood," and one mother crossed herself piously.

"See how fickle the young men are; even those whose wedding days are set have eyes only for the stranger." So Maria's mother disapproved of Pedro's errant fancy.

"See! See!" Dolores' mother pointed a fear-stiffened finger—"When she dances her feet do not always touch the floor!"—but the women thought she suffered with her daughter for the loss of Felipe and heeded her not.

Then suddenly a hungry man shouted that the food was burning and the women streamed back to the neglected supper, scolding and trying to fix the blame for the ruined supper. "Why did you not waken Bonita as I told you to do?" and the answer, "I tried but she slept too soundly." "I said there should be more water in the pot." "It was you who built the fire too high." At the fire Bonita still slept soundly so they rescued the supper in dismay but the food was hopeless and they scolded Bonita wide awake. Back on the platform there was excitement also. The stranger had suddenly decided to leave and spreading her skirts in a low bow to all she sprang away up the twisting path while all looked after her in amazement.

She was gone; but talk of her filled the supper hour and they forgot to scold Bonita for falling asleep and letting the supper burn, but Maria whispered to Dolores, "How could she sleep?" and Dolores replied disdainfully, "Such a lump of fat, what does she care?"

The evening was spoiled by both the stranger's advent and her exit. They were preparing to go home when Felipe reminded them that a Chinese sloop had been sighted just before dusk and if it were the one that came each year after bird eggs then the morrow would hold the strenuous labor of gathering the eggs from the face of the cliff. So they scattered in groups, each busy with talk of the exciting stranger: where she came from and whether she might come again to dance under the bobbing jack-o'-lan-

terns to the surge of the tide. No one could say, and Felipe held his peace concerning having seen her before the evening.

The morning found everyone brisk and busy, for the Chinese sloop lay at anchor in the small bay and one could see yellow faces peering over her railing. The young men got out their ropes and tested them for strength for many had to be tied end on end to let a man over the top of the cliff and along its face. The women prepared a hearty noonday meal to be cooked over the blackened stones at the dance pavilion. The children ran shouting in anticipation of the day's activities. At length, by foot and donkey cart the entire village proceeded to Crescent Beach.

The women busied themselves with the fire and the dinner while the young girls and children stood at the base of the cliff to watch the men rob the birds' nests. The men had climbed to the top of the cliff and the young fellows were soon appearing in loops at the end of the ropes with great baskets on their arms.

As they gathered the eggs the birds flew screaming around their heads and some of the more valiant ones attacked the men so that they had to ward them off with one arm while holding on to the baskets with the other. Then sometimes the rope would catch and bind in some crevice of the rocks and the men at the top of the cliff would have to jerk it so it would loosen, and the man swinging in the loop at the end would be hard put to hold his basket and keep from being bumped against the rocky face of the cliff. Once Pedro's rope caught and when it was jerked loose, Pedro's basket was torn from his arm and fell down the face of the cliff, bespattering it with egg yolks and the great basket lay on the hard sand rolling from side to side. A boy grabbed the basket and ran up the twisting path

with it. This caused much merriment among the girls and children but the women were fearful and talked of accidents.

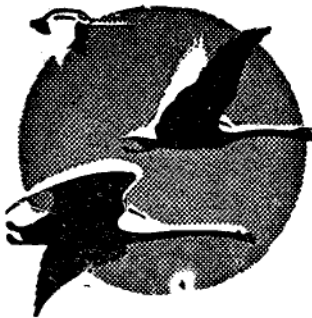
But the day seemed too fine and bright for any disturbing influence; faces shone with peaceful contentment and voices rang out joyously. Twenty-seven men were on the face of the cliff and there was much waving back and forth between the girls and men and some of them dropped eggs on those who got too close to the base of the cliff and merriment ran rife. The young men were quite daring and Felipe cut capers that made the breath catch in feminine throats, and then his rope caught in a crevice above him.

The men who were lowering him had much difficulty in loosing it. They pulled and tugged and one of them got too close to the edge of the cliff and started a small avalanche of rock down toward Felipe. He threw the free arm up to protect his head as most of the stones fell past harmlessly, but one as large as a man's fist struck him sharply on forehead.

Felipe dropped his basket of eggs and clung instinctively with both hands to the rope. Folks stopped breathing in their fright while they watched but no shouted word passed their stiffened lips and there was only the wild chirping of the birds and the boom of the incoming tide to break the silence of Crescent Beach.

The basket hit the hard sand and the eggs flew up into the air and fell back broken as the man still clung to his rope. Then the horrified watchers saw his grip loosen; he hung supported in the loop and while all prayed that the noose had drawn tight enough to hold him he swayed back to the empty air and his hips and legs began to slip slowly through the loop.

Suddenly the breathless watchers were



aware of another actor on the scene of tragedy. A girl ran swiftly around the base of the cliff—so swiftly that her speed seemed miraculous. Her leaping steps carried her to the spot beneath the man who swung slowly back and forth a hundred feet above her. All recognized her as the lovely stranger of last night's dance, whose beautiful face had turned always toward Felipe as a flower toward the sun.

She lifted her arms toward the swaying figure and a cry of love and longing made a plaything for the echoes. "He

noose and his ankles slipped through and he fell toward the group on the beach. Screaming they dodged back to safety—all but the lovely stranger. She stepped to the spot where he would strike and held up her arms while a strange cry came from her lips—a joyous cry.

The falling man struck down the slender form and bounded some ten feet away to lie limp and motionless but the girl lay as one beaten into the earth, curiously flattened. Instinctively the crowd turned to Felipe first. He was breathing and they found no bones



will crush her to death if he falls," gasped Maria, but Dolores replied, "It might save him!" Then the noose tightened on Felipe's ankles and everyone drew a long breath and gave thanks and the girl still held her arms above her head and followed the swinging figure, stumbling over the basket and walking in the muck of the broken eggs. Folks suddenly came to life and began running and waving to the men on the top of the cliff to hold steady.

There was rapid fire of opinions shouted back and forth and then they prepared to let a man down by the side of Felipe to make him fast before trying to lower him to the beach. But now there was another development; Felipe was regaining consciousness. His arms fanned the empty air and his eyes opened and he saw the group beneath him constantly being added to by women from the camp fire, his mother stumbling and falling in her haste. As he realized his position he twisted upward and tried to grasp the rope above his ankles.

He failed to catch the rope and his desperate effort only served to loosen the

broken. But the girl! One white arm was broken many times, the back of her head was crushed where a rock had pillowed it and her torn bodice revealed a snow-white breast with the mark of a boot heel welling slowly full of blood. The crowd around Felipe shouted that he was regaining consciousness and the group around the lovely stranger looked into each other's eyes and murmured, "She gave her life for him!"

As they stood locked in horror the first long breaker of the incoming tide licked around their feet. The men picked up Felipe and carried him toward the fire beyond the reach of the tide and then turned to go back for the broken girl lying on the white sand.

They found the lovely body gone. They thought of the tide and looked beyond the breakers to see the baskets the boys had dropped tossing there but no beautiful maiden form floated on the surging tide. Not a sign of her gay dress. Bewildered, and still not too much surprised, they turned back to the fire. The women helped Felipe's mother to follow the men

who bore her son. At the camp fire would be hot water to bathe scratches and bruises, and strong broth to quiet uneasy nerves but when the men reached the fire they found another tragedy awaiting them.

At first they cried out that it was murder! Bonita lay so close to the fire that her huge shoes scorched and poor Bonita had met with a violent and terrible death. The crowd gathered around and comment abounded—till the nature of her injuries began to claim their attention. An awed silence fell upon them and they looked with fear into each other's eyes. It was passing strange that Bonita should have just *these certain injuries*—one arm

broken in many places, the back of her head crushed, and her torn dress revealing a great breast with the mark of a boot heel that ran lipping full of blood! They crossed themselves and knelt in reverence.

It was not within their ken to know why the lovely stranger in giving her life for Felipe should leave Bonita's broken body behind her. But even simple people know that a great love is beyond reproach. It became at once evident to these fisher-folk, who were unlearned in that knowledge that makes for skepticism, that Bonita's love for Felipe had been stronger than the bonds of flesh. Yea; stronger than the fear of death!

The Cross of Christ

If any man will come after me let him deny himself and take up his Cross and follow me.

ACCORDING to an ancient legend Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh. The other was taken to Solomon's temple, with the intention of making it a pillar, or fitting it in somewhere, but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook which was outside the temple. The third of the cuttings was used for the cross of Christ, and upon it He suffered for our sakes, and was finally liberated, drawing into the earth and becoming the planetary spirit of our globe, in which He is now groaning and travailing until the day of liberation.

There is a great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierachs in the days when mankind was in its infancy, wielded then for our benefit by others.

The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba, no place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated. The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual powers. So "it was used as a bridge across the brook." There are always souls, the real, the true *Mystic Masons*, who have been able to make use of that bridge, which leads from the visible to the invisible, who are able to return to the Garden of Eden, to Paradise, across that bridge.

It was the third cutting from the tree of life which formed the Cross of Christ. By climbing that cross, He gained liberation from this physical existence, and entered into the higher spheres. Likewise we also, when we take up our cross and follow Him, shall develop our soul power and enter a larger sphere of usefulness in the invisible world.

—Max Heindel.

The Stranger

By OLIVE ELIZABETH BEALE



HE pale March sunshine flooded the quiet village street and it was high noon but no life was visible as far as the eye could reach. The day was soft and warm, the first warm day of spring and the sun was quickly melting the little heaps of snow left in the corners of the dooryards, and little growing things were beginning to show fresh green tops above the dark earth, drawn by the life-giving smiles of the returning sun.

In one of the houses midway of the block, the front door stood wide open and the sunbeams reaching in saw a couch set whereon rested the worn-out form of a very old man; handsome, he must have been in his prime. The sun looking on him saw that his skin was still clear and without wrinkles, his snowy beard was whiter than the sheet on which it rested and the form outlined beneath the sheet was long and well made.

He was almost through with earth and he knew it well, but did not care very much. Nearly ninety years had taken their toll of him, and he was conscious of a great weariness, and an intense desire for rest.

The only thing that disturbed him or had power to cause any unrest was the state of his soul; he had never been what one could call a religious man, nor was he a member of any established church. He was not aware of any major sin for which he would have to answer. His attitude had rather been one of eternal questioning. The quest for the truth had always engaged him, but so far had eluded all his anxious search, and he wondered as he lay there bathed in the

still, warm sunshine if death would really bring the answer after all the years of questioning.

He dozed a little wondering where his housekeeper was and what she could be doing. The house was so still; no sound anywhere. This was before the advent of the automobile, and quiet villages were really quiet, even at noonday. He did not seem to need her for any service. He was content to lie there quiescent and wait for—what?

Was death a dread visitor; or a kindly comforter, a release from the bonds of the flesh?

Half sleeping, half waking, a vision came before him of the lovely young wife who gave up the fight in early womanhood. He had remained true to her memory, he had taken no one to fill her place.

His mother had taken and cared for the four little ones left motherless and when the oldest daughter, Elizabeth, had grown old enough she took over the care of the family.

Elizabeth, being a natural home-maker, proceeded to make such a good home for them that he had never felt the need to put any other woman in the place of the adored companion of his youth. She had made an unfortunate marriage and the old man thought of the winter night

so cold and windy, the drifted snow deep against the door, when, just as he was getting ready to go to bed, he heard a faint knock. Opening the door he found Elizabeth huddled close up to it, shivering with cold and fright, just a thin shawl thrown over her dress

He drew her quickly into



the warm room and as soon as she had gotten warm and the nervous shivering had ceased enough to allow her to speak, she told him that her husband had come home very drunk and in a rage at something she said, had forced her to the door, and thrusting her outside locked it and stumbled off to bed leaving her out in the bitter cold night. Her appeals remaining unanswered, she turned and began the struggle through the deep snow of the mile which lay between her father's home and the home of her brief and unsatisfactory marriage. And there she was.

He lived over again the fierce anger which swept over him as the pitiful tale was unfolded, and he heard himself swear that she should never go back to face any more dreadful things from this man who cared more for drink than for the delicate woman he married.

The remembrance sent a warm glow through his spent frame as he felt again the joy and satisfaction of having her once more a member of his household, but the satisfaction was short lived as she never recovered from the exposure of that fearful night and after a few bare years of ill health she had gone to join the mother gone so long before.

Then his mind turned to the two stalwart sons who had been among the first to obey their country's call when it summoned volunteers to fight for the union and free the slaves. They both gave up their lives on the battlefield and on every Memorial Day since he had gone to see their graves decorated with the flag they died to save.

This thought gave him pleasure as he lay there. One could not call his life entirely useless or fruitless when he had given two sons when the nation needed and called them.

Then his thought turned to the only child left to him, Oliver, living with his own family not very far away. This boy was the one who in coming had cost his mother her life. Oliver came in to visit his father every evening after the day's work was done, and these visits were a

great comfort to the old man, something to look forward to all the long, quiet day.

He heard a clock somewhere striking one. The house was still; the sun was still coming in; the day was growing warmer and the old man slept.

After a few minutes he roused thinking that he had heard a step on the piazza floor and as he opened his eyes a tall figure appeared in the doorway, and this is the story the old man told to Oliver when he came that evening for his regular call on his father:

"I was not startled when I woke up and saw the man standing there in the doorway. My first thought was that he had been sent in by one of the neighbors to inquire how I was.

"He was standing with his back to the bright light and my dim eyes could not discern his features as they were in shadow and I cannot tell you anything about how he looked. He did not hesitate a minute but stepped in and came right up to the bed and held out his hand; I reached out mine and laid it in his outstretched palm and the instant my flesh touched his such a wave of life and strength swept over me that there is much of it left, for I am feeling better and stronger than I have for many months past.

"He spoke in a peculiarly pleasant voice. He asked me how I was feeling and then spoke of the lovely, sweet smell of spring the warm sun was bringing to the winter-weary world. Then he asked me if I was ready for the transition; for, he said, 'You know that it is nearing.'

"He came up to the bed and try as I might I could not manage to see his face. A soft haze seemed to envelop him preventing a real look at him. But a sense of calmness, kindness, and peace came from him like a wave of sheer beauty. I motioned for him to be seated and he did so, and on the very chair that you are sitting on now, Oliver. After he was seated comfortably, he bent his head as if in prayer, and all was still.

"After a little he drew a small book from a pocket and said, 'Shall I read to you a bit?' I nodded in assent and then he asked me what I would like to have read, and I answered that I would prefer to leave the selecting to him. So he turned the leaves till he came to the twenty-third Psalm, and Oliver, I never heard it read as he read it today. He gave the beautiful words a new beauty and meaning and made them glorious and alive.

"Then he read the Psalm which begins, *The heavens declare the glory of God*. When the reading was finished, he sat for a moment very still and then offered up a prayer, so beautiful, so simple, so kindly that my heart fairly stood still to hear.

"Rising to his feet as he finished the prayer and taking my hand again in his, he told me that death was nothing to fear, a perfectly natural function like birth. In an old person it is like a fire burning down to ashes; the ashes being the discarded body of flesh, and the flame, the ever living spirit disappearing from human sight.

"Then he said that he must go, there being other work for him to do. He laid his hands on my head with a gesture of blessing, and, Oliver, boy, never in all my life have I known the perfect peace that came to me from that touch. I could restrain myself no longer and reaching out to detain him I asked him, would he tell me who he was. 'I am called an Elder Brother,' he said, 'and

my work is to go about helping to free souls from the flesh when so-called death is nearing. This is all I can tell you now.'

"I hated to see him go but could make no further effort to keep him near me, and I watched his tall figure disappear from sight without the slightest sound. He had hardly gone when my housekeeper came in thinking she had heard me calling her. I had her go to the door and look up and down the street, hoping to learn which way he went, but she reported no one in sight anywhere.

"Perhaps he went into one of the neighboring houses, and Oliver, I would like you to inquire in every house on the block if any stranger has been about, and who he is. I am living in the hope of seeing him at least once more before I go."

Oliver did inquire in every home within sight of his father's house; up and down on both sides of the street, but could find no one who had seen a stranger that day and he could find no home where a strange man was visiting. So the visit had to remain a mystery.

The aged man passed away from earth a few days later but all these last hours were spent in a state of peace, all the questioning stilled and quieted through the visit made on that sunlit day by the mysterious stranger.

This is a true story told to me by my father who was "Oliver." It was not a dream. My father seemed very sure of that, and that it really happened.



The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

Sex--Genius

BY PIERREPONT V. MARSHALL

LET us start off with the premise that "there is nothing new under the sun." And let us consider, whether or no, originality is really reproduction or re-presentation.

In one consideration of sex we find it differentiated into the aggressive masculine or into the receptive feminine division. Astrologically we find the 1st, 3rd, 5th, etc., signs are termed masculine, and the 2nd, 4th, 6th, etc., signs are termed feminine. Mars, the aggressive masculine planet, has rulership over the first sign, Aries, and also over the 8th sign, Scorpio. This gives masculine Mars rulership over signs of different gender. Likewise we find the receptive feminine planet Venus as ruler of the 2nd sign, Taurus, and also of the 7th sign, Libra—a feminine sign and a masculine sign. Usually a sex complex is indicated by an adverse aspect between Mars and Venus.

Before leaving the subject of Taurus and Libra we might take a look at apparent contradictions. Taurus, the Bull, is said to be feminine. This does not refer to the gender of the symbol but to the fact that its characteristics are receptive and not aggressive. A bull with his harem is protective and does not seek trouble. Libra and its symbol also seem to be miscast as masculine, for its symbol is representative of a prone pregnant woman and also has the shape of

the abdominal bandage worn by them. But the characteristics of Libra, due to its natural rulership of marriage and partnership, and to its also being Cardinal has Activity for its keyword and therefore is deemed masculine.

Scorpio is the sex sign and is variously represented by a scorpion, or a snake, or an eagle, depending upon the plane of operation. It is the sign of creation as well as of procreation; generation and also regeneration. The scorpion has rather repulsive habits and represents the lowest plane. While it seems willing and anxious to fight anything and everything, yet it does this from ambush or a secret hiding place. The male is stung to death just after the mating and the female pays a peculiar penalty, later. She carries her young on her back with their tails wrapped around her tail and they feed on her body by turning cannibal. As a sex symbol the scorpion gives us much food for thought.

The eagle represents the highest type of Scorpio. As a bird it is a highly evolved reptile whose scales have refined into feathers except on the legs close to the feet. Its life is lived high above the earth and it easily mounts to heights beyond the reach of the human eye, seeming to be able to soar up to the heavens. It can unwinkingly look straight into the sun (source and sustainer of life).

The serpent represents the middle type of Scorpio and just at present interests us most. Its construction is practically all vertebrae with a stinging head. The human spine, considered alone, instantly reminds one of a snake with the head-end at the base of the brain. The serpent in the Garden of Eden and "be ye wise as serpents," both refer to the human spine. The Uraeus or forehead ornament worn by Egyptian priests consisted chiefly of a snake's head to denote that secret wisdom was under the control of the wearer; the double snake-head showed the combination of Priest-King.

To understand why the snake or spine is an emblem of wisdom we will have to understand a Hindu practice in raising the Kundalini Fire. First, let us take warning that no white-skinned person should try it as our vibrations are too sensitive to stand the results. Our insane asylums are full of white victims of this practice. Recognizing the creative strength of the sexual fluid and that it is stored close to the base of the spine, the Hindu student centers his attention upon the base of the spine and wills the fluid to mount up into his brain to turn physical creative ability into mental creative ability. Unless preceded by proper physical, mental, and spiritual preparation, this Kundalini Fire will have devastating effect. It is as wicked and as poisonous as the sting of a serpent, with insanity as a result.

We can get a good idea of this serpent-like spine if we just consider its several functions. It acts as a conduit for the nerves carrying messages to and from the brain. It has three vertical passageways under the supervision of Mars for the muscles, Mercury for the nerves and intellect, and for Neptune the planet of inspiration.

We find the serpent also represented in the sky as the pathway of the Moon. The fact that this serpent is called a Dragon doesn't change the application

of the idea. It is recognized by occultists and astrologers that the Moon is a materializing agent and brings thoughts into concrete physical form. This is wonderfully true in timing events as shown in a Progressed Chart.

It is not generally known that sex exists in the mineral and vegetable kingdoms. City-dwellers are not liable to come in contact with a fact that all orchardists know. To give just one instance: each row of female or fruit-bearing persimmon trees must have a male persimmon tree on the windward end of a row to fertilize the fruit trees via the breezes. Every chemist is aware that certain chemicals have strong affinities for certain other chemicals. The metallurgists know that certain metals blend readily with certain other metals. These affinities and blendings are the result of sex.

Sex is a Law of all life, whether mineral, vegetable, animal, or human.

Women are liable to strongly resent the idea of creative ability being a male characteristic. They point with pride to certain women of distinction



who have made their mark in this or that field of endeavor. But the fact remains that the real creators and leaders have been men. Name a woman who ranks with Wagner and Beethoven, with Rembrandt and Vandyke, with Tennyson and Shakespeare, with Edison and Steinmetz, or with McCormack and Ford, etc. This list covers endeavors in the lines of music, painting, literature, electricity, and machinery, which list, of course, could be greatly increased. However, great genius is universally acknowledged as accompanying each name mentioned.

The majority of birthchart blanks has a space for subdividing the planets into "qualities" (Cardinal, Fixed, Common) and "elements" (Fire, Earth, Water, Air). These seven subdivisions with their keywords, help wonderfully in interpretations. But what is missing is a subdivision into "positive" (male) and

"negative" (female). This would be done according to the natural number of each Sign, and again according to sex-points.

Not many textbooks today specify the "critical degrees" and of those that do, not much is said about how to use them. These critical degrees are "sex-points" located at 0, 13, and 26 degrees of Cardinal Signs, 9 and 22 degrees of Fixed Signs, 4 and 17 degrees of Common Signs. Students who have done much Prenatal Chart work are familiar with these degrees and will recognize that I have omitted the minutes for each degree as they are not needed in this article. But the point to grasp here is that the closer any planet is to one of these sex-points the more the planetary influence is intensified in activity, or receptivity, depending on whether it is a masculine or a feminine sex-point. This inspection should also include the Midheaven and Ascendant.

Humans are very complex in their make-up. Physically they may vary from about 50-50 in sex, to nearly 100 per cent. The same variation exists in mental, intellectual, and spiritual attainments. I have yet to see a chart that is 100 per cent masculine or feminine. Certain it is that we are dual-sexed in our physical and vital bodies.

Now to return to those women of distinction, mentioned previously. Examination of any one of their charts will show that while physically these women are feminine, the rest of their make-up is predominantly masculine. And conversely, why do so many men stay submerged? Because they have carried over too many feminine characteristics from previous embodiments. Eventually, I believe, that when we reach a stage of perfection we will be evenly balanced in our sex characteristics. But at certain stages of our refining process as we go through the smelter of life we need strong tendencies towards the masculine or feminine.

It may seem a coincidence that shortly after the discovery of Uranus in 1781,

mankind really began to be inventive and progressive. Nineteen years later we emerged from the Dark Ages and began to speed things up. The quill pen and crooked-limb plow were discarded and in rapid succession we got the steel pen, steel plow, steam railroad, telegraph, typewriter, airplane, radio, etc.

It may seem a coincidence that shortly after the discovery of Neptune in 1846, inspiration and readiness to accept occult teachings were noticed in the founding of The Theosophical Society and the emergence of many occult organizations from their seeming hibernations. Books began to be written that about a hundred years before would have landed author, printer, and reader at the witch-burning stake.

It may seem a coincidence that a few years ago we had a marvelous development in organization of racketeer groups (bootleggers, insurance, and kidnaping). Pluto's lower vibrations seem responsible and on his discovery, in 1930, we gradually began to get evidence of his higher vibrations, and spirituality now is talked of *outside* of church circles. Before passing on let me mention Pluto's extremes—grab-all, and give-all.

Now to return to our opening premise: there is nothing new under the Sun. Man says that he discovered, invented, or created this or that, and we give him credit and acknowledge his claim. But all the time some of us know that the same thing has existed in nature for countless centuries. Actually what this discoverer, inventor, or creator has done is to contact the Realm of Thought or Realm of All-Knowledge through Intuition. This is readily proved by many court records of trials for infringement. One inventor, absolutely out of contact with another inventor, has gotten the same idea at the same time. The patent-office records show that often two men, out of contact with each other, have simultaneously tried for patents on the same thing.

This thing that we call Genius or Inventiveness is actually Intuition or con-

tact with some nonphysical realm. Intuition may take the form of clairaudience as it unquestionably did in the case of the great Masters of Music. It may be clairvoyance as it undoubtedly was in the case of some of our Great Painters. It may be mental suggestion as evidenced by our Great Inventors.

That Uranus strongly aspected in a chart is evidence of mechanical or electrical inventiveness and genius, is proved by inspection of the charts of those who have demonstrated their genius. But we sometimes find a similar indication in charts of those who have not been outstanding. Why is this? Does it violate an astrological law? Not at all. The possession of genius does not necessarily mean that it will be demonstrated. The two chief masculine planets, Sun and Mars, must, either or both, be involved to furnish the Power Urge or Aggressive Urge.

The same thing is true of Neptune's Inspiration or of Pluto's Group Organization. This country, in January, 1937, experienced Pluto's influence as shown in the maritime strike and strikes in other industries. The progressiveness of the times is illustrated by the radical change from extreme violence to the peaceable "sit-down" method now so effective.

It is generally conceded that the four Cardinal signs are to be considered as Active (Cardinal keyword) because their natural position is angular. But there is another reason. Mars, the Aggressive Urge, is especially noticeable in these signs due to either dignity or debility.

May we consider the nature of a sign as final? We learn that the odd numbered signs are masculine, and the even numbered ones are feminine. Must we consider that Gemini and Aquarius, 3rd and 11th signs, are necessarily all masculine? Far from it, if we take into consideration the sex-points. All of the sex-points in these two signs are feminine, or receptive. Are we not to see that a blend of sex is intended? Why should we limit our viewpoint of sex strictly to the phys-

ical body? Is it not only possible but also probable that an All-Wise Creator intended us to develop the trinity of body, mind, and spirit?

It has been said and maintained that we are "all created free and equal." Some wise man has replied: True, but equal to what? The matter of genius does not fit in with the idea of family inheritance. Occasionally we see an example that seems to prove family inheritance as is witnessed in the case of Strauss the elder and Strauss the younger, both of whom were musicians of note. This case may be considered as an exception; for all that a musician needs specially in physical inheritance is thin, long, and strong fingers. He would be out of luck to be born into a family that could give him no better physical equipment than the short, stubby, and powerful hands of a laborer. From whom did Wagner, Rembrandt, Shakespeare, Edison, or McCormack inherit their genius? Or who inherited this genius from them? The answer is very plain that they must have inherited their abilities from themselves; carried over from previous embodiments.

Pawns in a chess game have a value all their own. Nearly always they are sacrificed for the protection of those with higher value. And so it would seem is human life divided into pieces of different values. We find continually an apparent law of "survival of the fittest." Those who just keep plodding along with no effort or desire to change their lot are self-convicted of being "pawns." I do not believe that we are all destined at some time to become geniuses, but still we can strive to climb out of our rut and become of more than ordinary value. The iron ore and the copper ore may have had an apparent equal start in a large body of mixed ores but the copper is better adapted for use in power transmission lines than is the iron, and likewise the iron is better adapted for use in the framework of bridges and buildings than is copper.

Often we may see strong inherent

abilities indicated in a chart and wonder why this person has not demonstrated what we see. We may call it to the attention of this person and arouse apparent interest and determination to improve this latent ability—but this turns out to be but a flash in the pan. Why? Because the chart is strongly feminine. And so it is with the evidences in a chart of real outstanding genius. If there is not a predominance of planets on or near the masculine sex-points, the results will probably be negligible.

Why should there be this apparent lack of fulfillment of the chart's promise? Why should these abilities be allowed to sleep? The answer is contained in Karma. A previous misuse of abilities will bring a later handicap, maybe in the form of weak desire or tremendous obstacles to overcome and limitation of use. But as you at some previous time acquired this special ability, it is yours; and at some later date you will inherit this ability from your previous life or lives.

I have never seen a chart that is 100 per cent positive-masculine but would imagine such an individual to be savage and ruthless at all times. Men need considerable of the feminine in their make-up to soften and refine them for future development. And women need plenty of the masculine elements to get them out of the useless, clinging-vine type.

The Sun is considered the chief masculine planet (keyword, Power Urge) and rules Leo (keyword, I Will) of the

dominant or ruling series with 2 male sex-points. This whole section of the heavens, Cancer 26 to Virgo 4, is male. We find that both the Sun and its sign are wholly male. The opposition sign is considered male but Aquarius is the center of a female section. The combination of opposition plus female sex-points is responsible for speaking of the 11th Sign as Detriment for the Sun. If our interpretation of Aquarius (I Know) as the knowledge series is correct, then knowledge must be receptive, or it becomes limited. With a little thought here, you can easily elaborate this blending of sex (positive-receptive) for Aquarius.

We have a similar case in male Jupiter as ruler of Sagittarius which really has three sex-points (4, 17, and 30 degrees), and why the opposite male sign of Gemini with its female sex-points, is called Jupiter's Detriment. Jupiter, with its Religious (and expansive) Urge, functions easily in the Fiery (Spiritual) Sign of Comprehension, Sagittarius.

Man, in the arrogance of his maleness has ascribed to himself all of the qualities of intellect, without realizing that the three Intellectual Signs (Gemini, Libra, and Aquarius) would be worthless without their female-receptive sex-points.

Exactly what sliding scale of arithmetical values is to be placed upon physical-sex, sign-sex, and sex-points only research will prove. But certain it is that a genius must be highly receptive and yet have the aggressive maleness to demonstrate his outstanding ability.



Astrological Readings for Subscribers' Children

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

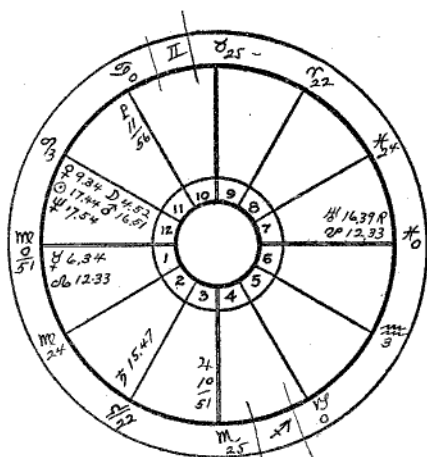
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

DONALD VAN R.

Born August 11, 1923, 7:00 A.M. Daylight Saving Time.

Longitude 71 W. Latitude 42 N.



When we find a horoscope with a mercurial sign on the Ascendant and Mercury posited near the Ascendant we can safely say that this is a decidedly mental type of personality, for Virgo is a sign of deep thought and keen mental ability. Even though it be a common sign it is one of the strongest of them, expressing much firmness and determination. With its ruler Mercury conjoined to the Ascendant and semisextile the Moon, this boy will have a marvelous mentality, scientific and alert, with a good memory.

In case of intercepted signs in angles having fixed signs on their cusps as in this horoscope where we find Taurus occupying the cusp of the tenth house and Scorpio that of the fourth, with Gemini

and Sagittarius intercepted, we may expect that this will give more strength and persistence to Virgo on the Ascendant.

We find a wonderfully strong twelfth house; the major planets are conjunction in the fixed and fiery sign Leo. The twelfth house is usually considered unfortunate when planets are afflicting, but in the case of this boy we find the Sun, Moon, Venus, Mars, and Neptune all in this house, and the conjunction of the Sun and Moon in Leo will give a very strong moral nature, with high ideals and the desire to carry them out. The twelfth house, however, is the house of limitation; it draws things to itself, has a tendency of drawing within itself, indicating a recluse, who cannot readily confide in others. But the sign Leo on its cusp is expansive and likes to talk of its achievements, hence we may expect that this boy will be less exclusive than the ordinary twelfth house individual. This is especially true with Mars and the Moon there, for Mars likes to talk and show his abilities and this will help to moderate the twelfth house influence and will to some extent broaden the views of the native.

Virgo with Mercury on the Ascendant is full of detail, extremely accurate in everything and terribly critical, but the five planets in the expansive and happy-go-lucky Leo will give this boy a very kindly and popular personality. With the persevering and dominant Sun in its own sign, Leo, conjoined with the lovely

and suave Venus he will be fluent in speech and could be trained to become a teacher or lecturer along lines dealing with twelfth house work, for the rulers of the ninth and tenth houses (Mars and Venus) are conjoined with the Sun. As Leo is the natural fifth house sign, and has rule over children and teaching, we may safely infer that Donald would make the greatest success as a teacher or lecturer in institutional work, also in mystical and occult work. Uranus trine Jupiter is conducive to work along occult lines especially with Uranus in the mystical sign Pisces and Jupiter in the occult sign Scorpio. These aspects and planetary positions coupled with the five planets in Leo in the twelfth house will furnish a very strong urge for the soul to take up the teachings which will be the keynote and the religion of the coming age.

There is a very favorable aspect—the sextile—between the sensible and balanced Saturn and the Sun, Neptune, Mars, and Venus in Leo. Saturn will steady the impulses and permit the planets in the fiery and impulsive Leo to express at their best. In addition, Saturn is in the sign of its exaltation, Libra, and in the second house representing the finances of this young man, so he will be most careful and practical in expenditures.

Before closing this reading it is well to point out to the native where he may expect interferences, thus helping him to know how to prepare for some of the stumbling blocks which meet everyone on the path. No one is free; no individual can expect to go through life without difficulties. There are lessons which we must learn in this great school-day of life, and it is only by meeting these hindrances and overcoming them with patience and fortitude that we really make progress.

While the groupings of planets in the twelfth house may be a wonderful help in the building of character and placing the boy in his walk in life, still there is a very subtle aspect which if not

watched might become somewhat troublesome along the line of health. Mars and the Sun conjoined in Leo give an unusual amount of energy and a tremendous ambition. People with this configuration are prone to overdo, in play as well as in work; they are determined to excel, they must be at the head of everything which they undertake. There lurks a danger, for Jupiter is in the fixed sign Scorpio and is squaring all five planets in the fixed sign Leo, and these latter are in the house of self-undoing. Therefore, it is plain to be seen that unless this boy is warned not to waste his energies, and to refrain from the extremes which are characteristic of many planets in Leo, after he has passed middle life he may have some trouble with the rush of blood to the heart. This, however, may be avoided entirely if the boy uses moderation in all things.

Saturn in Libra exalted is also square Pluto in Cancer, which may be somewhat troublesome to the kidneys and the stomach if the young man should acquire the habit of using strong liquors and tobacco. The kidneys suffer from abuse of the body along the lines of foods and drink. If he lives modestly and allows his natural common sense to rule he may enjoy health above the average, for only through abuses does mankind generally bring on physical weaknesses.

Let Me--

Dear Father, Thou who art my guide,
Whose child I am, what e'er betide,
My prayer is this:—That while I live,
Just let me work, and let me give.

Let not these hands in idleness,
Waste of Thy time, but let them bless
Each day with gifts; let them be strong,
And keep them, Lord, from doing wrong.

And let my heart with Love o'erflow,
And let each act Thy goodness show;
For while I live I will to be
Thine emissary, bold and free.

—Carol Cornish.

Worth-While News



"Thou Shalt Not Kill"

SACRAMENTO, May 13. (Exclusive)—Paul Mason, chief of the State Division of Drivers' Licenses, disclosed today that 377 Los Angeles county automobile drivers appeared before him in March to show cause why their licenses should not be revoked because of drunken-driving charges.

Mason said that drunken driving constituted the largest single cause for disciplinary action by the division.

During the month in Los Angeles county Mason suspended the licenses of 333 operators, revoked and canceled the licenses of 93 others and placed 127 on probation.

There were 953 cases of drunken driving throughout the State, with 772 suspensions and 186 revocations and cancellations. Probation was granted in 346 instances.—*Los Angeles Times*.

How much longer are the law making, law enforcing, and law abiding citizens of the world going to permit the arch-fiend, King Alcohol, to roam about wheresoever he will and subtly, but none the less surely, undermine the entire structure of our modern civilization?

It is not the man who has reached the depth of alcoholic degradation that is such a menace to society. It is the man, and alas, all too often the woman, who claims to only drink occasionally, or at most moderately, who in this day of continual automobile traffic has become the most constant source of danger that the average individual is forced to encounter.

But cannot a man drink a small amount of alcoholic beverage and still retain his normal efficiency?

The answer is, No. Alcohol is quickly absorbed into the blood, carried by it to every cell in the body, including the nervous system, making a complete circuit of the physical vehicle approximately every thirty-seven seconds, so long as any of it remains in the system. The alcohol contained in a glass or two of beer narrows the eye span and shortens the vision. The normal eye can see distinctly only about thirty feet ahead;

and the alcohol contained in the amount of beer just mentioned has been found to reduce distance, apparently, as much as one-third. Coupled with this the drinker's reaction time is slower. Under normal conditions it takes about one-fifth of a second to apply the brake, but the beer drinker's time is lengthened to two- or even four-fifths of a second. A car running sixty miles an hour will travel approximately eighteen feet in one-fifth of a second; prolong the time, and the accident most likely occurs.

It is claimed on reliable authority that about one-third of the automobile accidents are the result of drunken driving. How long should we permit this menace to go unchecked?

Vivisection Ban Up to Voters

SACRAMENTO, May 7. (U.P.)—An initiative proposing a State humane pound law, prohibiting vivisection of animals, will be submitted to the voters on the November election ballot. The proposal has been certified at the Secretary of State's office, attaches said today.

Appointed to write arguments opposing the move are Dr. Ray Lyman Wilbur of Stanford University and Dr. Rufus von KleinSmid of the University of Southern California.

Advocates include A. L. Rosemont of San Francisco.

The proposal would exempt kennels and pounds maintained by accredited schools and colleges.—*Los Angeles Times*.

The above article certainly indicates a move in the right direction. The Rosicrucian Fellowship has long advocated the abolishment of vivisection in experimental laboratories through the education of the masses, and has persistently pointed out that the best way to eliminate this atrocious practice was through public school education, platform work, and magazine and newspaper articles. It is the mass mind that determines the

policies of a nation and that must be changed before any sort of reform can be brought about.

Vivisection is not only a wanton cruelty practiced on God's defenseless, dumb animals but its practice incurs a terrific debt of destiny which all concerned with it must surely pay to these helpless creatures intrusted to our care. And furthermore, its reaction on laboratory workers when they enter the after-death purgatory state is appalling in the extreme. Not that there are any exterior agents of outraged nature who punish such individuals. It is the record of the agony of the tortured animals contained in their own life panorama reacting on them with threefold intensity, that causes their extreme anguish—threefold because the purgatory existence is only one-third as long as was the previous earth life of the individuals.

If the people engaged in this nefarious practice realized to the slightest degree what they are storing up for themselves in their after-death existence, these modern torture chambers would soon be emptied and there would be that much less horror in an already overburdened world.

Science Verifies Ether

WASHINGTON, April 25. (A.P.)—The reality of "ether"—invisible unknown medium in which light travels through space—was reported verified today for the first time in an experiment described to the National Academy of Sciences.

The new test, concerning one of the greatest mysteries of science, involved timing events in a vacuum tube. It showed that a moving clock keeps slower time than one standing still. It gave an inkling of the nature of "ether" as probably a sea of energy, stationary and filling all known space.

In the light of recent new knowledge about energy, this discovery indicates that man may be a peculiar packet of the universal energy sea free to move around in it, but not wholly disconnected from it.

The experiment was reported by Dr. Herbert E. Ives of the Bell Telephone Laboratories, New York, one of the foremost scientists in optics.

Slower time is one thing scientists have predicted, provided light travels in "ether."

—Los Angeles Times.

It is with much satisfaction that we again note how closely material science is approaching the truth relative to another, to them, hitherto unknown element in nature that has long been familiar to the occultist. The fact that ether actually exists has at last been verified by one of their research workers. However, what the occult scientist knows and the material investigator has yet to learn, is that ether is not homogeneous, there being not only one ether, but four of them, known respectively as chemical, life, light, and reflecting ethers. The occultist further knows that the atoms composing the chemical and life ethers, while stationary as to position, exhibit a high rate of vibration, and that the atoms of the light and reflecting ethers not only vibrate rapidly, but not being stationary, travel about in their sphere at an exceedingly high rate of speed.

These four states of ether vary in density, the chemical being the most dense and the reflecting the least. All four ethers surround our earth, forming what is known as the Etheric Region, and they also interpenetrate it from circumference to center. Were it not for them nothing on this earth could live, for they are the avenues through which the solar life force reaches our physical globe.

It will be interesting to note how long it will be before the material scientist discovers that each individual has an invisible body composed of the substance of these four ethers, and the close relationship existing between this vital vehicle and his physical organization.

The things that have been discerned by the occult scientist through the power of his sixth sense, and which he is telling to a skeptical, unheeding world today, will in the course of time through laborious, physical efforts be disclosed to the material scientist and published to the world as most marvelous discoveries hitherto quite unknown.

Question Department



The Origin of Jazz

Question:

To me there seems to be something very evil, illusive, and weird about jazz which appears to be the only form of music played by dance orchestras, and many public entertainers. Will you please give me some information on this subject? Surely there is something wrong.

Answer:

To explain jazz it is necessary to first understand voodooism. Voodooism is a negro religion originating in Africa as a form of ophiolatry, and now found among the negroes of Haiti, and to some extent, of other West Indian Islands, and the United States. In practice, voodooism consists largely of *sorcery* (the use of power gained from the assistance or control of *evil spirits*, especially for the purpose of foretelling or foreseeing coming events by means of black magic). It formerly, in some rites, included *human sacrifice* and cannibalism.

Let us examine the word ophiolatry. This word consists of two parts—*ophio*, meaning a serpent, and *latry*, a combining form denoting *worship* of, or a fanatical devotion to a specified *object*. As the first part of the word, *ophio*, means serpent, and the last part, *worship*, then it is clear that voodooism is a serpent worship. The negroes, we know, are a very backward race and this form of worship takes them back to the Taurian Age, approximately 7,000 years ago to the *serpent wisdom teaching* which belonged to that age. The serpent was a symbol of Initiation at that time. The *sting* in the *serpent's tail* was a *symbol of mediumship*. Voodooism consists largely of sorcery, and sorcery is a mediumistic practice. This brings us to the point that negro voodooism is mediumistic, and

connected with the negative activity of the old Taurian serpent wisdom teaching. And this negative activity had to do with sex perversion in its worst form.

The voodooistic rites were accompanied by African noises which to their perverted minds represented what they sensed as rhythm. And all deep occult students know that jazz with its weird, groaning, squacking, thumping noises has been borrowed from the negro race and has its origin as far back as the Lemurian Epoch of our present Earth Period, when infant humanity was making a feeble effort to develop that which later became speech.

In the light of the foregoing, it is easy to see where this wriggling, writhing, slithering, rhythmic serpent noise, mis-called music, is leading the people. It is one of the most demoralizing creations that has entered into our civilization in ages upon ages. And today the air is full of this low form of throwback to the unevolved Lemurians plus the degeneracy of the old Taurian Age.

What has been said does not refer to the negro spirituals. They are an expression of the higher religious aspirations of this race and reveal a deeply reverent attitude.

There is no standing still in evolution. Humanity must either move forward or else its retrogrades. Great Beings from other life waves, though usually unseen by mankind, are diligently working with the most advanced of our race to assist them in furthering humanity on the path of evolution. But, unfortunately, there is another class of beings, evil in the extreme, that is striving just as assiduously to prevent evolution and perpetuate evil. All evil emanates odors which furnish the food that these beings must have in order to subsist; and these forces working through humanity,

seize upon every possible opportunity to instigate something that will catch the popular fancy, and in the guise of some thrill, new, unusual, and just a bit risque, but not apparently too much so, will stir up emotions which if indulged in long enough will in time lead to the self-undoing and ultimate downfall of their unsuspecting victims.

And what of our children who are absorbing this vice-producing noise almost throughout their entire waking hours?

Morning, noon, and evening, radios, orchestras, bands, choruses, and soloists broadcast this fantastic, rhythmic noise and the rising generation, which should be listening to the real soul music that filters down from the heavenworld and is transcribed for us by master geniuses, is fast beginning to accept this rhythmic strumming which tends to awaken degrading desires leading to debauchery and crime, as real music in the place of true melody which builds up the tone of the body, spiritualizes the emotions, and stimulates a clear thinking brain.

We all more or less reflect our surroundings; and children are particularly susceptible to them.

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."
—Pope.

One of our great writers with unusually true insight has said: "I care not who makes the laws of a nation; let me write its songs" [music].

Humanity made conditions, past and present—what sort of environment will it materialize for the future?

TRANSFERRING THE LIFE RECORD AT THE TIME OF DEATH

Question:

Would the loss of memory occasioned by shock, fever, insanity, or any other cause prevent an individual from transferring his life record to the desire body at the time of death?

Answer:

No. The transference of the life record mentioned depends on the activity of the spirit; and the spirit is not afflicted by the physical conditions mentioned. It is from the subconscious memory that the record of life is taken after death, and as that memory is dependent upon the breath alone, it continues its work regardless of all other circumstances while there is life in the dense body, and though an individual may lose his conscious objective memory from any cause, the subconscious memory contains his complete life record and always transfers it to the desire body at the proper time.

SUICIDE NEVER COMMENDABLE

Question:

Do you consider a ship's captain whose boat is sinking and who could save himself, but who abides by the code of the sea and goes down with it, the same as a suicide?

Answer:

Each individual has an archetype made out of Concrete Thought substance, which he or she built in the Second Heaven when coming down to rebirth. This archetype is infused with enough life to keep it vibrating until the physical life term of the individual expires. Should the individual for any reason terminate his earth existence before the archetype ceases to vibrate, he suffers the fate of the suicide just the same as if he deliberately took his life for any other reason.

At the present time we never know exactly when our term of life will expire, and therefore we should endeavor to make the best use of it possible, and never allow any false codes of honor, or any other mistaken idea to persuade us that we are justified in deliberately terminating our own earth life. There may be circumstances when one may risk his life to save another or others; but under such conditions if the risk proves fatal it is very good evidence that the life span of the individual terminated at that particular 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.

Food in the Light of Astrology

BY DR. CLAIRE CHRISTIE DONAHUE

Houston, Texas

Author, Radiant Health Cook Book



T HERE is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation.—Herbert Spencer.

What is it that is as vitally modern as it is impressively ancient? If you are good at conundrums, your answer will be "Astrology!"

Any exposition or defense of Astrology would be out of place here. This article is intended only for those persons (a very large number) who see in Astrology a helpful guide, a friendly beacon, illuminating the way and revealing dangers that may be avoided.

As Evangeline Adams in her book, *Astrology, Your Place in the Sun*, says, "By knowing what our destiny indicates, and when we are headed straight for the rocks unless we use our intelligence and our Free Will to study the causes which threaten disaster, it behooves us first to ascertain what pitfalls lie ahead, and then to exercise our choice to determine the best course to avert the catastrophe. If, for instance, we are told that there has been a washout on the road and then we proceed heedlessly,

we are exercising neither our Free Will nor our good judgment. It was inevitable that the washout occurred, but it depends upon us alone whether we shall succumb to the menace threatened."

A recent application of this most ancient of sciences is in the realm of diet. Viewing the physical characteristics of persons born under the various signs of the zodiac in the light of progressive dietetic knowledge, the following suggestions are designed to combat any weakness or undesirable tendency that might be indicated in the horoscope.

♈ Aries ♂

Beginning with the zodiacal sign Aries, which is the sign for those persons born from March 20 to April 21, or for those who have this sign rising at birth (a fact learned only by knowledge of the hour of birth), we find a tendency toward excessive nervous excitement. Adventurous Aries runs to extremes and loves to gamble with life—but this enthusiastic love of excitement is on the mental plane, not the physical.

Being a mental type, and prone to make heavy demands upon his nervous system, the Aries person should strictly observe regular and sufficient hours of sleep. As he has the best recuperative

powers of any sign of the zodiac, the restorative power of sleep enables him to continue his active pace with renewed energy. Both young and old of this sign require much sleep, and they should enjoy it in large airy rooms or sleeping porches.

The Aries body is usually well formed, with a tendency to length of limb. Perhaps it is because he moves with such quick, nervous impatience that the Aries person rarely accumulates fat. So don't try to "stuff" an Aries person to make him fat—he is "not the type!" Though he possesses an abundance of nervous energy, his powers of endurance are not great.

This being a mental sign, governing the head, a diet including plenty of eliminative foods can help to forestall the headaches, diseases of the kidneys, and most of the eye and ear troubles that are indicated under this sign. Since these ailments are reflexes arising from stomach and intestinal conditions, it is wise to get to the cause of the trouble and build up a strong, healthy digestive system by eating those foods which will promote natural elimination.

If it is your responsibility to feed an Aries person, you may satisfy his taste for hot, spicy, pungent flavors with such natural relishes as ripe olives, fresh green onions, radishes and homemade catsup and other health relishes. You will not need to spend much time preparing desserts, as he does not care particularly for sweets. If you are more interested, perhaps, in the sweetness of his disposition than in the sweetness of his "tooth," you will be wise in not serving him meat. Meat heats the blood and is not needed.

Foods containing such minerals as potassium and phosphorus will be beneficial. Potassium gives pliancy to muscular tissues and is essential to perfect functioning of the liver—especially needed by Aries people. These minerals will be found in cottage cheese, green beans, butter beans, peas, spinach, celery, tomatoes, cabbage, cauliflower, onions,

lettuce, corn on the cob, cucumbers, olives, water cress, whole grains, pineapples, prunes, oranges, apricots, pears, peaches, apples, grapefruit, walnuts, lentils, radishes, potatoes, horseradish, pumpkins, vegetables of quick green growth, such as mustard greens. Green peppers will be a valuable addition to the diet. Nutmeg and allspice are good. Carrots, rhubarb, beets and barley are excellent.

Other Aries tendencies which may be rendered powerless by judicious diet are inflammations, fevers, and paralysis. The last mentioned is usually the result of suppressive treatment. These, as well as the other weaknesses already mentioned, need never develop if the following rules are observed: Wholesome, simple foods, plenty of sleep (natural, not induced) and frequent rest periods, self-control, and freedom from fear and worry.

If temperamental Aries people will guard against carelessness in diet and action, they may climb the heights!

♈ *Taurus* ♉

The next sign is that of Taurus, distinguishing those people born from April 21 to May 22, or those who have this sign rising at birth.

If this is your sign, you are probably a good cook, so good, in fact, that you frequently are tempted to indulge too freely in your own delicious culinary creations! If such is the case, you may have to pay the penalty for such indiscretions by a tendency to obesity, since all Taurus people have a "sweet tooth," and are good candy makers.

Among the dangerous results of over-eating to which people born under this sign are particularly susceptible are throat trouble and disturbances of the heart.

In the case of any ailment connected with the throat a warning: "Stay out" should be posted across that organ, the gateway to the stomach. Fasting until all symptoms have subsided will be found the safest treatment.

Because of an indicated tendency toward heart trouble, all stimulants should be avoided. The diet should contain few fats and heating foods. Moderation should be made the rule in both eating and drinking.

Good substantial food is what appeals to the Taurian. A fondness for protein foods may be indulged more safely by him than by any other sign of the zodiac—especially when liberally balanced with the eliminative foods, such as fruits and raw leafy vegetables. Foods containing sulphur and sodium are needed. Sodium is less fattening and is required for proper alkalinity, counteracting excess acids. Foods containing these elements are: cottage cheese, eggs in moderation, natural cereals, peanuts, hazelnuts, fresh beans, turnips, spinach, cabbage, cauliflower, onions, leeks, beets, carrots, dandelions, cantaloups, dried figs, raisins, cranberries, raspberries, peaches, apples and oranges. Fresh unsweetened blackberry, strawberry, lemon and lime juices are splendid tonics for overcoming the Taurian sluggishness.

Regular habits are essential. Systematic exercise is needed to counteract the Taurian's natural indolence and love of ease, with consequent tendency to fat. A rigid self-discipline is needed to overcome a fondness for excess in everything.

Usually possessing robust constitutions, the Taurians are able to endure strains and privations that would wreck others. Though not so liable to acute illness as persons under the sign of Aries, their powers of recuperation are slower, and they usually require some time to recover.

Taurus people, especially children, are happiest and most contented when living in quiet, artistic shady places, away from the noise and excitement of the city. Systematic physical exercise and the great outdoors amidst beautiful flowers, trees, shrubs and a bit of a garden are excellent curatives for them and will do much toward building perfect bodies and health. Such conditions tend to bring

out the talents which in many instances lie dormant behind the quiet, reserved trustworthy, "slow but sure" nature of the Taurian.

II Gemini ♂

Persons born from May 22 to June 22, or who have this sign rising at birth, come under the influence of the sign Gemini.

It is very difficult to define a true Gemini type, as their most fixed quality is their variety and changeableness! Though differing so in their outer appearance, there is one physical characteristic practically always present. This is the alertness and activity noticeable both in the eyes and the movements of the whole body; an alertness often amounting to extreme nervousness. A tendency to nervous diseases and nervous prostration can be overcome by intelligent foresight, with particular attention to the diet.

A natural fondness for salads, fruits, and nuts should be cultivated, care being taken not to eat these, as well as all other food, too rapidly. Strange as it may seem, we advise allowing Gemini children to read interesting stories while eating, as this is an effective way to encourage slow eating.

Heavy foods are not needed by persons under this sign. Instead, they should plan their meals so as to include foods containing manganese, potassium, and chlorine. Potassium benefits the nervous system while manganese aids in warding off the tendency to lung trouble, which is indicated under this sign.

Foods containing these needed elements include avocado, milk in moderation, combined with grapes, peaches, pears, oranges, grapefruit, apples, and cherries; fresh small peas and green butter beans, greens, ripe olives, parsley, water cress, celery, lettuce, onions, almonds, walnuts, fresh cocoanut, tomatoes, cabbage, prunes, fresh pineapple, dates, limes, strawberries, apricots, pears, and natural cereals.

(Continued on page 324)

Patients' Letters

New York, Feb. 8, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am very pleased to report that I am going back to work tomorrow, and I wish to thank you all for the very great help that I received. I am positive that on one of my worst nights I could feel the Invisible Helpers working and immediately afterwards I fell asleep. I certainly do feel very grateful for the help received.

As I am gaining in strength rapidly I think I can be taken off the list and let that force be used for someone who is not nearly recovered. Thanking you all once more, I remain,

Yours in service,
—H.A.

Michigan, April 5, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends and Healers:

I want to thank you for your helpful interest in me. Soon after writing to you, I was helped. As yet it just doesn't seem true that such a doubting child as I, could receive help from the Great Physician and His helpers. One night as I was asleep I was awakened by such a loud "snap" in my back and a voice seemed to say, "Now that really bad place in your spine is fixed." Even my dog seemed to sense something unusual, because she jumped upon my bed and was licking my face. I thought what a lovely dream that was and went back to sleep. The next day I went to see the chiropractor who gave me some adjustments. I told him what happened and he said it was just a dream, because that particular vertebra was cracked two-thirds of the way across and he wouldn't even touch it. He is quite a student and we were just visiting and he said, Just let me look at that spine, and he was just speechless, because the vertebra was really in place. He said if it had happened to the less injured places, he wouldn't have thought anything of the "miracle," but to have an impossible injury healed was something to think about.

I felt very humble and grateful to God and Rosicrucian friends for this wonderful demonstration of love. I am enclosing a few stamps and hope soon to be able to do more.

Sincerely yours,
—L.M.

Philippines, March 7, 1938.

Rosicrucian Fellowship,
Dear Friends:

I thought that I would never be cured, but now I see that it really works. Your healing is very wonderful. I am gaining my health rapidly. I am very grateful to you for your help. Please continue your healing.

Sincerely yours,
—S.R.

Healing Dates

June 6—14—21—28

July 4—11—18—25—31

August 7—15—21—27

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

People Who Are Seeking Health

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

FOOD IN LIGHT OF ASTROLOGY

(Continued from page 323)

Breathing exercises, in addition to observance of the above diet, will be found helpful in building up resistance to any lung trouble.

Despite the nervous sensitiveness of persons under this sign, and the fact that they are so seldom robust, disease sits very lightly upon them. This may be due to the healthful light foods which they naturally choose. Incidentally, they are unusually good cooks!

Above all else, they should avoid excessive worry, as this anxious tendency is their greatest source of illness. Over-activity, eye-strain, diffusion, exposure, and unfinished jobs have a decided effect upon the physical condition of persons under this sign. The lungs, sight, bowels, and especially the nervous system are the weakest points of Gemini natives. If they will make a careful study of mental hygiene, diet and sleep, and proper breathing, they will understand how to enjoy health, longevity and happiness.

VEGETARIAN MENUS

—BREAKFAST—

Before Breakfast
Papaya Nectar, 8 oz.
Whole Grain Cereal
Topped with Wheat Germ
Honey and Cream
Steamed Figs
Decaffeinated Coffee

—DINNER—

Fresh Vegetable Juice
Cocktail
Lettuce and Endive Salad
Protose Steak
Tartar Sauce
Fresh Green Peas and New
Potatoes in Cream
Banana Custard Pudding

—SUPPER—

Browned Onion Soup
with Toasted Croutons
Cheese Rarebit
Fruit Salad with
Pineapple Dressing
Maple Nut Pudding

RECIPES

Browned Onion Soup.

Ingredients: 4 medium sized onions, 3 cups water, 3 tablespoons butter, 3 tablespoons browned whole wheat flour, celery salt.

Slice onions and put in a well buttered pan. Add a little water, and cook covered until tender. Remove cover and brown. Rub browned onions through a colander, add flour sauce which has been blended with water, butter, and salt. Cook all together for a few minutes, and serve.

Cheese Rarebit.

Ingredients: 1 can of cream of mushroom soup, $\frac{3}{4}$ lb. of grated American cheese, a little paprika, $\frac{1}{4}$ teaspoon mustard, salt.

Melt cheese in mushroom soup, add seasonings. Serve on thin hot toast.

Protose Steak.

Ingredients: 1 pound protose, 1 cup toasted whole wheat crumbs, 1 cup milk, 1 egg.

Remove the contents of a pound can of protose, slice into half inch thickness, and cut each slice into halves. Dip into milk and egg mixture, bread with crumbs, and fry or bake in well greased pan until browned.

Fruit Salad with Pineapple Dressing.

Ingredients: 3 pears, fresh or canned, 1 cup white grapes, $\frac{3}{4}$ cup pineapple dressing.

Quarter pears, arrange two quarters

of pears on a garnished plate. Fill space between with the grapes. Top with pineapple dressing.

Pineapple Dressing.

Ingredients: $\frac{3}{4}$ cup pineapple juice, 2 eggs, 2 tablespoons butter, $\frac{1}{2}$ cup sugar, 1 tablespoon flour, $\frac{1}{2}$ cup whipped cream.

Heat pineapple juice and add to flour and butter which have been well blended. Cream egg yolks and sugar and add to above mixture. Cook in double boiler until thick. Remove from fire and add beaten egg whites. Chill and add whipped cream.

Maple Nut Pudding.

Ingredients: 1 pint milk, $\frac{1}{3}$ cup minute tapioca, $\frac{3}{4}$ cup maple syrup, 1 egg, $\frac{2}{3}$ cup nut meats, $\frac{1}{2}$ teaspoon salt.

Scald the milk in double boiler. Add tapioca, maple syrup, and salt and cook fifteen minutes, stirring occasionally. Stir in beaten egg yolk until mixture thickens; then nut meats, chopped, and fold in the stiffly beaten egg white. Serve with whipped cream if desired.

Banana Custard Pudding.

Ingredients: 1 pint milk, 2 eggs, $\frac{1}{3}$ cup sugar, 1 teaspoon almond or lemon extract, salt; bananas.

Put milk, sugar and salt in double boiler and heat. Beat eggs and add to milk. Cook until thickened. Chill. Serve in sherbet glasses filled partly with sliced bananas.

Children's Department



The Kingdom of Happy Hearts

BY CAROLYNE KELLER CARPENTER

ON the crest of a beautiful mountain Fairy Light had built her kingdom, overlooking the kingdoms of the world, where she could witness the doings of the children of men. Around her kingdom she had built a wall of sweet-scented pine needles and entwined it with mountain roses and trailing arbutus.

In this beautiful kingdom of Fairy Light wee Elfman Song had built a Magic Melody Shop, and laid golden notes that vied with each other in melodies of untold sweetness upon his shelves. So at the bidding of Fairy Light he daily carried them into the world to play upon the heartstrings of the children of men.

Wee Elfman Song had once said to Fairy Light, "Sometimes I can't play a beautiful melody because sadness enters and falling teardrops so dampen and loosen the heartstrings that they refuse to play."

"Why, that is easily remedied," answered Fairy Light, "and I am really surprised that you haven't thought of what I am now going to tell you."

She looked at the little Elfman and smiled and all at once he chuckled delightedly, exclaiming:

"You don't have to tell me for at last I realize how I can do it. I will take from the shelf of my Magic Melody Shop a Tuning Fork, go into the Kingdom of the World, tighten the loose heartstrings, blow away all the teardrops and tune each saddened heart anew."

"Why, of course," said Fairy Light and from that day henceforth Elfman Song never had any more trouble.

Now in the kingdoms of the world lived a great king named Kindness and his little daughter Goodness. It was indeed a lovely kingdom that King Kindness ruled and all who lived therein were filled with a great happiness, and the halls of the castle and the streets of this kingdom rang with the laughter and the songs of joyousness, so it was called the Kingdom of Happy Hearts.

From the turret of this castle shone a great light that never went out and shed its wonderful rays not only over this kingdom but over all the kingdoms of the Earth, and lighted the way of the king's faithful messenger whose name was *Hope* and whom he sent daily to the farthest corners of the world with kind and loving messages.

In the courtyard of the castle played a great fountain. Myriads of water lily boats drawn by white swans swam upon its surface, and the music made by the falling water of this fountain was so beautiful that all who heard it were filled with a wonderful peace.

The gardens of little Princess Goodness were filled with the glow of the golden and scarlet poppies, and the air was laden with the sweetness of jasmine, roses, and magnolia blooms. Here you could always hear the beating wings of the ruby-throated humming bird, the golden notes of the little brown thrush and the warbling robin redbreast who nestled in the topmost boughs of the flowering locust.

Elfman Song came often to this garden and chatted with the little princess and he never failed to bring a new and lovely melody for warbling robin red-

breast and the brown thrush, and always scattered golden magic notes upon the falling waters of the fountain.

One day he said, "Princess Goodness, all hearts in this kingdom sing so joyously, and your garden is so beautiful and filled with lovely music, why not call it the Garden of Melody?"

"That would indeed be lovely," declared the princess, "for it is a beautiful name for it." So from that day henceforth it was so known.

In the depths of the dense forest there lived a wicked witch named Jealousy who had made a pet of a great dragon with fiery eyes and flaming breath and she would often say to him:

"It has long been my desire to rid the kingdom of the Earth of that faithful messenger, Hope, for he is decidedly not to my liking."

Then she would fly into a dreadful temper and call angrily:

"Dragon, go forth into the world and blow your breath on all budding fruit trees and fields of waving grain."

"This I will gladly do," he would answer. Then he would go forth and everything that his fiery breath touched grew dry, parched, and a drouth came upon the land. Still neither he nor the wicked witch could destroy the faithful messenger Hope, nor put out the light in the Kingdom of Happy Hearts that cast its brilliant rays upon the drouth stricken country and lighted the path of Hope. Then they who dwelt there would cheerily declare: "We won't be discouraged and give up. No, indeed; we will plant more seeds." And this they did and then the rains came, watered the earth and all was well.

One day the wicked witch Jealousy bottled the little Imp of Mischief, be-

cause she couldn't get rid of him and he was so bubbling over with fun that he kept all those who dwelt in her Garden of Shadows filled with laughter.

Mischief was a cunning little fellow with merry, twinkling eyes and a roguish face.

Often he would ask the witch, "Why am I forced to dwell in this glass bottle? I wouldn't purposely do anyone a wrong."

Then the witch would reply, "Maybe not, but your spirit of fun often causes considerable trouble, and you might persuade those who dwell with me to disobey."

One day while in a dreadful temper the witch awoke the dragon who lay sleeping by the door and so startled him that his breath came so quick and fast

that it touched the bottle where Mischief was imprisoned and broke it in two.

Mischief then flew out and seeing the light that beamed from the tower of the Kingdom of Happy Hearts exclaimed delightedly, "That is the most beautiful light that I have ever seen"; and so he followed its gleams and was led into the Kingdom of Happy Hearts.

He was gladly welcomed into the kingdom and soon became quite a favorite with all despite his many merry pranks, for he had such a happy disposition and caused so much laughter wherever he went.

"You must never touch the light that shines from the tower," cautioned the

little princess. "If you do you will bring great disaster upon the whole world, as it lights the way of Hope, my father's faithful messenger, and once the world is rid of him it will indeed be filled with a great sadness. Then, too, always remember with thankfulness that it was



this light that led you to my father's kingdom."

One bright sunshiny day Mischief wandered far beyond the palace gates chasing some butterflies, and before he knew it he was near the borders of the realms of witch Jealousy. Feeling a little tired from his long chase he lay down and feel asleep.

Now this day it just so happened that the witch had let loose the Spirit of Forgetfulness, and said to him:

"If you ever come across that Imp of Mischief, whisper into his ear so that he will forget all that Princess Goodness has told him about the tower light, then you tell him what fun it will be to turn it off and see it flicker as it goes out."

So after playing around the witch's forest for quite awhile the Spirit of Forgetfulness wandered near the borders and could scarcely believe his eyes when there he saw the little Imp Mischief fast asleep.

"Ha, Ha," he laughed. "This is indeed what I call my lucky day."

Quickly going to where Mischief lay, he whispered all that the witch had bidden him to say, into his ear. Then laughing joyously he went on his way.

When Mischief awoke he had forgotten all the warnings of the little princess, and remembered only what the Spirit of Forgetfulness had whispered into his ear, so he hastened back to the castle, climbed the stairway leading to the tower, and said:

"I believe I will turn the wick in that lighter higher and see if it will burn brighter."

Then after a minute's thought he suddenly declared, "No, I won't do that. It will be more fun to turn it out and watch it flicker."

So he immediately turned out the light. The music and laughter in the castle ceased. A great darkness fell upon the Kingdom of Happy Hearts and the Kingdoms of all the World, and sadness came into all hearts.

A terrible storm swept down upon the whole earth and Hope the faithful mes-

senger of King Kindness was lost in the dense blackness, bravely and blindly fighting his way through the pouring torrents of rain and blasts of wind that almost swept him off his feet at times. Aimlessly on and on he wandered until at last he came near the forest borders of the witch Jealousy.

"Help, help," he feebly called, and the witch heard him.

"At last Hope is in my power," she gleefully declared. "I shall find him and destroy him." So followed by her dragon she started in search of Hope.

When the tower light went out and darkness fell upon the earth, Mischief no longer remembered what the Spirit of Forgetfulness had whispered into his ear, and too late he realized that he had disobeyed the warnings of Princess Goodness, so weeping and frightened he lay huddled in a corner of the tower.

"Why did I do it?" he cried miserably. "I really didn't mean to and my disobedience has caused it all. I am so sorry for what I have done."

Mischief was startled by a voice near him saying:

"I know that you repent for what you have done and after all you are not to blame. It is really the work of wicked witch Jealousy, and your fault is that you wandered too near her dark forest."

Looking up Mischief saw Fairy Light and in her hand she carried her starry scepter. Raising it she touched the wick of the tower light. There was a faint flicker and then a great radiance burst upon the whole earth and dried the storm-swept country.

At this instant Hope looked around and cried joyfully.

"Again the tower light burns, and I see the Kingdom of Happy Hearts." And he journeyed towards it.

"Quick, back to the dark forest," wildly screamed the witch to the dragon when she saw the tower light.

In her frenzy she struck at the dragon, causing a great flame of fire to leap from his mouth, which set the dark forest

afire, and the witch and the dragon were never more seen nor heard of.

The place where the dark forest once stood is now a desert waste, and the beautiful cactus flowers that bloom there smilingly nod and say to all who pass that way:

"This is the spot where faithful Hope once trod."

The little Imp Mischief was forgiven by the kind king, and made keeper of the tower light, which was never again known to even flicker.

Peace was restored in the Kingdom of Happy Hearts; music and laughter rang through the great castle halls, and Hope lived forever in the hearts of its people, and in the hearts of the people of the Kingdoms of the World.

Learning How to Shoot

Nearly every healthy boy wants a gun almost as soon as he has quit toddling. Then he goes through the pop-gun and air-gun stages until he finally reaches the rifle-age. During all this time the gun-using lad is a menace to himself and everyone about him—to say nothing of the destruction he wages among birds and animals.

But hunting and shooting with a gun isn't anywhere near as much fun as hunting and shooting with a camera. When the camera is the weapon no person nor thing is hurt, and the pictures remain as permanent souvenirs to gladden many future days. When children write little stories about the pictures they take, they unconsciously acquire education in observation, beauty, and expression.

This is a worth-while thought for parents in choosing birthday or other gifts. One little inexpensive camera is worth a hundred guns.

This is a kind of hunting that is fully as much fun for girls as for boys. Besides being fun, it may lead to a pleasant and profitable vocation later. Who does not remember thrilling motion pictures showing wild animals in their natural jungles. Such pictures can be secured by learning how to shoot—with a camera!

The Adventures of Rex and Zenda in the Zodiac

BY ESME SWAINSON

Rex and Zendah were only children but they *knew* that Pisces was the *last* sign not the first, so when Hermes, their guide, started their journey through the zodiac at Pisces they at once asked *Why?*

"Because," he answered, "in Star-land everything is reversed!"

Go with Rex and Zendah through their amazing topsy-turvy adventures in all the Twelve Signs of the Zodiac.

• • •

A beautiful book, bound in orchid boards stamped in gold.

Printed in large clear type on orchid colored paper.

Original full-page drawings to illustrate each sign.

\$1.50 Postpaid

The Rosicrucian Principles of Child Training

BY MAX HEINDEL

This book is a compilation of the writings of Max Heindel on the training of children in accordance with Rosicrucian principles. These writings have been collected and made available for parents and teachers who are engaged in the training of children. The material included is invaluable for the purpose.

Attractively bound in leatheroid cover.

41 pages.

50 Cents, Postpaid

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

Echoes from Mt. Ecclesia

....

Convention at Mt. Ecclesia!



At the May meeting of the Board of Trustees of the Fellowship it was decided to hold a Convention of members at Mt. Ecclesia during the last week-end of our Summer School—August 26th, 27th, and 28th, Friday, Saturday, and Sunday.

It is planned to make this convention a three days' "festival" of joyous fellowship, during which as many as possible of those interested in forwarding the work of the Fellowship will come together to discuss definite ways and means of further serving humanity through the Western Wisdom Teachings. As an Association of many members, our success in fulfilling the high mission entrusted to us by the Elder Brothers of the Rose Cross depends upon a massing of many individual "coals"—upon a combining of many individual talents and abilities, upon a synthesizing of many individual aspirations and plans. A general assembly of those vitally interested in helping to establish the New Age principles and ideals which humanity is destined to embrace at some future time can result in a powerful impetus being given toward raising the mass consciousness of mankind.

One of the important events scheduled for this occasion is the dedication of the new building which is to accommodate the secretaries and other servers in the Healing Department. Then there will be talks, discussions, etc., conducted by visiting and resident members especially fitted to handle same particular phase of the Work. There will be opportunity, too, for making new acquaintances and furthering old associations; also plenty of fun, along with the serious thought and discussion.

A definite program will be formulated as soon as possible.

Write us your ideas, and make your plans to be with us!

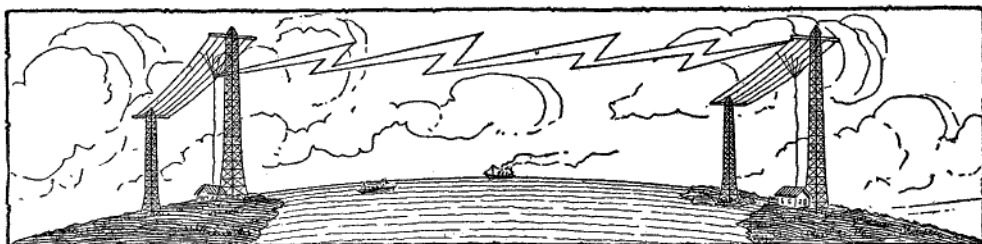
The last week in May brought some very interesting visitors to Mt. Ecclesia, among them Mrs. Eva Castledine of Thorne Vicarage in Lancaster, England, a well-known lecturer and the wife of a vicar of the Church of England. She has traveled much and brought us interesting news of the manner in which she has used Astrology in conjunction with the work of her husband in guiding and helping those in trouble.

Dr. Harvey Hardman, at one time pastor of the Church of Divine Science, who conducted noonday meetings for business men in Denver for a number of years, is also enjoying the peace and invigorating climate of Mt. Ecclesia. Dr. Hardman was editor of Divine Science Magazine for eight years.

We have had another most interesting visit from that world traveler and lecturer, Manly P. Hall, who, with friends, spent the Memorial Day holiday with us. He always leaves us with the feeling that we hope he will return again very soon. He gave us a humorous and highly informative talk on *just how* a motion picture is produced. This he was well able to do for he has recently had the experience as author and technological expert in the production of Warner Brothers' astrological picture, "When Were You Born?" Watch for it.

Mr. and Mrs. Stanley Horsley, and his mother visited here over the holiday. Mr. Horsley is a camera man at Universal Studios. He specializes in trick photography.

Rosicrucian News Bureau



• • • •

The correlation of Scriptural teachings with the revelations of modern material science constitutes one of the most substantial services to humanity which can be rendered by the New Age schools of thought. A large portion of the Western peoples have been taught for nearly two thousand years to look to the Bible as the authority for their religious and moral precepts, but the amazing discoveries of modern scientific investigators, taken at their "face value," have tended to increase agnosticism and atheism among those unable to interpret the cosmic truths of the Bible in their true light. Thus it becomes necessary to bring into being a more scientific religion and a more religious science.

Students of the Western Wisdom Teachings recognize in the Bible an invaluable treasure given to humanity by the Recording Angels, "Who give to each and all exactly what they need for their development," and are able to ferret out its hitherto unrevealed secrets of life and being to such an extent that they illumine scientific truths and are in turn illumined by them. Parables and seemingly insignificant incidents as related in both the Old and New Testaments become the purveyors of beautiful, scientific laws upon which a more satisfactory and truly successful life may be patterned.

A number of our Groups have found a

Bible Class a very effective means of reaching new people, as well as of stimulating the interest of regular members. The Bible Course offered by Headquarters provides a comprehensive basis for such a class, and we hope to see more of our Groups use this means of making Christianity "a living factor in the land."

ON THE AIR

The Fellowship's latest venture in offering to a larger number of people the opportunity of sharing the illuminating Western Wisdom Teachings, radio broadcasting, is now well under way. Under the competent direction of Mr. Joseph Darrow, who is ably assisted by Mr. Powell Harcourt, these radio talks are proving to be well presented and of a type likely to have a wide appeal to the public in general.

Ordinary receiving sets located in the territory between Santa Barbara and San Diego have no difficulty in picking up the broadcasts (given from KFOX 1250 k.c.), and a number of responses have come from those living at even greater distances from Los Angeles. The interest with which these radio talks are being received indicates that their effect will be far reaching, and we anticipate the time when the Teachings given out by the Brothers of the Rose Cross will be to a much greater extent "on the air."

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA, U.S.A.

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

- Boston, Mass.*—168 Dartmouth St., Rm. 201.
Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 802, 155 N. Clark St.
 Ashland Blk., 8th Floor.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—55 E. State St.
Dayton, Ohio.—Y. W. League, East Room, 2nd Floor.
Denver, Colo.—1155 30th St.
Indianapolis, Ind.—38 No. Pennsylvania St.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
Rochester, N. Y.—307 Burke Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
San Francisco, Calif.—1141 Market St.
Schenectady, N. Y.—13 Union St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
St. Petersburg, Fla.—525 7th Ave., South.
Toronto, Canada.—c/o Mary Tambllyn, 158 Hallam St.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.
Utica, New York.—11 Clinton Place.

NEW SERIES OF ROSICRUCIAN FELLOWSHIP BROADCASTS

Over KFOX (1250 k.c.)

Tuesdays, 8:15 P.M. Sundays, 1:45 P.M.

The subjects of the new lectures and the dates of delivery are as follows:

Democracy Versus Dictatorship.

Tuesday, May 31, 8:15 P.M.

Is the World Coming to an End?

Sunday, June 5, 1:45 P.M.

Christ, a Cosmic Reality.

Tuesday, June 7, 8:15 P.M.

Man's Hidden Powers

Sunday, June 12, 1:45 P.M.

Destiny's Web and Woof.

Tuesday, June 14, 8:15 P.M.

Living by Scientific Faith.

Sunday, June 19, 1:45 P.M.

Rebirth and Eternal Justice.

Tuesday, June 21, 8:15 P.M.

Unity and Universal Brotherhood.

Sunday, June 26, 1:45 P.M.

You will find in these Broadcasts a wealth of vital information. Tell others about them.

Broadcasts in booklet form, free on written request, *after each Broadcast* to KFOX, Los Angeles, Calif.

FIELD ACTIVITIES

During the past month one of the resident workers at Mt. Ecclesia, Mr. Richard Parsons, has been visiting a number of our Groups on the way to his home in the East.

Mr. Parsons' first stop was at Salt Lake City, Utah, and reports indicate mutual pleasure and profit from his talks and association with the hospitable friends in this city. Mr. Frank Bowman is the leading spirit in giving out the Teachings there from both the philosophical and astrological angles, and the exceptionally good attendance at the classes conducted indicates a high degree of ability and success.

Many interested friends in Omaha, Council Bluffs, Kansas City, Indianapolis, and Akron were also pleased to have Mr. Parsons with them, and he reports fine work being done by a number of the loyal members in these cities.

Our field worker, Mr. F. A. Jones, continues his constructive activities in the San Francisco-Oakland district, his present address being P.O. Box 1252, Oakland. The San Francisco Group is now a full-fledged, chartered Center, and bids fair to become a most effective instrument for serving humanity in that vicinity.

Preliminary work for establishing a Center in Oakland occupies Mr. Jones' time at present, and with the help of the loyal friends in that city, we feel sure that another channel for definite dissemination of the New Age truths will soon be open.

TUCUMAN, ARGENTINE, SOUTH AMERICA.

Most of our News Bureau space is usually devoted to the activities of our Groups, but there are a number of individual members and friends who deserve mention for the untiring service they perform. Among these is Sr. Jose Camarda, of Paysandu 30, Tafi Viejo, Tucuman. Although this enthusiastic worker conducts no classes, he spreads the Teachings in various other ways. He has had several of our pamphlets translated and printed, and is continually distributing them where there seems to be a possibility of response. Magazine editors, professional people, and various others are contacted, and considerable publicity has been obtained by having articles printed in newspapers. That Sr. Camarda's efforts are highly productive is evidenced by the numerous students and patients Headquarters is privileged to help as a result of his labors.

NEW YORK CITY, NEW YORK.

Loyal members in this metropolis are making an extra effort at the present time to carry forward the work of the Fellowship. It was a pleasure to have a representative from the 210 W. 72nd St. Group visit Headquarters during the past month, and the discussions between her and the members of the Board on the grounds proved to be mutually profitable

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

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

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NEW ZEALAND

Auckland.—C. 2; People's Health Club Room, 4th Floor; Victoria Arcade, Queen St.

NIGERIA

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

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—45 III Vogelensangstraat.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinckstraat 62.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

Astronomical Allegories of the Bible

By MAX HEINDEL

It is a fact not generally realized that the Bible contains many astronomical allegories. Some scientific students of the Bible have used this fact as an argument against the truth of the Bible, saying it is merely a primitive document. In this pamphlet the esoteric meaning of the more important of these astronomical allegories is explained to the satisfaction of the reason. The astrological correlation of astronomy with evolution is likewise indicated.

14 Pages. Price 10 Cents Postpaid.

Astrology: Its Scope and Limitations

By MAX HEINDEL

Just how much reliance can be placed on Astrology? Is it an "exact" science, the predictions of which are infallible? What is the reason for the influence upon humanity which the "stars" exert? In this interesting pamphlet Max Heindel answers these questions, which puzzle so many students of the occult.

15 Pages. Price 10 Cents Postpaid.

STUDY BY MAIL

Rosicrucian Philosophy

Preliminary Course, 12 lessons.

Regular Student Course, a monthly letter and lesson, open only to those who have completed the *Preliminary*.

Supplementary Course, 21 lessons.

Astrology

Junior Course, 26 lessons.

Senior Course, 12 lessons.

Senior Extension Course, 13 lessons.

Western Wisdom Bible Teachings

A course of 28 lessons compiled from the writings of Max Heindel. It will make the Bible a new Book.

All the Rosicrucian Fellowship courses of instruction are without fees. They are available in several languages. Printing, distributing, and other expenses of producing them are met by Freewill Offerings.

Application blanks and further information gladly given. Address—

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

in bringing about a clearer understanding of problems and viewpoints.

"The Rosicrucian Pioneer" and a monthly program give complete information concerning the classes, Services, etc., conducted by the Group.

A recent report from the Secretary tells us: "During April a new Board came into being, made up of those in the Center actively engaged in the various activities of the Center, such as classes, office work, lectures, etc. This new Board has only one object: to establish in New York a dynamic, spiritual, healing, devotional Rosicrucian Center for the strong representation of the Rosicrucian Philosophy as given to us by the Elder Brothers through the wonderful instrumentality of Max Heindel."

Headquarters anticipates increasing usefulness for this Group as the above mentioned ideals are realized.

VANCOUVER, B. C., CANADA.

Lantern slide lectures by one of the talented members of this Group are proving very effective in stimulating interest and increasing attendance at classes and Services. Among the subjects treated recently were "Volcanoes and Earthquakes," and "Parsifal." "Faust" is listed for a future talk.

An out-of-town member gave the talk for Easter, "Out of the Wilderness." Our Groups were provided with copies of this interesting lecture.

We note that at the general election of officers held during the latter part of March provision was made for a "Music Committee," and a "Rooms Committee." Appropriate music for Services and classes can hardly be emphasized too much, and the proper decoration of rooms with flowers, etc., is also an important feature in creating the proper atmosphere in a Center. Our Vancouver friends are to be highly commended for their attention to these important details, as well as for their untiring efforts to make their Center an increasingly effective channel for serving humanity in other ways.

"What Has the Rosicrucian Philosophy Done for Me?"

Regarding what the Rosicrucian Philosophy has done for me—it has often prevented me from committing crime or suicide, under the stress of temptation during depression. It has given me a reason for living, although I am all alone in the world and without material possessions—by revealing the plan and purpose of life and existence, as a series of upward soul-progressions. Its theory of reincarnation and Karma, as so clearly, simply, but forcibly explained in Max Heindel's *Cosmo-Conception*, accounts for and justifies so many of the seeming inequalities and injustices as well as otherwise inexplicable phenomena of psychology and nature.

It has barred from me all fear of death by showing there is no death—only a continuation on a higher octave of existence. It has given me a hope of achieving goals in a future incarnation which I have not in this, so that no effort is really lost.

It has solved an infinite number of my own personal problems and affords an insight into the characters, perplexities, and sorrows of others so that to them I may often be of practical and spiritual service. This is what the Rosicrucian Philosophy and Max Heindel have done for me.

—Rouper M. Campbell.

Cafeteria Help Wanted

We are asking for applicants for work in our Cafeteria. This is an opportunity for students to spend some time at Headquarters, and at the same time render real service. If you are desirous of accepting this opportunity, please send a note telling us when you will be free and give your qualifications.

Our immediate need is an experienced dishwasher (man).

Address—

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

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound 4 for \$2.00; single copies ..	.75
The Rosicrucian Mysteries	1.50
The Web of Destiny	1.50
Mysteries of the Great Operas	1.50
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	1.50
Letters to Students	2.00
Teachings of an Initiate	1.50
Rosicrucian Philosophy in Questions and Answers	2.00
Freemasonry and Catholicism	1.00
In the Land of the Living Dead	1.00
Mystical Interpretation of Christmas ..	.50
Mystical Interpretation of Easter ..	.25

Astrology Books

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Rex and Zendah in the Zodiac	1.50
Tables of Houses (8), each .....	.50
The three cloth-bound in one vol. ..	1.50
Simplified Scientific Ephemerides	
1857-1939—each year .....	.25
Ephemerides, bound (20 years)	5.00
Astrological Charts, small 5; large ..	.25

Booklets

Nature Spirits and Nature Forces ...	.25
Astrology and the Ductless Glands ...	.25
How Shall We Know Christ? .....	.15
Rosicrucian Child Training .....	.50
Christ or Buddha? .....	.20
Evolution .....	.10
Earthbound .....	.10
Salads for Vegetarian Menus .....	.25
Rosicrucian Lectures, each .....	.10
Complete set of 20 Lectures	1.50

ABOVE PRICES INCLUDE POSTAGE

*Rosicrucian Books in
Foreign Languages:*

Spanish, German, Dutch, French, Italian, and Swedish. Catalogue with price list on request.

Discount given to dealers

The Rosicrucian Fellowship

Oceanside, California, U. S. A.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Sun Publishing Co., 507 Everett Bldg.
- Atlanta, Ga.—Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Barcelona, Spain.—Francisco Sintés, Ronda de la Universidad 4.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bloomfield, Conn.—Russell N. Case.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andreae, Avenida del Tejar 2319, Belgrano, F.C.C.A.
- Nicholas B. Kier, Talcahuano, 1075.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, S. Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
D. G. Nelson, 735 N. Wabash Ave.
Mahraes Publications, 332 S. Campbell Ave.
- Cincinnati, Ohio.—Hughes Book Shop, 9 West 7th St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Crystal Bay, Minn.—The Occult Book Shop.
- Dallas, Texas.—Schmalzried Book Shop, 911 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
- Temple of Light, 458 Ledyard St.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 69.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
- S. W. 1, Margaret Grant, 306 St. James Court, Buckingham Gate.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
- The Church of Light, 818 Union League Bldg.
- Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Minneapolis, Minn.—Powers Mercantile Co.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
- Brentano's, 1 West 47th St.
- Doubleday, Doran Book Shops, 244 Madison St.
- The Gateway, 30 East 60th St.
- Harmony Book Shop, 112 W. 49th St.
- Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Hardy's Bookstore, 915 Broadway.
- Kahn's.
- Omaha, Neb.—Mrs. Lottie F. McLaughlin, 301 N. 31st St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
- Leary, Stuart Co., 9 S. 9th St.
- John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Providence, R. I.—Occult Book Center, 42 Westminster St.
- Philosophical Book Center, 266 Weybosset St.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Riverside, Calif.—Albert Ackerman, 3762 9th St.
- Sacramento, Calif.—Philipp Grell, 1618 7th St.
- Salt Lake City, Utah.—The Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 331 W. Commerce.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- Hopkins News Agency, 726 9th Ave.
- San Francisco, Calif.—The Emporium.
- Metaphysical Library & Book Shop, 177 Post St.
- San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
- Raymer's Old Book Store, 905 3rd Ave.
- Florence I. Virden, 3321 W. Barton St.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Syracuse, East, N. Y.—Florence M. Simon, (P.O. Box 595), 211 Allen St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Vancouver, B. C., Canada.—The Torch, 657 E. Hastings St.
- Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.

Manuscript Competition

THE ROSICRUCIAN MAGAZINE OFFERS FIVE PRIZES FOR THE FIVE BEST MANUSCRIPTS SUBMITTED BY JULY 15, 1938

First Prize	\$50.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

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

Manuscripts must be received at Mt. Ecclesia on or before JULY 15, 1938, to be eligible for entry.

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

WHAT TO WRITE

Articles on Rosicrucianism, philosophy, mysticism, and occultism.

Science, religion, and art from the metaphysical standpoint.

Stories and personal experiences illustrating these topics.

Stories for children from 10 to 16 years of age.

Articles on astrology, healing, and vegetarianism.

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

CONDITIONS

Manuscripts should contain from 2,000 words to approximately 4,000 words, and should, if possible, be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer. The decision of the judges shall be final.

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

Get Your Article in Early

We hope that this contest will be of sufficient interest to metaphysical writers of experience to make some of their material available for our pages. It also offers to less experienced writers an opportunity to develop their latent literary talent.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Max Heindel's Articles

In Priceless Back Numbers of "Rays from the Rose Cross" (The Rosicrucian Magazine)

We have broken lots for the years 1915 to 1918, inclusive—the last four years of Max Heindel's life. He worked and wrote untiringly to give the result of his firsthand knowledge of divine law and principle, backed by his ability to make personal investigations on the spiritual planes.

When the present stock of these magazines is gone there can be no more. We are mentioning one title only in each of the issues available—but Mr. Heindel, who was the Editor of the Magazine from its beginning until his death, wrote additional articles, answers to questions, horoscope readings, etc., in every issue, besides the splendid articles, stories, and poems by other contributors.

1915

- September—Evolution as Shown in the Zodiac.
- October—"The Blind Shall See and the Deaf Hear."
- November—The Occult Side of the War.
- December—The Theosophical Temple of the Rosy Cross.

1916

- January—How to Prove Psychic Experiences.
- February—Occult Methods Which Foster Faith.
- March—Are You Helping Your Stars?
- April—A Cosmic Event of Mystic Significance—Easter.
- May—Symbols of Ancient and Modern Initiation (Part I).
- June—Prayer, Concentration and Meditation.
- August—The Silver Cord.
- September—Symbols of Ancient and Modern Initiation (Part V)
- October—Experiences of an Earthbound Suicide.
- November—Christian Mystic Initiation (Part I).
- December—Finding the Ascendant (Concluded from November)

1917

- January—The Balance of Joy and Sorrow (Jupiter and Saturn).
- December—The Conqueror of Pain.

1918

- July—An Occult Retrospect.
- August—The Philosophy of War.
- September—Celestial Visitors.
- October—Planetary Polarities.
- November—Children of Scorpio. Also the usual chart readings.

The issues listed above are the *only* ones available and in most instances there are but a few of each. Therefore, please state *second choice*—to avoid disappointment.

Price—25c Each—Prepaid

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.