

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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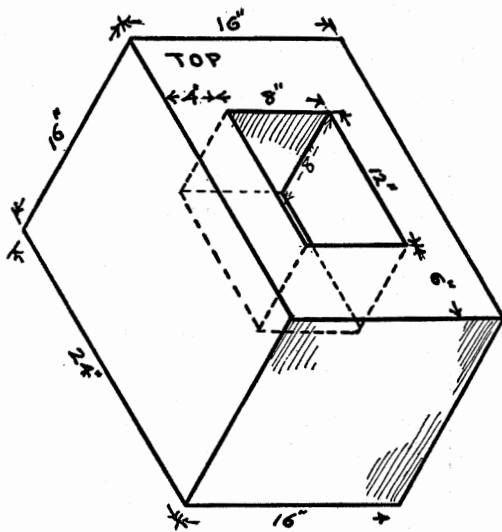
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Oceanside, California

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CORNERSTONE
OF THE
ROSICRUCIAN HEALTH
SCHOOL

MADE DECEMBER 11, 1929, 10:46 A. M.

At last we have actually made the cornerstone of the New Health School, or Sanatorium, at Mt. Ecclesia. Above is a cut showing its construction. It contains a compartment where various records, papers, and documents will be deposited for the benefit of future generations. It was constructed of concrete, heavily reinforced with steel mesh. All those present at the ceremony took part by placing each a trowelful of concrete in the forms. The stone has been stored away and later it will be placed in the actual foundation of the building. The making of the cornerstone, however, does not signify that we have started actual construction. The latter will begin when the finances justify it. This we hope will be very soon, but we cannot make a definite statement about it at the present time.

Teaching the Rosicrucian Principles of Health.

The final name for this institution has not yet been selected, but it is likely that it will be called the Rosicrucian Health School, because Max Heindel frequently referred to it by that name. As the term implies, one of the big functions of the institution will be to teach Rosicrucian methods of maintaining health in accordance with the underlying principles of the sevenfold constitution of man. It doesn't do a great deal of good to heal a person if he continues to ignorantly violate the laws of health. But if simultaneously with his healing he is taught the philosophical principles of health so that when he leaves the institution he can conduct himself properly, then the maximum of good will have been realized. It is designed that the Rosicrucian Health School shall accomplish both of these objects—the latter by lectures for convalescent patients.

A Statement by Max Heindel.

In his "Letters to Students," No. 21, issued August 1st, 1912, Max Heindel said:

"During certain protracted illnesses the ego becomes so intent upon the suffering that it ceases to fully vivify the cells; thus bodily ailment breeds mental inaction, and it may become impossible to throw

off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does. As the inrushing Christ life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the earth, as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ life therein contained rush through the patient's body, and infuse each cell with a rhythm that awakens the imprisoned ego from its lethargy and gives back life and health. May God grant that we shall soon be able to bring this great boon to suffering humanity."

As stated in the December issue, many believe that we must qualify for the Panacea by doing physical healing work with physical agencies on the physical plane. We know that we cannot be *Invisible Helpers* engaged in healing work on the invisible planes at night unless we have qualified for that service by being *visible helpers* during the day. It is logical to suppose that the Fellowship must become a *VISIBLE* healing agency before it can become an *INVISIBLE* healing agency through the instrumentality of the Panacea, and that we must start the Health School for this reason if for no other.

The Health School Self-Supporting.

Doubts that the Health School will pay expenses have been expressed by some, who think that it might become a drain upon the resources of the Fellowship. Our investigations, however, convince us that this is not so. California has quite a large number of nature cure sanatoriums operated along lines somewhat similar to those that we shall follow, and they have every evidence of being prosperous. It will be necessary, of course, to have for the superintendent of our Health School a person well qualified not only by technical training but also possessing executive ability, discrimination, judgment and broadmindedness. With such a superintendent in charge there is no reason at all why the Health School should not be successful in a material way. There will be some of our members undoubtedly who will be glad to endow beds and rooms for the care of patients who have no funds, and this will provide for that type of patient. A fear-dispelling faith in our spiritual source of supply will banish the bogey of the Health School's becoming a financial handicap to the Fellowship.

We want to stress the fact that our foreign students should be as much interested in this project as our American members are. The Rosicrucian Fellowship is an international organization, and all its activities are international in scope. The same is true of the Health School. Max Heindel made similar statements in regard to the Healing Temple, or Ecclesia, and it is as true in one case as in the other. Our entire healing work will be vivified and given a new impetus by the consummation of the Health School project, and this will react to the benefit of our foreign patients as well as those nearer home.

We rejoice that this important undertaking seems to be coming within sight of a material realization. We are happy to so announce it to our friends and students all over the world.

YOURS IN THE PROMOTION OF UNIVERSAL HEALTH,
THE ROSICRUCIAN FELLOWSHIP.

OUR CHRISTMAS OFFER

WILL HELP

Solve the Problem of Christmas Gifts

AT THE SAME TIME IT WILL

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—*—

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The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Modern Views of Mind Versus Brain

A CLIPPING from an Alabama newspaper received some time ago contained an article by Anlouisa Pearson, entitled, "The Brain Not the Seat of the Intellect." Mrs. Pearson treats the subject from the occult standpoint, although she does not label her article occult. She discusses the matter in a popular vein, and gives information which should be of value to many people. We quote from it as follows:

"We are told the ancients believed that the stomach was the seat of the intellect, and many people today are under the erroneous impression that they think with their brains. Both ideas are absurd. We think with our minds. Our

physical brain is only the nervous conductor that receives ideas from the mind and passes them on to the body. When we touch a

button and switch on a light, we aren't foolish enough to believe that the power which creates the light exists in the button. The button simply connects the electricity with the lamp. Thus when we wish to accomplish a certain thing, our mind presses the brain cell or cells that control the act we desire to perform, and immediately the deed is done.

"We have all heard that our brain cells make and hold pictures of all we see and read and hear. This is not true. Everything we come in contact with in life is indelibly impressed on our subconscious mind, and from this storehouse the conscious mind draws its knowledge. If the impressions of

ideas were made on the physical brain, then after death the soul would be as bare as at birth."

The above outlines the subject very fairly. We will, however, elaborate a little on this outline. Though we do not think with our brain cells, it is perfectly true that certain areas of the brain are used in certain types of thinking. One area of the brain is devoted to thoughts of benevolence, another area to thoughts of passion, and still another to thoughts of social activity. But this does not mean that these various types of thought originate in these brain areas. The brain is merely an instrument for the use of the spirit or the immortal ego. If the development of a person is such that he has become beneficent and altruistic, then he naturally devotes a good deal of thought to benevolent activities, and therefore the area of the brain which is used for this type of thinking grows, and new cells are constantly added to it. The "bump of beneficence" is then found to be well developed. On the other hand, a person who has no benevolent tendencies and who never thinks along such lines, naturally does not build new cells into the corresponding area of his brain.

So much for the physical side of the subject. The next question is, What is the mind? The mind is another body which man possesses. It is called the mental body. It is made of a grade of substance called mind stuff. The mind, or mental body, is the fourth body which man has developed in the course of his evolution. The three preceding bodies were, in the order of their acquirement, the physical

Current Topics

body, the etheric body, and the desire body. But even at that, thought does not originate in the mental body. The thought itself, or the idea, is generated by the ego, the spirit. Thence it is projected into the mental body, where a thought form is produced consisting of mind stuff. This thought form attracts and embodies itself in desire stuff of a character corresponding to its own nature, which gives it incentive or motive power. Then the impulse which originated with the ego is transmitted to the etheric body and finally to the physical body, resulting in a physical act.

Thus it will be seen that the ego through its chain of vehicles or bodies is able to produce action in the physical world. The ego is definitely tied by its chain of vehicles to the physical world, and remains so bound as long as the physical body lives. Moreover, the ego projects a part of itself into the blood, where it works in the directing of the subconscious processes, such as the beating of the heart.

Some physical scientists at various times have put forward the hypothesis that the brain secretes thought as the liver secretes bile. To the occult scientist this conception is absurd. It could have been produced by no one but a materialist, that is, one whose consciousness was focused entirely in the physical world, and who had no inkling of the spiritual foundation of the universe.

We are told in the Rosicrucian Philosophy that the development of the creative mind is the outstanding object of the entire Earth Period. The development of the intellect is one of our biggest evolutionary jobs at the present time. However, as so much energy is now being devoted by humanity to the development of the mind, there is danger that this will be given undue importance, and

that other important functions will be neglected on account of it. One of these is the development of the heart.

When the heart has been developed to a certain stage, it becomes a vehicle for the transmission of wisdom direct from the Life Spirit—wisdom which is not restricted by the limitations of the physical brain, wisdom which is perfect and which is perfectly adapted to accomplish its object. The knowledge

THE
WISDOM
OF THE
HEART

which we obtain by reasoning is inferior to the wisdom of the spirit. Therefore the reasoning function

of the mind, at least at our present stage of evolution, is inferior to the heart function, because the product of the one is inferior to that of the other. The function of the heart is set into operation through the medium of intuition. Intuition isn't something which can be learned as we learn geometry in school. Intuition is a product of spiritual living and represents ordinarily a high degree of development.

In this consideration of the various functions of the mind we must not overlook the very important one of mental creation. The mind has the power of creating the mental archetype of conditions which will later materialize in our lives. The thought forms which we create by thinking constitute mental archetypes. Before a thing or condition can appear on the physical plane, the mental archetype of it must have been created, and when this archetype has been made, it is bound sooner or later to materialize. Therefore if our lives are filled with undesirable conditions—limitation, poverty, strife, or passion—we may be certain that this is due to the fact that by our past thinking, either in this life or a preceding one, we created the archetype of these conditions. If, on the other hand, our lives are filled with joy, peace, harmony, and artistry

of various kinds, we may be certain that our thoughts of the past have been those of peace and harmony, and that we acted in relation to our brother and sister spirits in such a manner that harmony and peace were produced. Now we are reaping that which we previously sowed through the instrumentality of the mind.

Therefore, we may see the vital importance of the mind in the evolutionary scheme, and the necessity of developing it along constructive lines if we wish our lives to be happy and successful, not only from a spiritual but a material standpoint.

Have There Been Miracles in Malden?

EXTRAORDINARY reports of miracles alleged to have occurred recently at the grave of a Roman Catholic priest at Malden, Mass., have been extensively circulated in the current press. The grave is that of Father Patrick J. Power, in Holy Cross Cemetery. It is reported that more than a million people have visited the grave within the last two or three months, and that a large number of miracles have occurred. Devout Catholics claim that these are real miracles. Psychologists state that they are probably due to a wave of wild hysteria, or mob psychology. Which, if either, is right?

The Rosicrucian occultist knows that disease is caused primarily by crystallization of the various vehicles of man. Crystallization almost always begins in the mind. Destructive thought forms are created by wrong thinking, which clothe themselves with selfish, destructive, fear-bearing desire stuff, forming a mass of crystallization in the mental body. This crystallization is gradually communicated to the etheric and physical bodies, and disease results.

The spirit, the ego of man, is all-powerful in the spiritual world, but when it

becomes partially immured in the physical body during the processes of evolution, much of its spiritual power is imprisoned, particularly when crystallization like the above sets in. When a highly spiritual individual like the Christ focusses his vibration upon the crystallized points, the crystallization is broken up, the ego is instantly freed, and it therefore almost instantaneously produces a state of health. But reversing the crystallizing process will accomplish the same result. Systematically think thoughts which involve a realization of the power of the spirit or ego, thoughts of optimism and confidence that the spirit can accomplish all good things, thoughts that disease and pain spiritually are illusions connected with time and space, and the resulting thought forms will gradually neutralize the old ones of crystallization, and *FREE THE EGO* so that it will be able again to produce health. This is the basis of all metaphysical healing, such as that of Christian Science and New Thought. Rosicrucian healing accomplishes the same thing through the assistance of the Invisible Helpers.

In a few of the cases at Malden in which actual healing took place, what probably happened was that this process of the creation of thought forms of confidence and optimism was tremendously accelerated by belief in the presence of a supernatural agency. In the course of a few minutes, thought forms were created strong enough to dissolve the crystallization surrounding the spiritual centers of the patient, and thereby the ego was liberated, which then produced almost instantaneous healing. Thus these so-called miracles have an understandable, scientific foundation. We can, however, carry on this process day by day by making our thoughts optimistic, unselfish, and constructive, and realizing the unlimited power of the spirit within. Then there will be no occasion for a visit to any shrine,

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.

Song of the Wise Men at the Nativity

BY GLADYS RIVINGTON

Softly, surely through the night
We travel onward speedily;
Blazing Star our way will light
Until the infant King we see—

Hymning the mystery of birth,
The meekness, the peace of love's coming to earth.

Empty human hearts must be
Set free from self and washed by tears,
Cradling in humility
The Child Divine when He appears—
Hymning the miracle of birth,
The beauty, the joy of love's coming to earth.

Human wisdom low must bend
Before its source, O love divine!
Freely human wealth must spend
Its treasures in exchange for thine—
Hymning the majesty of birth,
The splendor, the awe of love's coming to earth.

Softly, surely through the night
We travel onward speedily;
In the east the blazing Light,
And in our hearts an ecstasy—
Singing the song of the wonderful birth,
When in meekness, grace, gladness,
love comes to the earth.

The Temple Veil

BY MAX HEINDEL

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

THE Tabernacle in the Wilderness was the first church ever erected on earth. When humanity had been driven away from the basins of the earth by the condensation of the waters which had previously hung like a dense mist over the earth, the spiritual sight which had hitherto guided them became a hindrance to physical development, so it waned, and man's senses became

focused in the physical world. But this change involved a severance from the divine Hierarchies which had hitherto guided man on the path of evolution. They became invisible, and man missed them. Then there arose in his heart a longing for God which was met by giving him the Tabernacle in the Wilderness and prescribing certain divine laws for his guidance.

Jehovah was the Lawmaker and the

particular Genius of the Original Semites, who were the seed race of the coming Aryan Epoch. Behind Him stood the Most High, the Father. You will find this in such passages as Deuteronomy 32, verses 8 and 9, where it is stated that the Most High divided the people into nations, and gave a certain portion of them to the Lord. The Lord guided them and brought them out of Egypt, the land where the Bull was worshiped, into the Aryan Rainbow Age. This was inaugurated by using the blood of the lamb Aries at the Passover, accomplished by Noah, and giving them laws by Moses, which were all symbolically shown in the Tabernacle in the Wilderness.

The color of the Most High, the Father, is a spiritual blue; the color of Jehovah is red, indicating the sacrificial aspect of blood. The mixture of these two colors is purple. Therefore they were shown on the veil of the Temple; but there was also the color white, which showed in symbology that something was still missing. Under the regime of Jehovah it was necessary to take an eye for an eye, a tooth for a tooth. That

was demanded by the Law dictated by Him and given by Moses. This law reigned until Christ came, who brought Grace and Truth, rending the Temple veil. Under that ancient Law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves. But when Christ showed the way to truth and life by making a sacrifice of Himself, the Temple veil was rent, the old system was abrogated, and a new way was opened for the salvation of "whosoever will."

In the New Dispensation there is therefore no veil on which the color of the Initiator may be displayed. A better way has been found of marking those who are Christ's, namely with His golden color individually. Thus it is that those who follow the path of service and self-sacrifice evolve within their own auras the golden Christ color, which is the third of the primary colors. This is the priestly robe of the New Dispensation, without which no one can ever enter the Kingdom. And no robe obtained at pseudo-initiations can ever take its place no matter what price is paid.

Our Savior

BY R. H. HAMMOND

AT THIS season of the year there is a name that is revered above all other names by millions of people. It is said that at the mention of this name even the demons of darkness tremble. All of Christendom instinctively pronounce it with reverence. In times of tribulation and trouble the name of "Jesus Christ" falls upon our ears like a benediction, soothing the aching heart like a summer rain falling upon the parched and withered fields, giving new life again.

As the soothing rain becomes a savior to the thirsting fields, so do the

spiritual impulses of love sent to mankind by his Creator also become his savior. But man could not respond to these spiritual impulses until his consciousness had been partially awakened. Therefore it was necessary that special teachers or messengers be sent to instruct the various peoples of the earth. As mankind have grown in experience and expanded their mental and feeling capacities, so has their concept of God changed. Each race has had its particular beliefs, and each in turn has had its divine messenger or prophet. At the baptism of Jesus 1900 years ago human-

ity saw a World Savior arise from lowly estate, gather a group of disciples around Him, deliver His message, and then depart this life.

Much confusion exists today because the world will not take the trouble to inform itself concerning religious truths. People in general have accepted for the most part the teachings of those whom chance or convenience has thrown them with, and they look with contempt and intolerance upon the mode of worship of any who differ from themselves. Thus many creeds exist today whose followers are ignorant of what their founders believed. The leaders evidently could not impart all their knowledge for the reason that their followers were not sufficiently developed, either mentally or spiritually, to receive this wisdom in its entirety. Thus there has been an exoteric or outer teaching, and an esoteric or concealed message imparted by each Teacher.

Each religion has taught of a Savior to come, but only the Christian religion has taught of a Savior *to come again*. All others came to proclaim the law; Christ Jesus taught the doctrine of love. Not the selfish, self-seeking kind that wants to possess, but the expanding, radiating love that is to unite the entire world into one family of universal brotherhood. He came as the Prince of Peace to declare "Peace on earth, good will toward men." We need only to open our hearts and ask and we shall receive His divine love. In the words of Henry Van Dyke:

"And courage will come with His presence,
And patience return at His touch,
And manifold sins be forgiven
To those who love Him much;
And the cries of envy and anger
Will change to the songs of cheer,
For the toiling age will forget its rage
When the Prince of Peace draws near."

We will now examine the chief events in the life of our Savior. As in a pan-

orama we will unfold the principal scenes of His life.

First, we have the announcement of his birth to the shepherds by a host of angels, then their adoration of the young Child. Then we recall the adoration and homage paid by the three Magi, who, we are told, represented the white race, the yellow race, and the black race, thus signifying that Christ was to be the Savior of all races.

In another scene we have Christ calming the waves, thus signifying that the great power of His love was sufficient to calm the elements and restore peace in the hearts of men stricken with terror and fear. Thus today we find those who aspire to be His disciples, stilling the troubled waters of emotional strife in His name and by his Words, "Peace, be still."

Then we review the scene of Gethsemane. Here we are reminded that in its hour of supreme testing each soul must stand alone and in its own strength so far as human help is concerned. To be able to help humanity overcome the conditions of low desire, envy, hate, passion, and fear it was necessary for the great soul of our Savior to become one with humanity and to become the Indwelling Spirit of the earth. Then in that hour did the illuminating power of a God of love become manifest upon earth in His Son.

The next scene, the Crucifixion, shows the culmination of the hatred and vengeance of those who have forgotten God and live only in the animal consciousness. As the blood flowed from the side of Jesus, the spirit of Christ left Jesus' body and entered the earth to become its Indwelling Savior, thus opening the way of redemption to all who will follow Him.

The crown of thorns shows us that vainglory and golden crowns are not for those who would follow their divine Savior and become in turn saviors of their fellows through preaching the gospel and healing the sick as did Christ.

The scenes of the Ascension are sym-

bolical of that expansion of consciousness, that fullness of life that becomes the heritage of one of whom it may be said, "Well done thou good and faithful servant; enter thou into the joy of thy Lord." This quotation also signifies that those who in their daily lives delight in spreading the gospel of brotherly love and kindness will be found thus laboring in the vineyard of Christ in the greater life beyond the limitations of human form.

Now for a moment we will suggest a few ideas as to the means of personal redemption revealed in the private instructions of Jesus Christ to His disciples. Let us turn to the Bible and there study the nature of God, the Father and of His Son, our Savior. There we are told that God is Love, Light, Life. We are told that in Him we live and move and have our being. If we conclude that some will have eternal life, we must accept the premise that they have always existed. If the spirit is immortal and has always existed and cannot die, neither can it be born. If it will live to all eternity, it must have lived from eternity; preexistence must be conceded if immortality is a fact in nature. Would a just God create part of humanity to be immortal and part to live only for a time and then be destroyed? Could a God of love create an eternal hell within Himself? All this is contrary to reason and contrary to nature.

Now what is the inner teaching regarding the nature of God and man? It is that life, force, intelligence are separate and distinct from the form they work through; that the spirit of man is immortal, has ever existed, will always exist, and is capable of development and grandeur beyond our wildest dreams. In many climates, among various conditions, in different nations, and in alternating sexes has the ego of man appeared in human form to learn new lessons in the school of life. The ladder which Jacob saw in his dream symbolizes the descent of the soul to rebirth and its

ascent again to heaven. The Laws of Rebirth and Consequence place the responsibility for our conditions upon ourselves and not upon a revengeful God. We are the product of our own past experiences, and we daily are building our future by our actions, feelings, emotions, and thoughts. We shall again live upon this earth for further instruction. No one will be forever damned, but will have to go to earth school again and again until he learns to become master of himself and a perfected being, Christed or anointed and a savior to his fellows. Thus we see that God is just, we shall reap only what we sow, and our seeming inequalities are the result of our willful or ignorant breaking of God's laws in the past—they are not sent as punishment for our sins.

As we have a spiritual Savior, so do we have a physical savior, the sun in its yearly journey, giving us the seedtime and harvest. As the Savior was born of a virgin, in a lowly place, and from an immaculate conception, so we are gradually raising ourselves from the manger of selfishness, sensation, and waste, and learning to be the servant of humanity under the direction of a mind and heart consecrated to God.

We should not be hasty in criticising any of our fellows, for let us remember that seeming evil is all part of the great Plan of God. Ambition, greed, and selfishness have spurred mankind on in their search for wealth, fame, and pleasure. But as a result of this energy, constructively directed by Master Minds, we have our civilization and our wonderful inventions of today.

There are plans within plans in the mind of our Creator. From the study of the universe, our solar system, the earth, the nations, the great Initiates of all religions, and lastly of man himself we find that concurrent with great cosmic changes there have occurred religious changes and similar developments in man. The ushering in of a Savior two thousand years ago made it possible for man to receive the Light if he will but

seek for it and "knock the ruffians of desire from his path." This truth the whole world senses at least, and each individual explains it in his own way according to his understanding.

Christ said, "I am the Way, the Truth, and the Life." The esoteric student has been taught in addition, in the words of Angelus Silesius, that,

"Though Christ a thousand times in
Bethlehem be born,
And not within thyself, thy soul will be
forlorn;
The Cross on Golgotha thou lookest to
in vain
Unless within thyself it be set up again."

The esoteric student also knows that Christ's sacrifice was not made once and for all time, but that it is an annual sacrifice. From the writings of Max Heindel we learn that the Cosmic Christ by a projection of a part of His consciousness enters the earth each year at the winter solstice, and is there imprisoned and labors for the etherealization of our planet. He suffers and feels everything that it is possible to suffer in a physical body. He feels the lack of morality as well as the physical surroundings, and therefore the lot of the Christ is so much harder than our individual suffering can be. Hence our responsibility is morally so much the greater, for by our conduct we are either prolonging or shortening the time during which He must continue to bear our burdens and suffer for our wrongdoing.

May we at this season of the year expand our feelings of love and pour out the milk of human kindness, seeking not the differences of creed but each seeking the Christ in his fellow. And as the Christ in me sees the Christ in you, and the Christ in you sees the Christ in me, we shall be united in brotherly love—one in Christ, our Savior.

As a fitting conclusion I will quote Max Heindel's poem, "Christ or Creed?":

"No man loves God who hates his kind,
Who tramples on his brother's heart and
soul;
Who seeks to shackle, cloud, or fog the
mind
By fears of hell, has not perceived our
goal.

"God-sent are all religions blest;
And Christ, the Way, the Truth, the
Life,
To give the heavy-laden rest,
And peace from sorrow, sin, and strife.

"Behold, the Universal Spirit came
To all the churches, not to one alone;
On Pentecostal morn a tongue of flame
Round *each* apostle as a halo shone.

"Since then, as vultures ravenous with
greed,
We oft have battled for an empty
name,
And sought by dogma, edict, cult or
creed,
To send our brothers to the quenchless
flame.

"Is Christ then twain? Was Cephas,
Paul,
To save the world, nailed to the tree?
Then why divisions here at all?
Christ's love enfolds both you and me.

"His pure sweet love is not confined
By creeds which segregate and raise a
wall;
His love enfolds, embraces humankind,
No matter what ourselves or Him we
call.

"Then why not take Him at His word?
Why hold to creeds which tear apart?
But one thing matters, be it heard,
That brother love fill every heart.

"There's but one thing the world has
need to know,
There's but one balm for all our hu-
man woe,
There's but one way that leads to heaven
above—
That way is human sympathy and
love."

The Light of a New Day

BY JAMES H. EXON

EVERY thinking individual, no matter what he may believe, or what he may call himself, knows there is more to himself than just a body. There is also a consciousness, a mind, and all realize the bearing upon their everyday lives of that something they call their feelings.

Man exists. Therefore the hypothesis of his having had an origin is quite in order. Of this origin we know little or nothing that will withstand all the ingenious materialistic "tests" which our modern scepticism may apply to it. But within ourselves as well as within the ancient records, archeological and Biblical, under all the rubbish of centuries of accumulation, we find the truth of our spiritual and material duality.

Furthermore, a careful study of the ancient records in the light of modern science leads one to accept the premise of systematic order and intelligence as the basis of the cosmos. Also that from the first there has been a division between things spiritual and their product, things material.

The records of the life of and knowledge possessed by ancient man, fragmentary as they are, still are enough to convince us that at one time man's consciousness was much different than it is now. There was ancient knowledge of much that has been a sealed book to our present civilization. A summary of some of this ancient lore is quite well put in the first few chapters of the book of Genesis.

The first chapter is quite generally conceded to be a mutilated survival of an ancient Chaldean holy writing. All books were very holy to the ancient peoples, and their construction and care rested almost entirely in the hands of the priesthoods. This chapter, and the first

four verses of the second chapter, deal very simply with the great plan of creation during the present Great Day of Manifestation as it will develop from beginning to end. One may find proof of the trustworthiness of the knowledge of the ancient authors of this script in the confirmation modern science gives their teachings.

In the second chapter is the story, attributed by some of the best authorities to very early Egyptian origin, of the creation of man as we now generally think of him. A creature of flesh and blood, striving pitifully against great odds through a short life of sorrow.

Reading on through the book we find a symbolic genealogy dealing with the development of man from a creature of the Garden of Eden, the Etheric World, into a being supposed by itself to be a transient thing of fragile material, thrust willy-nilly into a world of the same pattern, only to be snatched out again by the demon death into—what? Nothingness? Opinions vary; man has forgotten.

Along the line of this symbolic path proceeds the sad but necessary tale of the destruction of many religions and philosophies. As man developed in his ability to be conscious of external life, things, events, and others apart from himself, necessarily his concepts changed. His new ideas were more in keeping with the experiences of his advancing status.

In the beginning religion was more philosophic than the religions of the present day, because in early times knowledge was taught through what were called Mystery Schools. These institutions taught science, art, and philosophy, which were considered to be the elements of true esoteric religion, and in them was

embodied all the learning of the time. As man's capabilities evolved, so evolved his religion.

After the intellect had begun to develop, the guides of human destiny caused certain chosen people to migrate from the doomed continent of Atlantis. They finally arrived in the desert of Gobi, whence, science says, sprang the Aryan Race. Many of the people chosen proved themselves unfit for the purpose of their leaders, and by intermarriage with other peoples became "lost." Their descendants are the modern Jews. Those who were faithful to their leaders became the ancestors of the present Aryan races.

To the Jews or Israelites, the seed of Abraham, came the promised Messiah, the Christ, and His religion. He was born into the tribe of Benjamin, because these people of all the Israelites had become so crystallized by race bigotry that they were interfering disastrously with their development. This was the last great effort to break up that crystallization and save the Jews in a body, as a people. They had been sent into bondage among other peoples; their country had been destroyed; everything possible had been done to them, and still it was impossible to force the knowledge of fundamental human unity across the barrier of their race pride. Hence, finally they have been scattered among all the nations of the world.

But the Messiah was not sent to the Jews alone; He came to all the world. Christianity, the religion of the Western World, is the most advanced teaching today concerning life, death, and the relationship of individual man to all humanity. Christianity, the actual teachings of the Christ which He demonstrated to an unwilling world in many ways and which are quite accurately recorded in the New Testament, is the formula for a panacea that will cure all the ills of our present civilization.

The basic requirement for the development of this powerful, God-given remedy for human woe is the practice of

the principles of universal brotherhood. Before men can grasp and make practical this ideal, they must learn to understand one another. In the United States of America a condition has been prepared which will eventually contribute more to the development of this factor than any other thing. In the United States all men of all nations are citizens with the same rights. There is no ancient, native stock to form an aristocracy, nor a caste of conquered servants to sour the mixture. Brother Latin associates freely with brother Scandinavian in a common citizenry, with common rights constituting a sympathetic tie. This enables each to unravel the seemingly strange complexities of the other's nature with a minimum of ill feeling and antagonism.

This new world is a melting pot, wherein will be mixed those best fitted to develop a new people—brothers in heart, fact, and truth with all peoples. Intellectuality is the outstanding feature of this Christian nation. This intellectuality applied to the great problems of mankind will in time develop new conceptions of old truths, and these will literally "save the world."

In this new nation as in no other of our present day man has become a creator. The development along inventive lines of the past few years is startling. No one would be for an instant in doubt as to the probable effect on the assemblage which witnessed Lincoln's inauguration to the presidency, if an automobile had suddenly driven into their midst; if a squadron of airplanes had swept down over their heads; if a post in the rear surmounted by a megaphone had begun to blare out the words of the speaker on the platform; or if Mr. Lincoln himself had arrived at the station in a "twentieth century limited" made up of special cars with modern equipment. Today all these things are commonplace. And why? They are all products of the growth of modern science.

As a people we hunger for knowledge.

We feel that we must know what is to be known. Our seeking minds give us no rest from their insatiable curiosity. We must satisfy them, and we find the task all but impossible. There is no subject so sacred that we do not seek its real nature. In considering the vast multiplicity of natural phenomena we seek for the reasons behind them, and wonder if in time all that we see will not come within the range of scientific reproduction.

Driven relentlessly by our unceasing desire to unveil hidden truth, to understand great causative principles, we probe into the hearts of mountains and into the depths of the sea. We search the heavens, and we turn our own bodies inside out that we may find the grand first cause of all things. And in the end the sad realization comes to the seeker who attempts to probe infinity from a material beginning that his task is hopeless. True understanding lies in another sphere; there is undoubtedly causation beyond the finest and most attenuated matter.

The man who has reached this point has destroyed his concept of a mighty personal God; he must turn to other fields for further information if he is not too discouraged by his weary and disappointing search. When he approaches the problem from a new and broader standpoint, postulating in his new theories the possibility of an existing spiritual realm besides the cosmos of matter with which he is thoroughly acquainted, he begins indeed to see light and know true satisfaction.

The problems and hypotheses of science, when approached in the light of a spiritual creation and causation, apparently blossom before our very eyes from a dark and more or less pointless mass of information without definite beginning or end, into a clear and obvious series of effects which check and prove the truth demonstrated and taught by the Christ two thousand years ago.

A religion to be worthy of the name

must have for its basis philosophy, because in philosophy there is a trinity—religion, art, and science. True religion always has an esoteric body of truth, given only to those who have fitted themselves to receive it; and the bar against its acquirement by the masses is really only the large amount of hard work and study necessary. Only a small part of the people will pay the age-old price for truth and knowledge. Of such were, and still are, the disciples of Christ.

True esoteric Christianity was taught by Jesus Christ to His disciples and demonstrated to the world. After He was raised on the cross, world conditions were changed. His coming and His demonstration of Life and Mastery set the perfect example of how man may attain to first-hand acquaintance with his God. Before Christ's coming the masses were shut out from behind the veil of the Temple; only the priesthood had access to the Holy of Holies. They were a chosen class and given special development and preparation. Within the hour of the completion of Christ's mission on earth the veil was rent in twain and the way of Initiation opened to all men.

The idea of the inequality of men is not a hard thing to prove, because on every hand one cannot help but see the vast differences in the abilities of people. It has taken mankind hundreds, yes, hundreds of thousands of years of painful effort to learn to be conscious of things, to see with comprehension. In evolution no two men are of the same capacity. One may be a scientist of great value to humanity and the other barely able to comprehend anything more than the natural urges of his physical nature. Among us have appeared men of undoubted greatness, great far beyond the comprehension of even an intellectual man. Such were St. Paul, the Prince Siddhartha, Zarathustra, and greatest of all, the Christ.

For a few years the Master's life-giving teachings, left in the hands of His disciples, remained fairly pure. But as

they were transmitted secretly from one to another because of the persecution of the priesthood, they became colored with the tint of the personalities through which they passed. In less than a hundred and fifty years there were a number of differing schools calling themselves Christian, whose teachings were hardly recognizable as having had the same source.

Many of the writings which form the basis of the New Testament were composed during this time, also some of those now known as the Apocrypha. The irreparable catastrophe of the destruction of the Alexandrian library was one of the greatest blows to the struggling remnants of true philosophic Christianity. The council of Nice crushed it altogether as far as being a factor in public religion was concerned. True Christianity then became the exclusive knowledge of certain orders of priests within the Church and certain sects which at that time had become entirely divorced from the Church. Origen was the last great public champion of the Christianity known to Christ's disciples. After the true knowledge had been suppressed, there grew up within the Church a jealousy between those who held the truth and those who sought only political power. As those who sought power rapidly became the stronger party, suppression of the truth became a well defined policy of the recognized Church authorities, and the truth had to be promulgated in secret by closely guarded whispers and intricate alchemical formulae.

The ancient alchemists had to proceed with the greatest care, because to be convicted of teaching anything contrary to the accepted dogmas of the Church was heresy, and heresy was punishable by the most horrible and torturous of deaths. Nevertheless alchemy, because of the greed and cunning of many men of the time, attracted such a host of spurious practitioners as to utterly obscure the identity of the real alchemists. The latter were occultists, students of life, who

were seeking to transmute symbolically base metal into gold, i.e., their lower natures into a highly spiritualized essence. They were in possession of profound truths, concerning which they were bound to the strictest secrecy. Many of them mentioned in written works having been visited by one from the "Great Order of Unknown Philosophers," meaning one of the Rosicrucian Order.

In the year 1610, A. D., at the culmination of a long period of black superstition and ignorance, a manuscript called "Fama Fraternitatis" came into circulation. Its purpose was ostensibly to aid the existing secret orders, who were preserving the ancient truths and reviving the interest of mankind in spiritual things so as to save the world from catastrophe. Two other manuscripts came into circulation about the same time, the "Confessio Fraternitatis" and "The Chemical Marriage of Christian Rosenkreuz." The authorship of the last named is quite certainly vested in the person of Johann Valentin Andrea, the famous German theologian. But here is a point of note: Andrea is supposed to have written the book when only fifteen. Anyone reading the "Chemical Marriage" certainly could not attribute it to the unprompted mind of a fifteen year old boy. That he was inspired in its writing cannot be doubted.

The true Rosicrucian Order, that is, the Elder Brothers of the Rose Cross has until recently preserved in deepest secrecy the knowledge of its origin and existence. There can, however, be little doubt of its connection throughout history with the greater schools of arcane science.

Christ, after He had taken the body of Jesus, is represented as raising Lazarus, the widow's son of Nain, from the dead. This widow's son later returned to material life in the person of Father C. R. C., namely Christian Rose Cross, the founder of the Rosicrucian Order, a subsequent incarnation of whom was Compté St. Germaine.

Jesus rose in the scale of evolution to

great heights when he developed himself to the point where he could give his body to the Christ. The Christ promised that the works done by Him in the material world could and should be equalled by those who obey his injunctions. St. Paul was a military man, a man of the world, but he suddenly encountered a shaft of spiritual light or truth which gave him the very keys of heaven.

The preceding is but a small part of the evidence which bears on this subject and indicates the descent of great Supermen who have realized the promises of Christ, who are masters of life and death, and who remain in existence as the power behind all we have of religion and government. Such beings are the Brothers of the Rose Cross.

To follow the path of evolution, reach such heights as the Brothers have, and realize the promises of Christ it is absolutely necessary that every lesson of life be thoroughly learned. Each individual must learn the lessons corresponding to his position on "Jacob's ladder," that is, the ladder of his own personal development. When we are born into a body, it is for the purpose of contacting the objective world and learning the truth concerning it; not merely to scan helplessly the lessons brought us on the tidal wave of life, but to *comprehend* those lessons.

Applied logic brings one to the realization of the truth of this: we see races grow into power and develop civilization through having learned the early lessons of evolution. Then they abuse their birthright and lose their position as the evolutionary wave travels westward to embrace a new people. The Caucasian is the highest developed of mankind today. Within this race are many divisions at different stages of development. The most highly evolved of mankind have passed through the evolutionary stages of those behind them, and those behind must some day win through to the stage of the present leaders.

The most highly developed people, those in the forefront of evolution at the

present time, are the Western races. These races have the greatest material development, for this was designed by the Hierarchs to be the great work of the present age. The Western people are the intellectualists. They are the ones who harness the tremendous forces of nature and make nature their servant.

(Concluded next month)

Success of the Spirit Within Me

BY FRANCES V. JAMES

I relieve myself in my work of all thought of servitude. I do not think of myself as laboring or as doing my work with difficulty. I do not think of my work as having power to depress me or to master me.

Each day I approach my work with new ideas and new enthusiasm. I know that in the great universal scheme of life my work has its importance, and that at this moment I can do it better than any one else in the world.

The Spirit of Newness is now active in me, in my mind, and in everything that I touch. I carry my consciousness of new life into everything that I do. When I do my work cheerfully and well, I know that God is working in and through me. I know that through the Spirit within me I am serving mankind.

Success crowns my efforts because I put into my work that which is bound to succeed. Into all that I do I put the best that I have to give. I maintain my consciousness of higher principles in all that I perform.

I expect to pass through this life but once. If, therefore, there is any kindness I can show or any good I can do to any fellow being, let me do it now, let me not defer nor neglect it, for I shall not pass this way again.—A. B. Hegeman.

The Reconciliation of Science and Religion

BY GEORGE WOODS HICKS

"Come—let us reason together!"

THERE is a time in the life of every man when he is brought face to face with incontrovertible facts. In this age science is presenting the truths of being as never before, and in a way that brings irrefutable facts to the notice of all. There is a reason for this—it is so ordained. *Real* science is about to bear witness to *true* religion. How? By demonstrating on the material plane of existence the psychological truth of being; by manifesting outwardly, in effect, the inner conceptions of cause.

Already in the field of hard-headed mathematics a disciple of the New Age—Albert Einstein—is introducing a "spiritual" factor to the most prosaic and useful science of them all. For when one is dealing with the fourth dimension, one is working with a spiritual factor—knowingly or unknowingly. In demonstrating the theory of relativity Einstein is but calling attention to and indirectly stressing the divine truth of the opposite—the Absolute Law. There could not be a relative without an Absolute. And just as the real must precede the counterfeit, so Absolute is the forerunner, nay more, the Cause, of relative. Logically it must be so; for can you imagine a counterfeit coin being made *before* the original and genuine metal disc after which it is patterned? *The real must be first*—the imitation follows after, always. The relative is but an imitation—a seeming—of the Absolute. As man realizes this and begins to sense the limitations of his own human-made yardsticks, he perceives by contrast the fixed laws of the Absolute—the motivating Cause of all things relative.

Einstein's theories—which rapidly are

being reduced to laboratory proofs—are destined to revolutionize the old fixed convictions in regard to time, space, and gravity. Let us touch each one of these "relative" concepts briefly, and in such a way that it will be understood by all.

Did God ever make a clock? Then, is it not obvious that our conception of what we call "time" is purely a human idea? We could have made our hours of thirty minutes duration had we so willed in the beginning. Einstein asserts—and will prove—that "time has no existence except in relation to space, and space has no existence apart from time." Now, if this be so—and it is being demonstrated mathematically by hard-headed scientists,—is it not easy for the lay mind to grasp the idea of the "inner man," the spiritual man, traveling any "material" distance instantly? For, being outside of what Tennyson so aptly calls "the bourne of Time and Place," the spirit is not amenable to "slow" material laws, which are but relative and transitory. In the twinkling of an eye the spirit can be where it wills to be. Just fancy! old material science proving that spiritual fact to the doubting Thomases! And is this not a proof of the ancient scriptures and of the assertions of the Master?

And now as to the law of gravity that binds us all so closely to earth, see what Einstein's genius is doing to free us from an earthbound state of mind! The proof of his theories shows that the law of gravity is merely "an attribute universally true of space." That is, lacking the element of space, there ceases to be gravity. As material science demonstrates this spiritual fact, it will be easier for the human mind to understand how the Master Scientist walked upon the Lake of Galilee—for *He did walk upon the water*. And you can "go

and do likewise" when you evolve to the point of knowing how to apply the law that governs—in this case the spiritual law of "levitation." It does not contravene or annul the lesser law of gravitation; it simply transcends it.

The wise old Emerson said, "Nature is always consistent, though she feigns to contravene her own laws." The same can be said of spiritual law. Why is there anything startling about this absolute fact? We have evidence on the material plane of one physical law transcending another. For instance, this very law of gravity is overcome on the same plane by the law of capillary attraction, or what is sometimes called "the capillary process of differentiation." With your own eyes you have beheld its operation countless times. Here it is: by gravity the massive tree is held to the earth, yet despite this gravitational pull exerted upon every drop of sap in its trunk and branches, the higher law of capillary attraction pushes the sap to the topmost expanding leaf and opening bud. Now, if one material law can supersede another as in this case, in the same realm, is it not logical to suppose that a third law on a higher plane may be able to transcend them both? This is an absolute spiritual fact. The law of levitation does this very thing.

It is easy to see the impression being made upon our conservative material scientists when we read this startling admission made recently by the prominent Dr. H. H. Sheldon, head of the department of physics of New York University. In a recent *American Press* dispatch he is quoted as saying in regard to Einstein's latest theories: "Such things as keeping airplanes aloft without engines or material support, or stepping out of a window into the air without fear of falling, or of making a trip to the moon, as far as hindrances of gravitation is concerned are avenues of investigation suggested by this theory. For it gives us the one link that has been missing in our theories of the relations

of electricity, heat, energy, light, space, time, gravitation, and matter. . . .

"If it (Einstein's theory) stands up as a proof that electricity and gravitation are virtually the same, we can attempt at last to insulate ourselves against electrical currents, and perhaps as we learn more the day will come when it will be no more unbelievable that we can insulate against gravitation than against the equally intangible electricity. . . .

"It sounds incredible to speak of insulating ourselves from gravitation, yet the idea is perhaps not much more incredible than were the ideas in some of the previous steps that one by one have linked together the tangible things (such as iron bars) to the intangibles (such as electricity and force), and upon which all our useful inventions are built . . . The only factor missing was the specific relation between electricity and gravitation. This is what Einstein has given us."

Now, if Einstein's theories illustrate and elucidate these great scientific facts, which appear to the lay mind as being supernatural, then who can say that REAL science and TRUE religion are not being reconciled?

The physical scientist begins from earth and by analysis reasons upward. The spiritual scientist starts with the Absolute Fact—God—and by synthesis works downward. They shall clasp hands half-way. The physicist will exclaim, "I have found the Divine in the natural!" The psychist will proclaim, "I have discovered the natural in the Divine!" They will both be right. Each shall attain to the same great end—GOD.

When you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statements by facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell.—*Oliver Wendell Holmes.*

The Clock Claims Its Own

BY LUCILLE K. ZINN

(Concluded)

"IT HAS always been supposed that Grandfather Rand had a most violent temper. He hated the old clock because of the claim that it possessed some magic, or divinating power, which he denied most emphatically; too emphatically to make his denial ring true. When the old clock arrived he refused it house room. When it was installed against his wishes and command he literally kicked it out. The print of a heavy boot is still visible on the lower right side of the bottom drawer.

"The old timepiece was returned to Sussex, and later claimed by Patricia Biggers, who had married Nathaniel Biggers the year previous. Thus it was that the second daughter inherited the old clock, the valued Hope heirloom, and it passed into the possession of the Biggerses where it remained for generations.

"It was Patricia's son, Nathaniel Biggers 2nd, known as 'The Ambitious Biggers,' to whom it next descended. Uncle Nat was the great man of his family. He was both ambitious and brilliant. It is claimed that he was a fine orator; there is no question that he was one of the finest lawyers of his day. And a student always, for he was forever gathering odds and ends of knowledge, which he made use of at times. It was Uncle Nat who stamped the old clock with something of his personality, did it deliberately, likely. You see he used to concentrate upon it, bringing all the intellect, will, and reason, of which he was capable to bear.

"Cousin Nat, his son, said he did something more, something which cousin Nat made no pretense of understanding. Yet it must have had to do with magnetism, for he used his sensitive artist's hands and at times played upon the clock's

mechanism as if it were a delicate musical instrument. And it obeyed him, according to Cousin Nat.

"After Uncle's death Nat and I found in his library such books as the 'Fourth Dimensional World,' 'Hermetic Philosophy,' and chapters of the latter, especially those on 'Principles of Vibration, Polarity, Rhythm, and Causation' were worn limp and dim from much use. Had he sought through the mechanism of an old clock to better understand and to demonstrate these deep philosophies? There was no way of knowing. Yet one thing was certain: whereas the old timepiece was *rumored* of having struck the warning hour of death in the Hope family, it was *known* to do so in the Biggerses."

"Now, dear Aunt Abbey Rand, that is too much!" said Leona, referring to the last statement. "You could as easily convert me to the Salem witchcraft as to the necromancy of old clocks. More easily, as there is history to bear out the former."

"There is likewise a history of divinating clocks," and Abbey laughed a low, amused laugh, perhaps at Leona's incredulity; possibly at the memory of the pleasure she and her cousin Nat, dead so many years, had derived from delving into the history of those clocks. "We also found in Uncle's library," she continued, "many copies of the 'St. Louis Christian Advocate'; 'Lexington, (Va.) Gazette'; 'Memphis Avalanche'; and other publications of the years 1870-71, with blue-penciled articles on this very subject of divinating clocks. Long, learned arguments, those, between their editors and certain prominent divines of that day. The latter claimed they had such timepieces in their own homes, or knew of such. Devout people were they, leaders of Methodism.

"And they didn't lie, child; their

old clocks did strike, as was established as nearly as human testimony can establish a thing." Then seeing Leona recoil from the idea, Abbey twinkled at her: "But we can agree on this, dear, since I do not believe in the necromancy of old clocks. We will say their hammers were moved by perfectly natural means; some force present produced the movement.

"Remember, a clock has a delicate mechanism; think how little is necessary to move its hammer. Vibration, magnetism, energy, even thought, for thought is force or energy; any one of a dozen things might be responsible for the movement. And those godly people spent much time in thought, meditation, concentration; which practice enabled them to establish a strong current of spiritual force."

"You believe, then, by the quality of their faith, their fixity of thought, they could direct and focus this current of spiritual force on material objects, causing them to move?" asked Leona.

"How you anticipate me, child! But why not? If faith can remove mountains, why not move the hammer of an old clock? And man can draw on this spiritual force at will if he knows how to make the contact, tune in," and she chuckled. "To get back to Uncle Nat: he was not what could be termed a godly man. It is quite possible that he derived considerable satisfaction from the fact that he had a clock which performed all the feats the clocks of these divines were famed for; and he not even a Christian.

"This is all I know of the history of the old timepiece, Leona, except that at the death of Uncle Nat it passed to his son, who neither understood nor took much interest in it. Perhaps it was he who first consigned it to the attic."

"A very complete history, dear Aunt Abbey Rand, but you haven't told me what caused it to strike this afternoon."

"No—" she mused for a moment. "Though we decided to reason from the

premise of a force present and instrumental. I think the universal Life Force accounts; but as to its directing and focusing in this particular instance, I would first like to meet and talk to Tilden Mayne before deciding this point.

"But you understand, dear, why we might like to keep the clock in the family, since it belonged to us generations before the Hope daughters married into either the Rands or the Biggerses. Would you consider parting with it for a suitable sum?"

"For exactly what I paid for it, of course. I had no particular reason for the purchase except I refused to be frightened by its unexpected striking; and I thought Julia might value it. Is it true that there are no Biggerses left?"

"Not of this branch, but perhaps distant kin. Cousin Nat was the last son of the house. His sister Alice married Jerry Tomlins; the two lost their lives in an accident. The two daughters left died before reaching maturity. It was the elderly caretaker of the property who died last month. Had Uncle Nat lived I imagine he would have looked to posterity, but Cousin Nat was an easy-going, lovable creature, lacking his father's ambition and pride in family. In appearance he was strikingly handsome, seeming to hark back to Great-aunt Pat. Harley Rand looks like him.

"Nat once told me that he realized how great a disappointment he was to his father, but he just couldn't understand his ambition; that their views were entirely different and unreconcilable. He did practice law, in an indifferent manner, in deference to his father's wishes likely. But he never married, and he died young; so the family is practically wiped out, only distant relatives remaining."

"How about Tilden Mayne? You started to tell me something," said Leona.

"Fie! fie! young lady. Some one has been talking."

"No, not a word. I swear it. It was you who just told me that Harley resembled his cousin, the late Nathaniel Biggers, who harked back to your Great-aunt Pat, a Hope. Then who is Tilden Mayne? For the resemblance between him and Harley is unmistakable. And what is the meaning of Aunt Julia's postscript: 'The mills of the gods grind slowly,' et cetera?"

"Tilden is neither a Hope nor a Biggers. He is the son of little Ellen Turley, who left Terrytown before she was fully grown. Later she married Tilden Mayne, Sr.; her son has always resented the implication that he resembles the Biggers. Julia's postscript likely referred to this fancied resemblance and to what it pleases people to make of it. She evidently regarded the conducting of the auction by Tilden Mayne as a gesture of defiance on his part.

"Yes, Katy, you may serve dinner in here," to an elderly woman who entered at that moment, a combination of servant and companion. "And this is Leona, Connie Kempel's little girl. Do you remember Connie, who married Leonard Austin and followed her young man to the ends of the earth?"

"Which happened to be the Pacific Coast," laughed Leona.

"Certainly I remember Connie. And this is her baby! Like enough to be Connie herself!" she exclaimed. Thereafter the conversation centered on the Kempels and the family friends. Leona realized that all discussion of the Biggers' auction and Tilden Mayne was finished and dismissed, though she was not ready and willing to dismiss it. There was too much which wanted explaining. However, there were other sources of information which she would not hesitate to plumb.

One of the first stories Leona heard after leaving Abbey Rand was of the interrupted love affair between Nathaniel Biggers and Ellen Turley, told her by Anne Billings, the woman with whom she roomed and boarded. "She was only

sixteen and Nat barely twenty-one," Anne was repeating for the second time. "Then the 'Ambitious Biggers' got wind of it, a love affair between his only son and the daughter of his housekeeper! Disgraceful! And he set about in his cold-blooded, relentless manner to break it up. A thorough enough job he did of it, too. He sent Ellen and her mother packing without a day's notice, and Cathy Turley had been with the Biggerses for nigh onto twenty years, long before Ellen was born.

"There were whole chapters of their lives missing after that, for no one in Terrytown kept in touch with them. Then Ellen returned with her son, calling herself Mrs. Mayne. Of course there was talk! Where was the boy's father?"

Leona hoped she would not have to listen to the story the third time, though it made plain several things, Julia's postscript among them. There were other things which her imagination would toy with, as Abbey's words: "He played upon it with his sensitive artist's hands," for the slender, feeling fingers of Tilden Mayne, caressing the old timepiece, were vivid in her mind. "He was a great orator," another of Abbey's statements, and the golden timbred voice of Tilden Mayne rang in her ears. Leona wondered if she would ever know the truth.

It was just a week later that she picked up a Terrytown paper and found that the people had not yet done with the Biggers' auction and the striking of the clock. Indeed, no! In huge headlines were the words:

"THE CLOCK CLAIMS ITS OWN."

There followed a number of lesser titles to enhance this caption, such as:

"TILDEN MAYNE proved to be the son of the HOUSE OF BIGGERS."

"Marked resemblance at last explained; son of the late Nathaniel Biggers."

"Early marriage between Nathan-

iel Biggers and Ellen Turley found on record."

"Annulment of marriage on grounds of minority of contracting parties."

The article further stated that the facts established through the investigations of Mrs. Abigail Rand Calkins, cousin of the Biggerses, gave Tilden Mayne all rights to the Biggers property. There were other astounding statements, and the auction and the striking of the clock were dwelt upon at length. Leona took time only to skin the headlines; a careful perusal could wait for she was in a hurry to reach Aunt Abbey and learn the truth.

"So, Leona, you have come back to old Aunt Abbey Rand," was the latter's greeting. "Have you found what caused the clock to strike?" with her low, amused laugh.

"No, but I'm certain you have, Abbey Rand, or perhaps you knew all the time but found it entertaining to draw forth my adolescent views on the matter." Abbey began patting Leona's soft, youthful hand soothingly.

"There, there, Leona dear, you are making a mountain out of a molehill," she murmured. "Yet why? It was comparatively easy to arrive at the truth after what you told me of the auction. I merely sent for Tilden Mayne and asked him why he made that statement, 'The clock claims its own,' which you repeated."

"It sounds simple, but was it?" asked Leona. "He was quite as startled at the outcome as were others. Why did he make that statement?" Leona was nothing if not direct.

"Tilden was somewhat vague as to what he had said or why he had said it," laughed Abbey, "which did not surprise me, Leona.

"'Why, Aunt Abbey,' Tilden exclaimed to me, 'even the sight of that old timepiece stung me to an imaginative intensity. Contrary to your belief, I

know little or nothing of the Biggers clock, and hadn't the slightest idea it was to be put up for sale. Such rumors as I had heard were vague in my memory. Presently, however, my senses seemed submerged, and thoughts began to pour into my mind which I at first sought to combat with reason and sarcasm. But I was thinking on my feet or attempting to do so; thoughts kept crowding in and found expression before I was fully aware they were going to be uttered. Then I discovered that by the simple expedient of shutting out the crowd, by seeing only the old clock and placing my hands on it, I could see pictures, scenes connected with the life of the Biggerses, and need only repeat what I saw. This proved more difficult than it sounds, because the scenes passed in such panoramic swiftness that the most I could do was to mention them, for one scarcely registered before it was gone, superseded by another. When the thing struck "One," I received a decided shock along with the others, only more so. Such an occurrence had never entered my mind, and I couldn't remember what powers I had been ascribing to it. Then it came to me as a second shock that I was supposed to be conducting a public auction and not giving a psychometric reading!"

"The latter was exactly what he had been doing," said Aunt Abbey, a wave of mirth sweeping her wrinkled face. "He had involuntarily bridged the gap between the world of sense and the Astral World, and by the art of psychometry, through the medium of the clock, was reading from the 'Memory of Nature.' You need not look so incredulous, child; our every act and thought is faithfully recorded by Nature in the reflecting ether, and may be read by the trained seer. To one who is naturally psychic training is not necessary to enable one to read." "And was his the force present and necessary to move the hammer of the clock," Leona asked doubtfully.

"Yes, I believe that through the con-

tact of his hands enough vital force flowed from his body to the clock to start the vibration. But, Leona dear, if such views seem far-fetched to you, why try to accept them? Just put them down as an old woman's peculiar ideas, and let it go at that.

"As to Tilden Mayne, he is fine, Leona. He reflects the Hopes; there has never been a truer branch of the family tree. I was positive from the first that he was the son of Cousin Nat; that was why I had the records searched, which disclosed an early marriage between Nat and Ellen Turley.

"Tilden begged me to allow the fact to remain buried in forgotten records, claiming that since his mother is dead it can benefit no one. He exclaimed: 'Why, Aunt Abbey, surely you give me credit for being able to face the world on my own!' Which I do not question, though this will give him a standing in

the community that he has never had, at least not without fighting for it.

"So, Leona, child, 'though the mills of the gods grind slowly, they grind exceeding small,' as your Aunt Julia suggested. This has not all come about by chance—the auction, the exhuming of the old clock from the dark attic, and Tilden Mayne, the one person fitted to read the invisible record, acting as auctioneer. No, chance is too weak a term. There is a directing power back of it.

"A wrong was done years ago, which should have been righted and was not. This much was disclosed by my search of the records. Taking this as a lead I have followed what I believe would be Uncle Nat's course were he on earth to-day. For his was the wrong, which I have attempted to right even at this late date by discharging for him a duty. I have acknowledged *Tilden Mayne to be the son of the house of Biggers.*"

Joe, the Jew

"**W**OME on and serf God and den if He don't gif satisfaction, go back and serf de devil agen. You won't be nodding out. You can't lose."

The speaker, a little Russian Jew with iron-gray mustache, gold teeth, sparse hair, wrinkles in his forehead, steel-rimmed spectacles down over his nose, and a most cheerful smile, is "Joe the Jew."

"I've seen de time when I didn't haf de money to buy de steam off a frankfurter," says Joe. Now he conducts a fine laundry business among Broadway clients. But at night he is on the East Side, helping down-and-outs. "I make my money on Broadway and spend it in de Bowery," he explains.

During the twenty-seven years since he was converted, he has won over eleven thousand others, a good return on the original investment.

Joe has unshaken faith. One night he affirmed that he believed every word inside the Bible. A German heckler said, "I suppose you think you know all there is in that Bible."

"No," replied Joe, "I am no student. I haf not studied it as I should like."

"And still you believe every word of it!"

"Yes, I belief efery vord of it."

"Well," said the heckler, "I'm a German and I'm proud of it. If you don't know what's inside of the Bible, and yet you believe every word of it, you're the biggest fool I ever saw," looking about for approval.

"Just von moment," said Joe. "You are a German?"

"Yes."

"Den you like frankfurters and sauerkraut?"

The German grunted.

"Vell, now listen, my dear German fren. Answer me dis question: Haf you never studied de inside of a frankfurter, and still you eat dem? My dear fren, dots all I vant to say mit you!"

Joe gives even hecklers a chance. He gets his audience to talk. His own remarks and songs are brief, and he induces the men to conduct their own meetings. Having often been sick at heart when some uptown minister visiting a mission put every "bum" to sleep with his discourse, Joe wrote a few epigrams for visiting preachers. Here is one:

"Plenty of vind is a blessing to a vind-mill, but a calamity to a Gospel meeting."

"Vell," narrates Joe, "an anarchistic parade chased me into Christianity. It vas dwenty-seven years ago dot Emma Goldman and Alexander Berkman hold a meeding on Union Square. Dey rail very much against de Government. It sound very good to me, for it vas nodding but bad, bad luck I haf since I come from R-R-Russia. I vas dissatisfied. I give great sympathy vile I listen.

"Den de police come—dey break up de meeding—clubbing eferybody—dey arrest de two speakers. I run for sweet life. I keep on de Bowery, tinkin always I hear somebody behindt. Den, just when I tink it safe, somebody grab my arm and I say to myself, "Now for a night in de cooler!" But it wasn'd a policeman. He say, 'Come in!' I hear music—tought it was a place for amusements, and I say I haf no money. He say, 'You don't need money,' and take me in. It was a mission meeding.

"Dat vas my first contact from Christianity. From being born a Jew, eferyting mit me revolted against Christ and Christianity. But I vent agen and agen. I struggle nod to go, but some power draw me dere time and time once more.

"Den I had a pardnership in booze mit an Irishman. I got a job in a pie

factory, and in de spare time I take my friendt aroun to de different saloons and treat him. It was de ideal combination. De Jew furnish de money and de Irishman furnish de thirst. Efery night when ve got full of booze and frankfurters, he vould 'carry de banner' (walk aimlessly up and down the Bowery), but I vould go to de mission. Four times I break up de meeding. I vould argue mit de speaker. Always I tried to fight off de influence by protesting. De last time dey took me by de collar—'You get out and don't you come in agen.' I vent out and saw de sign over de door, 'God bless you, come again!' So next night I come agen!

"I used to sit dere haf dozing. A man got up and say, 'What shall it profit a man—' When I heard dot, I voke up. You can't expect de Jew to sleep when he hears uf profit! De leader of de meeding dot nighd vas a lady, and she stand on de platform and say: 'Salvation for de drunkard—for de tief—salvation for de drug fiend, salvation for eferybody.'

"Den she look at me and she say, 'Salvation for de Jew.'

"I vent forward and gif my heart to God. I make a covenant to serf Him if He vould make a man out of me. God kept His part uf de bargain, and I'll try to keep my part.

"I cleaned up, bought a boiled shirt and collar—moved away from de Bowery to a room at von dollar a veek—vent dishwashing in a restaurant—saved up forty tollar and vent in bizness for myself—lost my money and got married!

"On my vedding day my wife didn't haf fifty cents and I hadn't either. Ve got married on faith. Somebody gif six teaspoons and an old stove.

"It vas March and preddy cold. Ve had tree rooms and store—and ze von stove to heat zem all. In de morning I vould make fire in de store—in de evening ven ve vanted to retire, I vould carry de red-hot stove, pipes and all,

back into de bedroom—in de morning into de living room—den into de store agen.

“De Hebrews vouldn’t patronize because my vife vas a Gentile. But in days I vent round mit a bag on my back soliziting laundry, and at night I vorked.

“Today I have a steam plant uf my own—de Joseph Justice Laundry—a good business on Broadway and I’m prosperous and people call me up on de fone and say, ‘Joe, come here,’ and ‘Joe,

come dere.’ I don’t need to look for vork—it come to me.

“Salvation paid. I bring Him misery, He gif me joy. I bring poberty, He gif prosperity. I bring selfishness, He gif de joy of doing someding for de oder feller. Dot is a good bargain—salvation is a paying bizness. De proof of its bein good is dot a Hebrew has stuck to it for dwenty-seven years.”

—*Author and Original
Publisher Unknown.*

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE HOLY BIRTH

(This is the first of a series of studies in the most important events of the life of the great Teacher, Christ Jesus.—EDITOR.)

TEXT

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the

angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

—*Luke 2:7-14.*

INTERPRETATION

Every messenger coming to inaugurate a great world religion has been born through an immaculate conception with all its inner beauty and mystic meaning.

Max Heindel says that Initiation is a cosmic process of enlightenment and liberation of power. The experiences of all during Initiation are similar in their main features. It is interesting from this viewpoint to note that Buddha, Krishna, Agni the fire god, Osiris, Zeus, Mithras, Dionysius, Hermes and many others were reputed to be born of virgin mothers through an immaculate conception, the holy birth taking place at midnight in a cave, grotto, or stable.

An ego thus born we term an “old soul,” one who has had many preparatory earth lives, during which he has evolved that sublime compassion which enables him to live the life of complete self-renunciation necessary to become a Teacher of his people. Such an ego is carefully watched over and tended by the divine Hierarchies who guard our

human evolution. Such a birth is always a momentous event, and angels and arch-angels are always watching and waiting and singing glad some hosannas when so great a soul is brought to birth. The Kabbalah states that the Cherubim and Seraphim (the Lords of Gemini and Cancer) joined in the angelic chorus to announce the birth of the holy Master Jesus, singing, "Peace on earth, and good will among men," a message fraught with deep esoteric significance, for with this holy birth a new dispensation was ushered in. A great spiritual step forward then commenced in the evolutionary progress of the earth and its humanity.

All other World Teachers have been of about the same spiritual status of Moses, and came to earth to bring a new or deeper spiritual message to a particular people or nation. Jesus, the high Initiate, came for wider work, to prepare the way for the coming of the great Christ, the Sun Spirit, whose mission was not for any one people or country. "He came to keep and to save that which was lost," to redeem the entire earth and its humanity. At His Name every knee shall bow and every voice proclaim His transcendent glory as Lord and Regent of the earth.

The mystic birth of the World Savior was a cosmic event of great importance, and it is therefore not surprising that it is pictured in the skies from year to year. Max Heindel says that in the stars we may peruse in advance a biography of the Great Ones who come to perform world missions. "As above, so below." In letters of flame written so that those who will may read, we find in the starry vault of the heavens each year at the holy Christmas season the cosmic outlines of the great events which all the Christian world is celebrating.

At the time of the winter solstice the sun, the material light of the world, reaches its extreme southern declination, when for the people of the northern hemisphere it is partly dead as far as its

beneficent, life-giving force is concerned. Then it is necessary that a new god of light be born to save humanity from darkness, cold, famine, and eventual death.

On the night of December 21st the sun begins to rise slowly toward the earth's equator. Thus we say that a new sun child is born at Christmas time. During the hours just preceding the midnight of December 24th, from about 10 to 12 P. M. in all northern latitudes, the sign of Virgo the Virgin, the sign of purity, of the Immaculate Conception, and of the deified type of motherhood is to be seen on the eastern horizon, brooding over the holy birth; while in the belt of Orion shine the three stars called the Three Magi or the Three Wise Men (for *magus* means a wonder worker), who herald the glad tidings of the Nativity. At the time of the winter solstice these stars are in the western sky opposite the Virgin upon the eastern horizon.

We are all destined to experience all of the steps outlined in the Gospels and described as events in the life of Christ Jesus, for we are each one Christs in the making. Therefore at some time for each one of us the Immaculate Conception and the Holy Birth will become a living, demonstrable power within our own personal lives. Let us study and meditate upon these sublime spiritual mysteries particularly from this viewpoint, for in so doing we shall find ourselves drawn closer within the aura of the great Sacred Heart of Love which embraces all things and whose power is especially potent during this the blessed Holy Season.

"A commonplace life," we say, and we sigh;

But why should we sigh as we say?

The commonplace sun in the commonplace sky

Makes up the commonplace day.

—A Book of Remembrance.

Worth-While News

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

A New Method of Curing Drug Addiction

A sanatorium for the cure of dope fiends within six weeks will be opened shortly in Moesslitz Castle, between Halle and Leipzig, by Dr. Fritz Meyer, who for twelve years was himself addicted to morphine.

Dr. Meyer, after fifteen unsuccessful courses of treatment, claims to have been finally cured by psycho-analysis. He will treat his dope patients according to a method gleaned from his personal experiences, which he is convinced will enable him to perfect cures in at least one-fourth of the time required by other institutes.

The cure is introduced with the immediate suppression of the accustomed narcotic. During the first few days the patient is kept by a soporific in a state of trance to enable him to overcome the nervous effects of the abstention from the habitual drug.

Then follows the actual treatment consisting of psycho-analytical suggestions leading to the disclosure of the patient's inner life back to his childhood with the object of creating in him an entirely new initiative and will power.—*Los Angeles Times.*

It will be noted from the above clipping that Dr. Meyer's method of curing drug addiction is based on psycho-analysis. This consists in probing the patient's inner life, going over his hidden memories back to the time of childhood, so as to develop in him initiative and will power, which will enable him to control the desire for narcotics. Hypnotism has been held by some as a cure for drug addiction, but as pointed out in this column in a previous issue, this is not likely to produce permanent results because it is the will of the hypnotist which brings about the change. Psycho-analysis has a much better chance to succeed. By probing the subconscious it

relieves the unconscious emotional conflict within a person and leaves him free to use his will in a normal manner. As long as a person is affected by an inner emotional conflict, this so completely fills his mind that he is not able to use his will, and therefore becomes the easy prey of narcotics or stimulants. It is to be hoped that the new method will prove a great success.

216 Religions in the United States

If asked to name the churches and creeds existing in America the average man could enumerate probably 15 or 20, by thinking hard—a list beginning alphabetically with Adventists and ranging through the well established sects to Universalists.

He would miss his mark by approximately 200, for by the most authoritative figures obtainable there are at least 216 distinct religious bodies now active in the United States, according to Charles W. Ferguson, who surveys this variegated religious growth in the September issue of *World's Work*.

There are 19 divisions of Methodism now functioning, Ferguson shows. Baptist bodies number 18. Presbyterianism has nine different bodies of adherents, and there are 22 kinds of Lutheran churches, 17 major bodies of Mennonites and seven divisions of eastern orthodox churches.

But aside from these divisions of long-established churches, and apart from the great bodies of Roman Catholics and Jews, there are more than 100 minor sects whose names, creeds, and purposes are unknown to the vast mass of Americans and most of them are flourishing. Altogether they number more than 2,000,000 adherents.

"It should be borne in mind," Ferguson declared, "that each sect I mention represents an entirely serious and emphatic departure from accepted religions; each is, to all intents and purposes, a new religion."
—*United Press.*

With 216 different creeds and sects in the United States it may be truly said that we certainly are not an irreligious people. A striking feature of the above clipping is the statement that there are over 100 minor sects or cults in the United States with more than 2,000,000

adherents. In this class of course come such movements as the Rosicrucian Fellowship, the Theosophical Society, and the various New Thought societies.

The fact that there are 2,000,000 people in the United States who have left conventional religion and taken up new lines of religious thought is an indication that the world is waking up, and that there is in people everywhere an inner urge to know spiritual realities, which urge is not satisfied by the old versions. We believe this is a hopeful sign, because man's religion must evolve along with his own development. This doesn't mean that religious truth changes, but rather that man's conception and knowledge of it changes from age to age. It is entirely logical that in the childhood of the race man's religion had to be of a primitive sort, but as he progresses in his evolution, his religion, that is, his conception of spiritual truth, will change and evolve to a higher level. This isn't meant to imply that all the new metaphysical cults are based upon a sound foundation of higher truth. But most of them contain some truth, and they represent a spirit of religious research which is a hopeful sign of progress.

Conan Doyle and Police Clairvoyants

"In the well-equipped police station of the future a trained clairvoyant would be part of the detective department, according to the creator of 'Sherlock Holmes.'

"Sir Arthur Conan Doyle discussed the possibilities of a clairvoyant or a psychometrist helping in the solution of the Rothstein mystery and other puzzling cases confronting detectives throughout the world. He envisions a day when criminals would have to destroy everything used in carrying out a crime, otherwise a psychometrist would 'sense' clues and hand them over to detectives.

"'Although I do not think any one could ever be convicted on the knowledge or evidence of a clairvoyant, I do believe the latter can find clues where the police fail,' Sir Arthur said.

"Sir Arthur gave as an example the finding of a blood-stained knife. The psychometrist, called to the scene, would inform

the detectives thus: 'I have a strong impression of a man with a long black mustache, wearing a brown suit.'

"According to Sir Arthur this would give the detective something to work on, as no matter how skilled the detective was, he could not have received an impression of the man's appearance from seeing the knife."

As noted above, Conan Doyle thinks the time will come when the psychometrist and clairvoyant will have a prominent part in the apprehension of criminals. The psychometrist is able to pick up an object and through an etheric sense obtain a series of pictures or impressions of the former surroundings of that object and of the people who may have been in contact with it. The clairvoyant in the ordinary sense of the term is one who has a psychic sense developed by which he is able to cognize conditions and beings in the Astral or Desire World. This is the world to which people depart when passing out of the physical body in death.

True clairvoyance is a high spiritual faculty. It is a spiritual law that spiritual faculties must not be used for the promotion of material ends nor to take advantage of others. Therefore the true clairvoyant will not use his spiritual faculty for the detection of material crime. If he should use it for such a purpose, he would eventually lose it, and also suffer other penalties.

The psychometrist, however, being in possession of a faculty which has to do only with the etheric world, which is an extension of the physical world, would not come strictly under the above law, because psychometry is a physical faculty rather than a spiritual one. Therefore it may consistently be used for the detection of crime, and there are considerable possibilities of success in connection with it. This brings us to the fine point which one has to decide as to whether his faculty is physical or spiritual. One should go slow in the matter until he has authentic information on the subject.

Question Department

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

BY KITTIE S. COWEN

Why Christ Went to Purgatory

Question:

Why did Christ go to purgatory after death when he had no sin of which to be purged? What was His mission there?

Answer:

During the time when we went through the Saturn, Sun, and Moon Periods, and the Earth Period up to the close of the Atlantean Epoch, we were learning to build vehicles. During the early part of the Atlantean Epoch the atmosphere was mist-laden, and we breathed by means of gill clefts. While the atmosphere was gradually clearing we learned to build lungs. There were those, however, who did not do this work, and when the mist descended and they emerged into the clear atmosphere, those who had not built lungs could not breathe the oxygen-laden atmosphere and so perished. It was these spirits that Christ worked with during His three days' stay in purgatory. He did this work of love in order that He might assist these unfortunate egos in catching up in their evolution.

Why the Jews Kept Saturday as a Day of Rest

Question:

Is the seventh day Saturday, and is it the seventh day that the Bible speaks of; also do I break the fourth commandment when I keep Sunday as a Sabbath?

Answer:

Jehovah is the law-maker and controls fecundation, and therefore He has a

special mission to perform for all pioneer people of any epoch or period when a great host of spirits are to be furnished with vehicles of a new type. It is He who multiplies the pioneer people's bodies, gives them the laws appropriate to their evolution, and thus starts them on a new period of development. The first part of an epoch is Saturnian. The original Semites, who were the forebears of the Aryan race, were multiplied and given their laws by Jehovah. They were living in the Saturn part of the Aryan Epoch, and therefore were logically taught to keep Saturn's day, Saturday, as a day of rest.

The Bible tells us that the Law was supreme until the advent of the great Sun Spirit, Christ, who started a new phase of evolution under the principles of love and regeneration. This ended the regime of Jehovah and the sway of Saturn; not abruptly, of course, for there is always an overlapping of the old and the new. But at that time the pioneer Christian people entered upon the second or sun revolution of the Aryan Epoch, and are now, therefore, substituting the sun's day (Sunday) for the day of Saturn as the day of worship. In the light of this you will see that the seventh day is Saturday. It is also the Sabbath day that was kept by the Jews, who worked directly under the instructions of Jehovah. But now humanity, having entered the sun part of the Aryan Epoch, are working under the directions of the Christ, and accordingly observe Sunday as a day of rest. Therefore you are not breaking the fourth commandment when you make Sunday your rest day.

*Ridding the Ego of Physical Handicaps**Question:*

If a physical body is very much handicapped in one life, can the ego come to birth again in the following incarnation in a normal body, or does it take more than one reembodiment before it can do so? One so often hears the remark, "I hope he does better in the next life," referring to cases of idiocy and defective minds or bodies.

Answer:

Ordinarily speaking, each individual possesses a body only as good as he is able to build. Between lives in the Second Heaven we build the archetype for the next body which we are to use in the next earth existence. Coming to earth we occupy this body, and in so doing we find out where we have made mistakes. Then after death we return to the Second Heaven, where we are able to rectify these mistakes and build the archetype for a much better body for our next physical incarnation. However, there is an exception to this rule, and that is, when an individual has sinned against the Holy Ghost—dissipated the creative force—then such a one has committed the "unforgivable sin," and the only way to pay this debt is to return to earth life in a physical vehicle the efficiency of which is impaired. In this way the ego learns the lesson that the creative force is sacred and should never be used for the gratification of the senses, but only for the creation of thought or new physical forms for incoming egos.

*Truth Discerned from Within**Question:*

What is the Rosicrucian method for discerning truth in regard to super-physical matters?

Answer:

Truth is many-sided, and therefore it comes to us in many guises and requires examination from many different points of view; for each viewpoint will present a different phase of it, and all are necessary to get a clearly defined conception of

the matter under consideration. However, the Rosicrucian teaching gives to the Probationer a definite method whereby one develops an inner faculty so that no matter what statement is made to him such a one will know at once whether it rings true or the reverse. Until this inner faculty has been developed there is no possible way of deciding whether statements in regard to spiritual things are true or the opposite.

*Good and Bad Destiny Affects
Future Life**Question:*

Will you please explain the following quotation taken from your Supplementary Philosophy Course? "When the ego has to its credit a certain amount of good destiny."

Answer:

Our destiny is good or bad according to the deeds done during earth life. Bad destiny means bad karmic debts which must be paid. Good destiny means that we have a credit coming to us on account of services performed which gives us a longer sojourn in the First Heaven and more freedom of choice in relation to the selection of our next physical environment.

*Why the Ego Reincarnates on the
Earth Globe**Question:*

Why must the ego reincarnate on this one little globe again and again when there are so many globes and solar systems? Why is this earth, which is scarcely a speck in the universe, the spot selected for us to get experiences?

Answer:

There was a time when our entire life wave of some sixty billion egos were all inhabitants of the sun. Gradually certain ones of us, approximately six billion, crystallized that portion of the sun which we now inhabit, and after a time it was thrown off into space, and we were thrown off with it. Since that time the globe which we crystallized has been our particular field of evolution, and it

is evolving with us. Having crystallized the material which forms the earth there is a magnetic attraction between us and it which holds the two of us together. As we progress through the process of evolution, our vehicles are gradually becoming less dense, and the same thing is happening to the earth and its finer vehicles. When we have raised our vibrations and those of the earth to a sufficiently high rate, we shall again become a part of the sun. But until that is done, generally speaking, the lessons which we must learn, all of which at the present time pertain to physical existence, are to be found here on the earth, and consequently we must return life after life until they are learned.

Spiritual Causes of Physical Deformities
Question:

I understand the spiritual cause of harelip, namely, that it is the result of the Law of Cause and Effect; but I should like to know what the physical cause is?

Answer:

The immediate cause of harelip is a defect in the archetype which the ego, with the assistance of the Hierarchies, built in the Second Heaven; for the archetype is a true pattern according to which the physical body is constructed. The defect is the result of the ego's efforts in the former life to be free to move along what is called unconventional lines of thought and action. If the unconventional line taken by the ego was evil, there is a resultant deformity in the body, which may take the form of harelip. But if it was good, then the ego may build into its next archetype a particular construction which will permit it to express itself in the coming life as a genius.

It is well to remember that in all cases the spirit is not defective, and that it is manifesting on the physical plane for the purpose of gaining experience. The body which it builds is the best that it is capable of making, and its use is to assist the ego in gaining the particular ex-

periences which it came to learn in any particular life. The nature of a deformity and the locality where it is found are indications of what the particular line of wrong action was.

How to Perfect the Desire Body
Question:

If an individual has striven to live a good life and desires to perfect himself but is still in the accursed clutches of the low desire to abuse the use of the creative force and falls again and again, has such a one the right to study occult science before he has purged himself of the evil longings of his desire body?

Answer:

Most certainly one does not have to wait for a certain degree of perfection before taking up the study of occult science. The object of this study is to assist the aspirant in purifying his desire body. The exercise of retrospection practiced by the probationer (anyone can use this exercise) has a double effect on the desire body. When the probationer censures himself for the evil acts which he has committed during the day, he starts a centrifugal force into motion in his desire body and this action gradually whips out of this vehicle the coarse desire stuff in which his low emotions are embodied and casts it out into space. When he praises himself for the good deeds done, a centripetal force is set into action, and the desire body becomes a center of attraction for, and draws into itself, desire stuff of a higher vibration, which takes the place of that which has been expelled. Thus if the individual is faithful and earnest he gradually expels the lower vibrating desire stuff from his desire body and builds in the higher. As it is the lower propensities of our desire bodies that get us into all of our difficulties, when the low vibrating desire stuff has been removed and is replaced by higher vibrating material, naturally the lower desires are no longer with us, and we are free to express only that which is in perfect accord with the divine law of love.

The Astral Ray

Life's Thorns

And Using Astrology to Extract Them

BY MRS. J. H. OBARR

WHEN earth trials and tribulations, sorrows, disappointments, and delays humbled me and compelled me to turn from concrete existence to interest in life in the abstract, my hands chanced upon *The Message of the Stars* in our public library, which proved to be the medium through which I am learning to fathom the whys and wherefores of this earthly existence. As peace, poise, comfort, and satisfaction gradually replace restlessness, weariness, lonesomeness, and general rebellion, in a measure at least I am becoming able to turn my clouds inside out and see their linings.

It was but natural that I desired to use all knowledge gained in the study of the beautiful Rosicrucian Philosophy, with astrology as its corollary, to help my own dear ones. And so in very zealous fashion, perhaps too much so, I consulted the stellar script and discovered that my youngest and dearest brother would soon be compelled to entertain as a visitor that gloomy old fellow astrologically known as Saturn. While my own life has been lived under the guidance of this stern disciplinarian, I have frequently listened to loving, kind, and well-meant criticisms from this brother begging me to "laugh it off" or "forget it." I always replied that life was a very serious problem to me, and that I had to be sure I could afford to laugh even though I was eight years his junior. Reminded of this early advice from him, I did not want to hang any crepe over his apparently fair and

serene existence. But I did want to offer a few wholesome preparatory suggestions warning of the approach of that old joy-chaser, Saturn, who was scheduled to revisit him by transit as he had thirty years previously.

Because this brother had so long taken pride in his naturally Jupiterian tendencies and his attitude of "hail fellow well met," because he had so persistently driven away his own blue thoughts and so patiently endeavored to replace the shadows in the lives of others with sunshine, I simply could not muster up courage enough to tell him that adversity was approaching. But my thoughts wandered to our dear old mother whose earth existence is growing shorter each year and who suffers from adverse conditions befalling her children more intensely than they themselves can, and so straightway for her sake I decided to prepare my brother for the coming trial by advising him to lay aside a little for the proverbial rainy day, which I endeavored to prove to him was an astrological reality and surety. I also advised him to build up his physical body so that it would be better able to withstand the onslaughts which certain Saturnian directions indicated were liable to meet him. I wanted him to have plenty of ammunition with which to defend himself when old Saturn attempted to wage war on him by means of depressed spirits, lowered vitality, and colds, and so I advised him exhaustively along dietetic lines and as to hydrotherapeutic measures.

He wrote me a brief message of love and good wishes, and added: "A little tough luck coming my way, eh?" Then he said, "Oh, I will just put my thumbs in the arm holes of my vest and wave away that ill luck, and lean back in my chair and find a way to laugh it off or dodge it." I knew this would be his attitude, and reprimanded myself for being unduly solicitous of the needs of others. I considered my well meaning attempt properly squelched, and felt like my timid old self when I had heard him say: "Sis, you *think* too much, you live too much in futurity."

Time went on and the date of arrival of old man Saturn found him bag and baggage wrapping at the abode of my brother for admittance. He must have got the door slammed in his face upon his first call for the result was only a slight stomach and intestinal trouble. I judge he broke through the door on his next call, for my brother was downed with a severe case of intestinal "flu." With traveling bag in hand he had been ready to go out to the car to start home, when he sank down and said, "Oh, I'm so sick I can't make it!" In a few days, however, he did get home, and I learned from Mother that severe neuritis had befallen him, totally disabling him.

My niece, who had taken kindly to astrology, in mirthful fashion attempted to remind him that old Saturn was getting in his work, but she found it to be anything but a wholesome topic of conversation with that uncle of hers. After a time the condition straightened out, and he resumed his duties. I heard of no more ill luck that befell him, and decided I had overestimated the aspect badly. I concluded old Saturn's thirty-year visit was not as bad as it had been described in the textbooks, and I decided to be more cautious in giving advice in the future.

A letter some time later from my niece informed me, however, that her uncle in a heart-to-heart talk with her had admitted that the astrological advice given him by me was correct for the

year 1928, as it had been a very tough year with him. He said he had suffered all the year in many ways, but that he had a mask on like many others and laughed when his heart was heavy. He said that life was a sham, but he concluded by singing:

"Even though you're only make-believing,

Laugh, clown, laugh!

Even though something inside is grieving,

Laugh, clown, laugh!"

As I read his letter, I smiled at his pluck and thought that if everyone could play the game with old Saturn as well as he how fine this old world would seem; yes, be! But I inwardly exulted a bit, not that I wished my brother ill luck, but I was a little jealous of my beloved science and happy to know that my forecast was proving the truth of astrology.

All this time though I had never received any word directly from my brother, and hardly supposed I would, understanding his optimistic nature so well. Imagine my surprise, therefore, upon receipt of a letter from him describing all the tough luck that had befallen him, and desiring to know if conditions would ever change and how much longer he must endure. I quickly made a more detailed study of his natal figure and consulted a current ephemeris. Then I wrote him as follows:

"Dear old Brother:

"Through other members of the family I've been in touch with you for the past year, and I congratulate you on the clever game you've been playing with old man Saturn. The old fellow will be packing up and leaving you in the early fall of 1929, and will not visit you in like manner again for thirty years. You can breathe a sigh of relief. But in about seven years he'll drop around again just to see if you've learned and profited by the lessons he placed before you in 1928, and if you haven't he'll wallop you some more.

"Why delay longer? Why don't you

become a student of astrology and learn more about the hidden factors in this earth existence? Think it over and let me know the result. Don't be too rude and rough with old Saturn during the remainder of his visit, for he has a tricky way of hitting back just twice as hard. He's not such a bad fellow after all. He visits us to make us use our heads. He gives us depth of vision and compels us to indulge in a little wholesome solitude to think it all over and view life from a more serious angle. I still hold that life is a serious problem and that our returns are governed by what we put into life.

"Your loving sister."

Before narrating the sequel to this letter, I will give you a few side lights on Saturn's style of doing things and his important function in our evolution.

Having outgrown our childish needs for parental guidance and assistance, the grind of the 3 R's in the little red schoolhouse on the hill, having completed the general high school curriculum, and having bidden adieu to instructors in our dear old Alma Mater, we confidently enter the larger and more extensive school of life's experience, the university of hard knocks, in which sorrow many times becomes our taskmaster. In astrological terms the taskmaster is known as Saturn, the tempter, the tester, the planet that tries us as by fire. It is said that each time he visits us he takes something away—health, friends, money, job, or opportunity. We have learned to dread the adversity that he represents and are prone to chafe under his whippings. But when we find that our rebellion neither lessens nor eliminates his torturings, we perchance may repeat the well known poetical query:

"Is it true, Great God above us,
That the strongest suffer most?
That the wisest wander farthest,
And most hopelessly are lost?
That the test of rank in nature
Is capacity for pain?
That the anguish of the singer
Marks the sweetness of the strain?"

Viewing life from the right angle we see that trials and tribulations bear a valuable lesson to be learned and applied in our lives. Trials imposed by Saturn are of two kinds. First, there are those that come as a result of our own actions. If we eat too much, we suffer indigestion; if we gamble, in the long run we lose; if we indulge in intoxicants, we lose our equilibrium; if we take poison, we die; if we deal unfairly with our patrons, we lose their trade; if we do not give out the best in us, we eventually lose our jobs and starvation may face us. But the remedy is at our door. All we need to do is to turn our hearts and minds from materiality to spirituality, whereupon true consolation will come to us. Material things prove their own inadequacy. True comfort is never to be found in temporal possessions, and there comes a time when we happily emerge from the bleak darkness of working only for material welfare, and begin to seek the means of spiritual radiance to lighten our paths. If we refuse to do this, Saturn chastises us until we learn the lesson.

Saturn takes our beloved possessions from us that we may more thoroughly learn the art of appreciation. It is a fact that, "We never miss the sunshine until the rain begins to fall; we never know we have a headache until the head begins to break." The voice of a Patti with its soulful strains would never have thrilled her hearers had not her vocal instructor broken her heart to make her sing with feeling. Dante was permitted to gaze upon his beloved Beatrice only to hear an inner voice warn him: "Dante, you may see her, but you must not caress her in this lifetime." He was overcome, distracted. Life seemed too much for him. But through spiritual adjustment following the denial of his heart's desire, he gave us "The Divine Comedy," a balm for other soul-sick persons. Would this be on our library shelves today had Saturn not been Dantes' disciplinarian? Certainly not!

For the separation from his beloved one was the very factor that stirred his restless soul to produce the work.

Evangeline on her wedding night listened to her beloved say, "My dear, I am kissing you goodbye for the last time." It was not intended by God that once these souls through the affinity of love had been joined they should live out their earthly existence together. They were to understand what love is, feel its poetry, its beauty, and its joy and then be tested, tried, purged, refined, and purified through separation. This Saturnian denial of the happiness coveted brought them personal sorrow, but it also gave them the opportunity to serve and to love others, to *give* love.

The second kind of trials inflicted by Saturn are those which come upon the faithful of God. Consider the great suffering endured by Christ and His apostles. He felt the terrible loneliness and suffering of Gethsemane. He knew sorrow and grief, and because of this could best serve the weary, soul-sick members of humanity to whom He ministered.

Tests are benefits from Saturn sent to us for our perfecting. While a man is happy, he often forgets his God, becomes intoxicated with joy, and interprets it as being for himself alone, to revel in its possession. But the kind of joy that does not grow greater through sharing it with mankind is the kind which the strict disciplinarian, Saturn, speedily takes out of our lives through denial.

We may think our load is too heavy, but the star of destiny under which we entered this earth life, together with its progressed directions, is in perfect cosmic harmony with the ego, and constantly aids it to work out its salvation, or evolution. If our trials seem greater than the chastenings of others, let us be humble and continually remind ourselves that Saturn can hand us nothing we do not deserve, humbly realizing that somehow, somewhere, and some time we have made the conditions under which we are now struggling. Then in

the silence of our own hearts we shall truly understand with the poet:

"I took me into the silence,
For my eyes were heavy with tears,
And oh! I was aware,
And life seemed drab and dreary,
In the chill of the on-sweeping years.

'Hark!' said the Voice of the Silence,
'Art sure thou hast done thy part?
Hast thou held thy life in gladness,
Hast thou cleared thy thoughts from sadness
That threatened thy weary heart?

'Behold,' quoth the Voice of the Silence,
'There is no sorrow nor pain;
'Tis all a grievous delusion,
A mighty, appalling intrusion,
A creation of thine own brain!'"

To return now to my brother; a letter from him received some months after mine was sent, read as follows:

"Dearest Sister:

"Rather surprising, another letter from your own dear brother so soon! Listen, Sis, I have managed to pull through the disasters of 1928 predicted by you, and I am looking forward to the fall of 1929 when signs point to a favorable recovery. I have met a number of people who are interested along astrological lines, but only a few who really need astrological advice. One of the latter is a girl who needs your help. She is just about your age, of a nervous temperament, and one who has not found herself as yet. I am interested only to the extent that she reminds me of you some few years back. Now, dear sister, do me a favor. She was born on February 6th, and won't you give her a reading at an early date? Do this, please, for me and for this girl.

Brother."

Clearly I had not yet succeeded in proving to this brother how very much he needed to study astrology. I did not despair, however, for Saturn would still be whispering to him until fall, and I

patiently and with interest awaited the outcome, for I did not want to kill the growth through forcing it.

I have written my brother's little friend, now to be "our friend," that he has overlooked the fact that I need to know the birth year, birth hour, and birthplace as well as the month and day before I can set up an accurate astrological figure. But just from the sun's location, ruling her individuality, I explained that February 6th is governed by Aquarius, and that Aquarian folks are very fond of scientific studies and are endowed with aptitude for them. I showed her that after Saturn has tried people so severely that they turn from the world, they often seek a solution of the riddle called life from the study of philosophy, astrology, occultism, or mysticism, all coming under Uranus, the ruler of Aquarius, representing the hidden in nature. Also since both Saturn and Uranus have rule over her individuality, it is quite safe for me to predict that she will take an interest in astrological work.

I told her I should be glad to help her in any way I could, and that if she desires to have me read the soul qualities of her nature and feels that she wants to entrust to another the secrets of life contained in the horoscope, I will undertake the trust and give her the very best that is in me. I reminded her, however, that she will be looking at her life and its possibilities through the limited vision of another, and that she who is so intimately acquainted with her own inner nature would be able to read the stellar script of her own life in a far more convincing manner than I after she had become acquainted with the subject through study.

In this connection I mentioned to her that my own horoscope had been read by a famous professional astrologer at a cost of twenty-five dollars from the purse of a friend of mine who had sought in this manner to thank me for a favor shown her. Also that since I have become acquainted with astrology I have

discovered that that astrologer was not at her best at that time, with the result that her glowing predictions as to what would be my very best period turned out to be my very worst one. We are human and prone to error, but if the fee of twenty-five dollars had come from my own purse, I fear I should now be on rather uncertain terms with that astrologer. From later studies I now know that we should "never prostitute the sacred science of astrology for material gain."

I tried to tempt our friend to take up the study of astrology by likening the text book to the almanac which the farmer consults as he is about to plant his crops; or the cook book to which Mrs. Newlywed pays frequent visits as she plans her daily meals. I desired to show our little friend that if she takes up astrology she will learn the correct formulas to be applied if she is to successfully emerge from life's trials a true winner, triumphant. And I have planned that she and I will talk over the proverbial back fence just as the farmers do over the progress shown by their crops. As to how she will respond to my overtures I cannot say, but I am hoping that she will recognize the possibilities that lie before her.

How well I recall my childish fascination for the almanac that described the astrological signs, and how ashamed I have often felt as some member of the family happened upon it tucked away in what I thought to be a particularly good hiding place, for I then did not have the courage of my convictions to be able to answer affirmatively when the question was put to me, "Do you believe that junk?" As I was found out so often, the family cast meaningful glances among themselves concerning this interest. In later years, but before I had heard of the Rosierucian method of presenting astrology, when I expressed a desire to study it, my dear brother said: "Well, Sis, I have enough faith in you to believe you will not waste your time long

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The Children of Capricorn, 1929-30

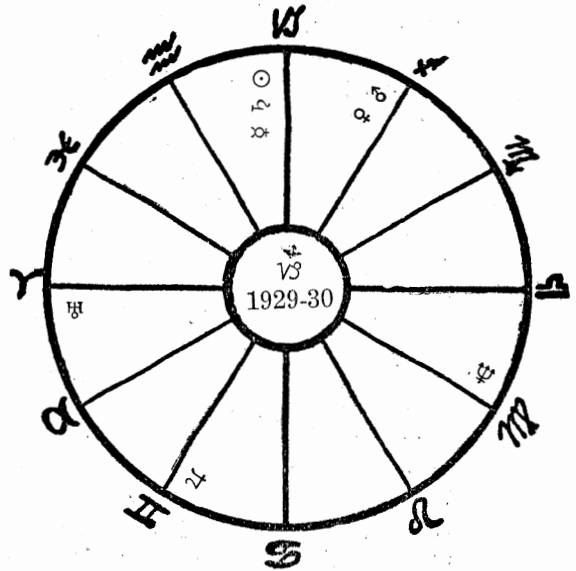


A Character Delineation of the Children Born between December 22nd, 1929 and January 20th, 1930, inclusive.

Capricorn is ruled by the cautious, tactful, persevering, but gloomy Saturn, which is like the hub of a wheel: around it the activities of the other planets center, just as the home is or should be the center about which the family congregates. And so "Old Man Saturn" is often called the stabilizer. He is also called the oppressor, for he will chastise when the laws of God are disobeyed.

The children who are born during the time when the sun is passing through the saturnine sign of Capricorn will exhibit to a considerable degree the above characteristics. While these children do not as a rule possess a great amount of vitality, still they cling to life with a tenacity which often makes it possible for them to reach a ripe old age, and we find many octogenarians among the Capricorn people on that account.

The Capricorn children are very proud, extremely timid, and are prone to draw back from association with others. This requires, therefore, that they be drawn out by the parents, who should encourage them in every way possible to mix with other children. The sign of Capricorn is the tenth house sign, which represents those in authority, rulers. The desire to rule is in evidence in the Capricorn children, who are often domineering. They also rebel at authority. Therefore the parents must use great diplomacy and perseverance with these will-



ful children, for they may, when they are crossed, become very unreasonable. They are natural-born pouters, and find it very hard to forget and forgive an injury.

The children who are born this year between the 22nd of December and the 20th of January inclusive, will be more willful and domineering than is usually the case, for we find Saturn in its own

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

Astrological Readings

The first reading in this Department is that of the child of one of our subscribers. The delineation of the horoscope of one child is given each month, the name being drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. Until further notice the second reading each month will be that of some well known character. It is made more complete than that of the child's reading in order to serve to a certain extent as an example of delineation for our astrological students.

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

William Paul R.

Born Nov. 27, 1916. 12:20 P. M.

Lat. 28 N., Long. 82 W.

Cusps of the Houses:

10th house, Sagittarius 6; 11th house, Capricorn 0; 12th house, Capricorn 24; Ascendant, Aquarius 24-34, Pisces intercepted; 2nd house, Aries 5; 3rd house, Taurus 9.

Positions of the Planets:

Moon 7-03 Capricorn; Saturn 0-23 Leo, retrograde; Uranus 16-13 Aquarius; Jupiter 26-22 Aries, retrograde; Mercury 7-12 Sagittarius; Sun 5-9 Sagittarius; Neptune 4-47 Leo, retrograde; Mars 26-59 Sagittarius; Venus 29-43 Libra.

We are using for our child's reading this month the horoscope of a young boy who has the humanitarian and fixed sign of Aquarius on the Ascendant, and the inventive, original, mechanical, and individualistic Uranus just above the Ascendant in its home sign of Aquarius. Uranus should therefore be the life ruler, but unfortunately it is entirely unpected. This will not give freedom to this liberty-loving planet. While Uranus will impress the boy with its restlessness, impulsiveness, and independence, still it will not help him to express Uranian power.

He has, however, a very prominent Mars, the planet of dynamic energy, in the tenth house; also the sun is in conjunction with the Midheaven. These two planets will play a very prominent part in shaping the life of this Uranian boy. Mars, while it gives dynamic energy and independent action, both added to by Uranus on the Ascendant, will also give a nature which it will be

very hard for the parents or guardians to direct. We would therefore caution them to be very careful and allow this boy independent thinking and a certain amount of independent action. He must not be restrained by the usual parental "don't." If those who have the rule over him persist in following the obsolete precept of, "Spare the rod and spoil the child," they will only succeed in driving him out into the world prematurely, for he has a roving disposition. The life in the home will have to be full of interest and love, otherwise he will get the wanderlust and "vamoose."

William will be endowed with mechanical ability. Uranus and Mars give electrical and engineering talent. This is especially strengthened by the sun conjunction Mercury and trine to Neptune and Saturn in the fiery and mechanical sign of Leo. He would do well as a radio operator or in electrical engineering. Also he would succeed with a steamship company or the navy in a position where he could get the thrills of long journeys and the diversion of travel in foreign countries, which the sun, Mercury, and Mars in Sagittarius in the tenth house will long for.

Venus is in its own sign of Libra, sextile to Mars and the moon. This will give ability for architectural drawing and also talent for the making of maps for an engineering company or the government. This boy should rise to a position considerably above the average, but it will come largely through his own efforts.

With such a well aspected Venus in the eighth house he will attract to himself legacies, for Venus is sextile to both

the moon and Mars. With Jupiter in the second house, ruling the finances, trine to Mars, the native will also be a good earner, and should have plenty of money wherewith to provide the good things of life.

Aimee Semple McPherson An Astrological Analysis

Born Oct. 9th, 1890, 5:30 P. M.

Lat. 44 N., Long. 79 W.

Cusps of the Houses:

10th house, Capricorn 6; 11th house, Capricorn 27; 12th house, Aquarius 26, Pisces intercepted; Ascendant, Aries 12-11; 2nd house, Taurus 21; 3rd house, Gemini 16.

Positions of the Planets:

Neptune 6-34 Gemini, retrograde; Moon 1-08 Virgo; Saturn 12-08 Virgo; Mercury 0-27 Libra; Sun 16-35 Libra; Uranus 26-23 Libra; Venus 2-01 Sagittarius; Mars 10-38 Capricorn; Jupiter 2-32 Aquarius.

The temple which is the human body is made up of the chemical elements that are found in the great body of the earth. The bodies of the planets, too, are composed of these same elements. But there is a preponderance of certain elements in each human being as well as in each planet. For instance, let us take Mars: we find that this planet has a greater amount of iron than the other planets. The astronomer, who is able to view Mars in detail with his powerful instrument, tells us that the substance which composes its body is of a red-coppery appearance. There is undoubtedly a predominance of certain chemicals in each of the other planets. This is partly responsible for the difference in the influence of each planet upon man and the earth and upon one another.

The various planetary vibrations express themselves through the signs which they rule. The sun with its warmth furnishes the heat for the earth as well as for the other planets, which in their orbits dance around the fiery globe. They are kept in their orbits by the force of

attraction. Max Heindel says on page 255 of "The Cosmo-Conception" that the seven planets are the dense bodies of the seven Planetary Genii, and each has a different mission in the kingdom of God, our solar system.

Now man, who has a very vital part in this solar system, has a physical vehicle which responds to the vibrations of the Planetary Spirits according to the positions in which the planets were placed at the time when he drew his first breath. This breath is the spark which sets into motion the wonderful human machine that is to act and react according to the polarization produced by the Planetary Spirits. Man is an emanation from one great spiritual source, a spark from God, and fundamentally he is spiritually one with every human being in existence. But each tiny human spark has been sent into manifestation to build an environment of its own. It is developing a power which is different from that of every other divine spark. And so we find as we study humanity that there are no two people alike. Every man is different from every other man. No two look alike, no two act alike. Even twins born within a few minutes of each other, who have been nourished in the same womb and fed from the same life blood, are not alike.

What may the reason be for this difference, this individualization? The only satisfying answer is that man is under the Law of Rebirth and the Law of Consequence. Should we find two human beings born at exactly the same time in the same longitude and latitude, we should find each responding to the planetary aspects but this response modified by his environment and the inherent strength which the soul had brought with it from the past. It is the spirit's strength which is the governing factor. This is the factor which modifies planetary influence. We may take the horoscope of a London laborer and that of a prince of England born at the same time and in the same longitude and latitude, but the spiritual natures have not developed equally and would respond differently.

to the action of the planets. The laborer may be more amenable to the lower planetary elements, while the prince may be led to express himself more through the higher mental and emotional qualities.

To give an example of how the dynamic Mars expresses himself in some horoscopes, we are using the chart of a woman who is internationally known on account of most unusual newspaper publicity given her since May 18th, 1926—the Los Angeles evangelist, Aimee Semple McPherson. She has for her Ascendant twelve degrees of Aries, and Aries people are full of energy, self-assertive, and venturesome. Also this second decanate of Aries is ruled by the vital and venturesome sun, which gives ambition, pride and a great desire to rule and be before the people. This combined with the fiery and aggressive Mars, the ruler of the horoscope, in conjunction with the Midheaven indicates a person who is born to rule. It also indicates a turbulent nature and an individual who if he cannot rule is apt to put the wrong foot to the front. Such a person is venturesome almost to the point of self-undoing.

In this horoscope Mars will rule the life to a great degree, but he will also bring discredit to the native, for though he is in conjunction with the Midheaven and brings great publicity, still he is square to the Ascendant and the sun. This indicates a very aggressive nature, impulsive and venturesome; also a person who will not listen to advice from others. Had this horoscope belonged to a person of the male sex, he would have made an excellent general in the army, a second Theodore Roosevelt.

There is, however, another side to this woman's nature: the elevated Jupiter in the humanitarian sign of Aquarius in the 11th house is sextile to Venus in Sagittarius in the 8th house. These two planets will give a softening effect and a loving feeling toward humanity, increased by the sun in conjunction with the advanced and spiritual Uranus in

the suave and loving sign of Libra. Libra is ever looking for the good in everybody. Libra has for its symbol the Scales, signifying justice. This woman has the ideal of helping humanity to attain to a higher spiritual standard. Her life has been spent in expressing this ideal, and as an evangelist she has risen to the top and has a very large following. She has opened churches in many parts of the United States as well as in Canada and England, and through the aid of her spiritual helpers she has healed many.

But regardless of all the good and lovely things which she has done, the world has tried since May, 1926, to brand her as a sinner.

St. Luke, 7th chapter, verses 33-34, says:

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

As the spiritual leaders of old were persecuted and accused falsely, so also do we find the leaders of today similarly treated. The people are still envious and jealous, and they are as bitter and ready to attack the good name of one of God's workers as they were in those early days when the lonely John and the tender-hearted Jesus walked in the world.

We have here a horoscope with its evil Mars square to the sun from the 10th house to the 7th, the latter indicating the public; the sun is also conjunction Uranus. Mars represents the woman who stands up before the world, criticised and slandered. She has been brought up in court time after time, but she has always won her case. Why is this so? Why has she not been found guilty by the court? Jupiter, the ruler of the ninth house, which represents the courts and the law, is sextile to Venus and trine to the idealistic and spiritual Neptune.

Jupiter is also in the house of friends. Therefore Mrs. McPherson is likely to be successful in legal matters. But the newspapers have printed the most shameful gossip about her character, not waiting to find out if there was any truth in it, and the public has been ready to accept this gossip.

These difficulties we may attribute to the evil Mars square to the sun and the sun's conjunction with Uranus. But the actions of the native have been greatly responsible for bringing these attacks upon her, for she has courted publicity as the prominent Mars in Capricorn and Aries on the Ascendant indicates. She has a desire to be before the eyes of the people, and with the moon square Venus and Neptune she has not at all times conducted herself with the circumspection and dignity which should go with the life of one who stands as a leader in moral and Christian living. The afflicted moon and Venus will also attract to her the admiration of the opposite sex whose advances, however, may not be agreeable, and when these men are repulsed they will be apt to turn and rend her.

On May 18th, 1926, when the progressed moon in conjunction with the Dragon's Tail and a number of transits were afflicting, she disappeared suddenly while bathing at the beach. All the newspapers in the country discussed this as a case of drowning or foul play. The Los Angeles police and detective departments were busy searching for her for over a month. On June 25th she suddenly returned and told a most spectacular tale of kidnaping and escape. On the day of her disappearance, May 18th, her ruling planet, Mars, was in the 12th house in Pisces square to his place in the radical chart. Here one would look for slanderous and unkind remarks. In connection with the native's disappearance, Venus, the planet of pleasure, was conjunction the Ascendant, while the transiting Saturn was in conjunction with the progressed sun in 22 degrees of Scorpio, which shows that pleasure was combined with treachery

and that both were responsible for her disappearance.

At the present writing, December 1st, 1929, she is again in the courts on account of damage suits against her. One is by an attorney who claims damages to the extent of \$320,000 for alleged breach of contract; another man has taken court action for damages of \$7,600 on account of alleged unjust discharge as an employee; the third case is for money claimed to be due for building material; and the fourth suit is for asserted misuse of church funds, brought against her by a discharged minister of her church.

The first case came up in September, 1929, when the new moon in Virgo, 10 degrees and 28 minutes, fell conjunction the native's radical Saturn, and the transiting Neptune was in conjunction with her radical moon. Note how the sign of Virgo and the 6th house, which represents employees, is involved. Neptune, co-ruler of the twelfth house and of Pisces, seems to bring to this woman secret enemies. Therefore what may she not expect when the transiting Neptune reaches six degrees of Virgo and an exact square to its place at birth, Uranus transiting the Ascendant at the same time? From these indications we do not think that her troubles are at an end. It is a known fact, however, that all who rise to any height in the service of God and humanity stimulate envy and are liable to persecution from others.

LIFE'S THORNS

(Continued from page 37)

on anything so disillusioning, so go ahead and get it out of your system." But the more he hoped I'd get it out of my system, the more deeply its practical usefulness impressed me. Now to hear him speak favorably and respectfully of it is sweet music to my ears. And I can but wish that he and our little friend and all the other friends who have not yet been privileged to have this science presented to them, may obtain the same degree of comfort from it that I have been able to derive.

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from December)

- Q. When the blood of a lower species is inoculated into the veins of a higher animal, what happens?
- A. The higher spirit is capable of ousting the less evolved spirit in the strange blood and assimilating the blood to its own purposes; therefore no visible ill effect ensues.
- Q. What does the Group Spirit aim to preserve?
- A. It always aims to preserve the integrity of its domain in the blood of the species under its charge. Like the human Race God, it resents the marriage of its subjects into other species and visits the sins of the fathers upon the children as we see in the case of hybrids.
- Q. What illustration of this is given?
- A. When a horse and a donkey produce a mule, for instance, the mixture of strange blood destroys the propagative faculty so as not to perpetuate the hybrid, which is an abomination from the standpoint of the Group Spirit, for the mule is not as definitely under the dominion of the Group Spirit of the horses or of the Group Spirit of the donkeys as is the pure breed; however, it is not so far away as to be entirely exempt from their influence.
- Q. If two mules could mate, what would be the result?
- A. Their offspring would be still less under the dominion of these Group Spirits, and so a new species without a Group Spirit would result.
- Q. What would this bring about?
- A. That would be an anomaly in nature, an impossibility until the separate animal spirits should have become far enough evolved to be self-sufficient. Such a species, could it be produced, would be without any guiding instinct, which is in reality the promptings of the Group Spirit; it would be in a position analogous to that of a litter of kittens removed from their mother's womb prior to birth. They could not possibly shift for themselves, so they would die.

(To be continued)

"Questions and Answers" in Spanish in One Volume

A new edition of "The Rosicrucian Philosophy in Questions and Answers," by Max Heindel, has just been issued at Barcelona. The Spanish title is "Filosofía Rosacruz en Preguntas y Respuestas." This book contains 392 pages, with thirteen diagrams, and includes index and classified list of questions. The old edition was in three volumes, cloth bound in green and gold uniform with the English editions of our books. "Questions and Answers" is a very valuable book for the Rosicrucian student to possess, for it contains the answers to nearly 200 questions on metaphysical and occult subjects. Many of these are actual questions asked of Mr. Heindel while he was lecturing in various cities. We carry the new Spanish edition in stock at Headquarters, the price being the same as the English edition, namely \$2.00; or it may be obtained direct from the publishers, Librería Sintés, Ronda de la Universidad, Núm. 4, Barcelona, Spain.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



A Gift of Love

BY FLORENCE BARR

IN THE long ago, far away across the sea, nestling among the hills lay the quiet little village of Nazareth. The green hills stood out in contrast to the white stone houses, which glistened in the bright sunshine.

Around the little white houses were gardens with bright, sweet-smelling flowers. These gay flowers nodded in the breeze, and beckoned to the butterflies and bees. The birds sang cheerily, as though praising their Maker for the joy of living.

One glistening white house, the home of Mary and Joseph, had a beautiful garden around it, and there was another garden too, a roof garden.

Mary was very lovely, with such a sweet smile, and bright eyes like pools of light. Often when her work was finished and her house in perfect order she would climb the stairs to the garden on the roof. She dearly loved the fair lilies and sweet roses. This was her wonder-world. As she looked up at the blue sky, the soft rosy-white clouds seemed to float very near the earth. How easily Love could come, she thought.

When she looked away to the green hills, the lights and shades spoke of Nature's wonders. It seemed almost like fairyland. And her Heavenly Father had made all these beautiful things—the hills, the trees, the grass and flowers, the soft fluffy clouds, the blue sky, and

the singing birds. Sometimes as she looked it was as though she expected some one, for always in her heart was the hope that the Promised One would come. Had not her Heavenly Father promised some day to send a Savior to make glad the unhappy people in the world?

In one corner of Mary's garden lived silver-winged doves, cooing softly to her and lending an air of gentleness to the quiet garden. As Mary sat resting, she wondered about many things. She wondered about her Heavenly Father and when He would send the Promised One. In her heart were beautiful thoughts which sang even as the birds in the garden. She was so happy and her heart so full of love that she longed for love to dwell in the hearts of all.

The lovely Mary was always kind and thoughtful, and she lived very close to her Heavenly Father and talked often to Him. As He watched her, He was pleased. He could trust her with the Promised One, He knew. One day in the garden as Mary was talking with her Heavenly Father, all at once there was a rustle like that of a gentle wind. As she turned she saw a wondrous being whose face shone like the sun and whose wings shimmered like rainbows. It was the Angel Gabriel. She was startled, but the Angel spoke softly to her and said: "Hail, Mary, thou that art highly favored. The Lord is with thee. Blessed art thou. Thou hast found favor with God." Mary knew that Gabriel was the messenger of God, so she was not afraid.

She listened quietly as he told her that God would send to her a little baby boy—the Promised One. When she heard this, she wondered if it could be really true. Perhaps she was dreaming. She could scarcely believe that she should be chosen to make God's promise come true.

Presently when Joseph came, Mary told him of the Angel's visit. How happy they were. Mary sang a great deal, and one song that she sang, "My soul doth magnify the Lord," was so full of praise and gladness that it still makes us happy with the joy in it. The lovely Mary had months of joy and happiness. Then one day Joseph came home and said that the King of the land had decreed that all the people must pay their taxes. So he and Mary started on their journey to Bethlehem. It was a long journey, and they grew very tired. Finally they neared the city, and their hearts were cheered as they saw the bright lights in the windows. It was the Feast of Lights, when for eight days at sundown lights were placed in the windows of all the houses. Joseph and Mary went at once to the inn, but it was already crowded, and there was no room for them. The kind innkeeper, however, offered them shelter in the stable of the inn, where they were quite comfortable. The soft lowing of the cattle welcomed them. Then all was quiet and peaceful round about.

In a Heavenly Mansion in the Land of Love far away, angels in long flowing robes of shimmering white were starting on a journey. A Voice in that beautiful land said: "I send you to earth with a Gift of Love. Hold tenderly the Promised One in your flight. This Gift of Love shall light up the whole world and warm the hearts of the children of earth."

On and on soared the white-winged angels. The road that they followed was a path of glory stretching from the Heavenly Mansion right down to the stable of the inn where the lovely Mary was sleeping. Softly the angels entered,

and gently gave to Mary the Gift of Love—the Promised One. The love light of the little Babe lighted up the whole stable and it spread until the sky and earth seemed to be bathed in light. And it was even as the Voice had said, "The Gift of Love shall light up the whole world."

Love, you know, is the cause of every great and beautiful thing in the world. No wonder that the angels sang, "Glory to God in the highest, and on earth Peace and Good Will toward men."

Love Came Down at Christmas

Love came down at Christmas,
Love, all lovely, Love Divine,
Love was born at Christmas,
Star and angels gave the Sign.
Love shall be our token,
Love be yours, and Love be mine,
Love to God and to all men,
Love for plea and gift and sign.

—Christina G. Rossetti.

Pressman Wanted at Mt. Ecclesia

Shortly after the first of the year there will be an opening in our printshop at Headquarters for a pressman. We prefer to have one of our own students or probationers in this position. The man who fills it should be familiar with the operation of all kinds of presses, including hand-fed cylinder, the platen, and the automatic. He should also be familiar with and able to do make-ready as well as stone work and the making up of forms. It would be advisable for the selected candidate to come to Headquarters a month or so in advance of the time when the position will be vacant in order to familiarize himself with our work and become able to handle it properly when the time arrives. Information in regard to salary and living conditions at Headquarters will be furnished upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Healing Herbs

BY HELIOME AUGUSTA KOERNER

(This is the third article on this subject by the above author.—EDITOR.)

In the 8th century ruled the greatest emperor history has any record of. He was Charlemagne, emperor over what is now France, Germany, Switzerland, Austria, and part of Italy. His memory is still honored and loved. In many an old cathedral in Europe is still seen a statue of the majestic figure of this great man; his statues are carefully preserved. Great, good, and wise was he, living the simple life of a common man. His bed was hard. His food was cooked by the empress, his wife. His imperial robes were homemade. His daughters spun, wove, and sewed them, and did not feel themselves disgraced by the work of their hands. Only in old age did he learn to read and write, but he knew how to take care of all his people.

All learning, art, and culture were then concentrated in the cloisters of the land. Only there was the art of reading and writing practiced and to be learned. The only physicians were the brothers of the cloister. The only mode of healing was by herbs. Charlemagne made the law that in every cloister two

of the brethren must be educated in herbalism. Each cloister had to maintain an herb garden in which not less than sixty different healing herbs were to be planted, carefully tended, and prepared as remedies for the people.

People did not pamper themselves in those days as they do at present; they had a noble example in their ruler. Today there is no disease as common as tuberculosis, of which over a million people die yearly in Europe alone. What is the reason for this scourge? Absence of sensible living; insufficient and wrong nutrition. Lack of breathing fresh air especially causes the decay of the lungs. Tubercular bacteria are always hunting for sick, weak lungs and impure blood. A person with healthy lungs and blood could swallow thousands of these germs without any bad effects. Fresh air hurts such germs as bright sunlight hurts the eyes of an owl. But let the body be weakened by dissipation and unnatural habits, indulgence in alcohol and nicotine, or living in poorly ventilated rooms and it becomes subject to invasion by these destructive germs.

A chemist in Switzerland experimented to find out the effect of sunlight on disease bacteria. He placed disease

germs such as those of cholera and typhus on and in bedding, furniture and clothing, and exposed them to the sun. He watched the result carefully, and found that they all died from the effects of the sun's rays; not only those on the surface, but those on the inside as well. How many people give these things, especially bedding, frequent sunnings?

People live carelessly till they have lost all energy. They become weak and anaemic, and suffer from nervous exhaustion and fever. They become subject to chronic catarrh of the bronchial tubes, lungs, stomach, and intestines. They expectorate phlegm morning and night. Night sweats weaken them, and finally they are well on the way to the grave. God knows how many such are walking around that could still cure themselves if they wanted to. Many are too lazy to persist in treatment for a few months. They are pampered and refuse to take anything disagreeable to their taste. There is not much help for these; they will not get well. Here and there are those, however, who are willing to sacrifice something for the sake of their health.

There is a brawny moving-picture producer in Hollywood who a few years ago was on the very edge of the grave with tuberculosis. He was unable to stand on his feet any longer, and was a mere shadow of his former self. He was, however, a lucky man in that he had an energetic wife, who having heard of a way to cure her husband, was not slow in dragging him up into the mountains. It was now a case of "kill or cure," preferably cure, with her. She settled them down in a sunny spot in the pine woods where the air was dry. She made a camp in the midst of a sheltered clearing. All day the husband lay exposed to the sun's rays, breathing in the piny air and inhaling and exhaling properly. At night she sheltered him carefully from the wind, but kept him out in the open. She fed him on uncooked foods such as raw eggs and milk and cream. She made

for him sandwiches of whole-wheat bread with various kinds of raw filling. She gave him also raw fruit and vegetables as well as healing herb tea. This was kept up till the man was entirely cured and became the picture of health.

The chief cause of this dreadful disease, tuberculosis, as in the case of most diseases, is faulty elimination of kidneys and intestines. The uric poison is carried by the blood to the lungs and causes phlegm to develop. It is necessary that these organs be strengthened and put into good working order if any cure is to be expected. We will give here a combination of healing herbs, preferably those gathered in the mountains, which when made into a syrup will have an almost unbelievably potent effect on weak, sick people, who may have given up all hope of regaining their health. It acts on the kidneys, bladder, stomach, and other organs, strengthening them and healing them. But one has to be persevering and faithful in the use of this remedy. It consists of the following ingredients:

5	parts	plantain leaves and roots.
3	"	green juniper shoots.
2	"	St. Johnswort.
1	"	milfoil.
1	"	peppermint.
1/2	"	caraway seeds.
1/2	"	Erythraea centaurium.
1	"	Lamium album.
1	"	island moos.
1/2	"	Pulmonaria.
1/2	"	dwarf alder.

This all has to be boiled for two hours with enough water to cover the herbs. Strain, then boil again for one hour after adding enough rock-candy to make a syrup. Let cool, then pour into bottles and store in a very cool place. Of this syrup take one-half cupful each morning and evening on an empty stomach; or better still each hour one tablespoonful. Keep this up for one or two months. Faith and persistence and the wish to regain health will do wonders when com-

bined with this remedy. A teaspoonful of island moos, also called consumption moos, steeped in a cup of milk for thirty minutes over a low fire is an excellent tonic; three cupfuls per day should be taken. Mullein flowers treated in the same way will stop night sweats. A tea made of sage and fragrant violets mixed is good.

One of the most wonderful remedies for tuberculosis is the inhalation of fresh pine fragrance. Patients who are fortunate enough to live near a pine woods should spend as much time there as possible, staying where the ground is dry, however. If it is not possible to go to the woods, baskets of pine boughs should be placed in the sleeping room and renewed when the odor is gone. A little turpentine, which comes from pines, may be poured into hot water and inhaled with benefit. Pine odor is very strengthening to lungs and nerves.

The time will come when people will be ashamed to show or complain of any disease, for it will be a plain self-accusation of wrong ways of living, or of vice and self-indulgence unworthy of a child of God.

THE CHILDREN OF CAPRICORN

(Continued from page 38)

sign of Capricorn with the sun and Mercury. Mars will also be in this sign after December 29th, and Venus will enter Capricorn December 31st. This will give us children with a powerful Capricorn nature combined with mercurial nervousness, Martian quick temper, and Saturnian brooding and unforgiveness. This will make it very hard to govern these children.

However, if we want to be true to the science of astrology, we must be ready to seek for the good at all times in order to find the means by which we may offset any weak or unfortunate conditions in the natal chart. We find the charitable, magnanimous, and optimistic Jupiter in the sign of Gemini. Although it is in

the sign of its fall and retrograding, which will weaken it to some extent, still it is sextile to Uranus, one of the two mystical planets. Therefore if these children are given encouragement to take up mystical teachings, their martial energy may be softened, and the better side of their nature brought to the front.

The Capricorn children this year will be very bright. Mars and Mercury will quicken the mind, while Saturn will give good reasoning power.

ERRATUM

The author of "The Prenatal Epoch" states that in the second installment, which appeared in the December issue, there was an error in paragraph 5, page 634, where it says: ". . . The time so found will be the *Greenwich Mean Time before or after noon* at which the Epoch occurred. Convert this to true local time," etc. It should be exactly the reverse, like this: "Turn to your tables of houses and find under correct latitude (of place of conception) the sidereal time when the moon's longitude rises (or sets). From the S. T. subtract the S. T. on the Epoch date as per ephemeris. The time so found is the True Local Time at Epoch. If more than 12, it is A. M.; if less it is P. M. Find G. M. T. by adding (or subtracting) correction for longitude (of place of conception). If your work is correct, the moon at Epoch will be in the same longitude as Asc. (or Desc.) at birth."

There are also two other minor corrections as follows: On page 634, under the heading, "Six Classes of Epochs," item No. 3, the third line should read: "This class is regular, or irregular, variations 1 and 2." The fourth line which says: "It will never be regular," should be omitted. On page 632 in the fine type at the top of the page just under the table, the first two lines should read: "Orb (in natal figure) for AC is 6 3-7 degrees, equals 6° 26". Orb for moon is 3 3-14 degrees, equals 3° 13".

Vegetarian Menus

—BREAKFAST—

Baked Pears, Raisin Sauce
Parsley Scrambled Eggs
Whole Wheat Toast
Milk or Cereal Coffee

—DINNER—

Stuffed Celery
Nut Loaf, Cranberry Sauce
Baked Hubbard Squash
Hearts of Lettuce
Peach Surprise Wafers

—SUPPER—

Pineapple and Cottage
Cheese Salad
Jelly Sandwiches
Stuffed Prunes

Recipes

Baked Pears

Put six halves of pears in casserole. Cover with syrup made of one pint water and the juice of one lemon to which has been added one-fourth cup seeded raisins. Bake slowly for thirty minutes.

Stuffed Celery

Any mild cheese to which has been added sour or sweet cream and chopped parsley, mixed into a thick paste. Fill large celery stalks with this.

Nut Loaf (serves six)

One and one-half cups strained tomato, one and one-half cups toasted bread crumbs, one cup chopped celery, one tablespoon grated onion, one tablespoon grated cheese, three tablespoons melted butter or oil, two eggs well beaten. Salt to taste, and mix all ingredients well. Bake in well oiled bread pan about forty-five minutes.

Peach Surprise (serves six)

One small can of peaches; separate juice from peaches. To the liquid add enough milk to make one quart. Add to milk one-half cup minute tapioca, one-half cup brown sugar, a pinch of salt, two tablespoons butter. Cook about fifteen minutes in double boiler, then add one teaspoon vanilla. Chill, then pour over sliced peaches. Top with whipped cream.

“Remember to so equalize your meals that they will contain just the right proportion of proteins, carbohydrates, minerals, and fats, also sufficient bulk. Watch the acid and non-acid food combinations. Constant experimentation will reward with health for the family.”

Regarding Holiday Reduction

The notice which occurred in the December number of this magazine, page 645, entitled “Thirty-day Holiday Reduction,” stated that a 20 per cent reduction would be allowed on orders of \$5.00 or more received during December. We should also have stated that this applied to the retail trade only, and that dealers who are already obtaining the regular discount of 33 to 40 per cent, as the case may be, are not entitled to an additional discount of 20 per cent.

*The Rosicrucian Fellowship,
Oceanside, California.*

Correspondence Courses

The Rosicrucian Philosophy Courses:

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

The Astrology Courses:

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

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Kimberley, S. Africa.
October 27, 1929.

Healing Department,
Dear Friends:

My leg has wonderfully improved. I want to tell you something. While I was on the farm, my one brother had a bad cough, and it worried us all. In the evening when I was in bed just before going to sleep I said, "Will the Invisible Helpers try tonight to see what can be done for that cough of my brother's." The next morning his cough was gone, much to his astonishment.

Yours in fellowship,
—H. C.

San Francisco, California.
July 23, 1929.

Dear Friends at Headquarters:

I cannot put into words my gratitude to you for your kind help and my thankfulness to the "Great Physician" for the restoration of the use of my wrist. Thanks to you all and to prayer I am able to resume my work. This is really remarkable because I was told that I would not have the normal use of my wrist again; that it might be helped with an operation but even that was not sure. Yet I am able to do almost all of my work now.

I am truly grateful and will do what I can to help our wonderful cause along, and help you to help others as you have me.

You can take my name off the healing list now, and please accept my sincere gratitude.

Very gratefully yours,
—N. P.

Toronto, Ontario, Canada.
September 23, 1929.

Healing Department,
Dear Friends:

Last night (Sunday) as I lay on my bed I tried to visualize the emblem and I thought of the Invisible Helpers. Presently I suddenly felt much better. I was afraid to say anything about it in case I should be mistaken. As I had no relapse from this feeling I presently told my boy who was sitting in the room with me, and he said, "Well, mother, a little time back I saw a beautiful blue light by you and I felt as if I was going to cry." This showed us very clearly that the beloved angels and helpers are still near us and our hearts are full of gratitude and love.

Your letters always bring blessings and love with them.

Yours with earnest gratitude,
—L. L. T. and J. T.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

December ... 3—10—17—23—30
January 7—13—19—26
February ... 3—10—16—23

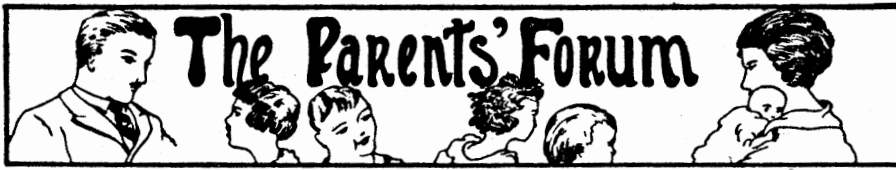
Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock *in your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing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

The Rosicrucian Sunday School

The Rosicrucian Sunday School is being found of great value in the training of children. The lessons are sent out from Headquarters in the form of booklets, each containing the lessons necessary for an entire solar month and illustrating the particular virtues which should be inculcated during that month. They are furnished to the Centers and also to individuals who wish to conduct classes in their homes. The booklets are 15 cents each, and the manual of instructions for conducting a Sunday School is 10 cents. An entire year's lessons consisting of twelve booklets and the manual of instructions are sent for \$1.70.

We hope that those local Centers which have not yet instituted Sunday School classes will consider the matter, as it is an important phase of the Rosicrucian work.

The Rosicrucian Fellowship,
Oceanside, California.



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

BY ELOIS JENSSEN

Mothers, and World Peace

"Peace on earth, good will to men," must begin in the home. The spirit of mutual sacrifice by which all disagreements may be adjusted must be instilled into the heart of the small child in the nursery. It is the mother's "Special Job" to spread the gospel of trustful understanding by fostering among little folks friendship so sincere that there can never be the remotest thought of distrust or hatred. Phillips Brooks said that the future of the race marches forward on the feet of little children.

Keeping the Children Off the Street.

"I can't keep the younger children off the street, now that the older brother and sister are in school the better part of the day." The above is a statement one hears over and over at mothers' group meetings. Spanking and arguing do no good. What shall we busy mothers do? We can't play with the children constantly. Also, too much supervision is bad for the toddler—even a mother's. So why not provide a more interesting pastime than the street? If the child is a boy, let him dig a coal mine; get him a cap and attach a bottle and tiny candle so he can see as his excavation gets deep. Or give him some athletic equipment—a swing, horizontal bar, or punching bag, hung low. If he is a boy old enough for small tools, provide the necessary equipment to build toy airplanes and hangars. Get him an aviator suit, and explain that a "good" aviator does not leave the field. If it is a girl, provide a box for a playhouse. Let her take all

her toys out into this new home. If possible, let the children have a small dog. Impress upon them the danger of letting the dog run into the street, and by protecting the dog they will learn of the danger to themselves.

Recommended Recipes.

Several mothers have sent in their favorite food recipes, those that are especially good for children, and we shall publish them from time to time as space permits. In the meantime any mother desiring special help in her feeding problem may write to the "Parents' Forum," explaining her difficulties. If we cannot solve her problem, we can always refer her to expert "Food Consultants" who can and will help her.

A Hygienic Substitute.

A kindergarten teacher sends us the following suggestion: "I have each child donate ten cents per month toward cleansing tissue (Pond's), which I have the children use in place of handkerchiefs. This saves much washing of 'hankies' at home; it is also much more sanitary, as this tissue can be disposed of as soon as used. My children seldom need reminding that 'Your nose needs attention' since I have been furnishing each desk with two or three tissues each day." Mothers, try the above with the toddler at home.

Teaching Love and Kindness to Animals.

Would that we could write this plea with a pen of fire. Teach kindness to animals by example, by the reading of books, by explaining the horror of hunting for pleasure or gain. During the past year 80,000 licenses for hunting deer alone were issued in the United States, not counting all the other methods of animal torture and extinction. Remember, you cannot make others Christians until you are a Christian yourself.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

A VARIATION IN THIS DEPARTMENT

During the past year this department has been quite largely devoted to giving the names of speakers and teachers in the various Centers in order that they might become acquainted with one another by name at least. We shall devote this issue, however, largely to a discussion of the main accomplishments of the Centers, and leave out all mention of routine activities and of personalities except in connection with outstanding work performed by them.

A New Year's Retrospection

FOR THE CENTERS

Now that the New Year of 1930 is dawning upon the horizons of the world, it is meet that we should gather at the Round Table of the Rosicrucian Centers and perform our yearly Retrospection. This is in harmony with Rosicrucian principles, and should for that reason be of especial value. Let us then review our year's work, blaming where blame is due, and praising where praise is deserved.

First, we believe more whole-hearted cooperation is needed among the Centers. Are you writing to New Centers, giving them the "glad-hand" of fellowship? If not you should do better in this respect during the coming year.

Are you giving of your time and energy and talent in assisting Centers smaller than your own to get started? There are a multitude of ways in which you can do this. You can, if you are a good speaker, make special trips to lecture for them at their various meetings. You can assist them in organizing classes. You can give advice to the teachers and leaders. And you can keep in friendly

touch with them, and make them realize that they have a Big Brother or Sister not too far away to be called on in times of need. And most important of all, you can avoid criticizing in your own Center. You can teach yourself to set aside your own personal inclinations if by so doing the Center work will be better promoted.

SUGGESTIONS FROM CENTERS DURING 1929

To conclude our yearly Retrospection, let us list briefly some of the good suggestions which have been published in the Local News Department during 1929. Perhaps in your haste you have merely glanced over the Local News without reading it carefully enough to glean the fine ideas which various Centers are working out. Here is a list of them for your convenience. Look them up and see if they are not valuable to you! The months noted refer to the issues of this magazine in which the various suggestions occurred.

All-round Development, New York Union Center, January and November.

A Prayer for Rosicrucian Centers, Boston, February.

Astrological Advisory Bureau for Parents, Vancouver, April.

A Suggestion for Christmas Love Offerings, Portland, January.

A Suggestion for Your Center Library, New York Union Center, October.

A Suggestion to Centers for New Students, Portland, April.

Biblical Element in Sunday evening Services, Detroit, April.

Class in Dietetics, Boston, April.

Consultation Bureau, St. Paul, February.

Midnight Service at Christmas, Los Angeles, January.

Passwords Used as Public Speaking Device, Mexico City, April.

Public Speaking Classes, St. Paul, March.

Young People's Fellowship Groups, Los Angeles, March.

SPECIAL MENTION

The Los Angeles Fellowship Center has been doing unusually good work in helping the Centers in southern California. Her work has been outstanding in this respect. From this Center no less than eight people go out to assist smaller near-by Centers, lecturing and helping in every way possible.

An excellent example of cooperation between Centers is furnished by the Twin Cities, Minneapolis and St. Paul. These two Centers publish a joint bulletin, giving their respective schedules, and they exchange speakers regularly every week. We are pleased to observe another example of this cooperative idea in the joint activities of the Eugene and Portland, Oregon, Centers, which have recently begun to exchange speakers.

The New York Union Center seems to be taking the lead in cultural and intellectual activities, judging by the news which reaches us *via* the *Center Bulletin*. We are informed by those who have visited that Center that a fine spirit of fellowship prevails there.

The above examples of special phases of Center activity are only a few of those which we could mention, but lack of space prevents giving more.

Anaheim, California.

The Anaheim study group is following a plan which may prove of interest to others, namely, the use of the twenty Rosicrucian Christianity Lectures by Max Heindel as the basis for class study of the Philosophy. This is a very convenient arrangement, as it makes it possible to distribute the lecture from which the lesson is taken to all visitors who are interested in the subject.

Brooklyn, New York.

"We would like to inaugurate an active campaign to gain subscriptions for *The Rosicrucian Magazine*," writes the

Brooklyn Study Center, "but do not believe in turning the Center into a book shop to catch a few pennies; now, can you give us any suggestions?" Here is a chance for some of our members to demonstrate fellowship by writing to the Brooklyn Center with suggestions as to a non-commercial method of stimulating the subscription list of *The Rosicrucian Magazine*. Incidentally, Headquarters would also be glad to receive suggestions along this line. We are interested to note that this Center is making special efforts to develop teachers and leaders, and offers opportunities for development along these lines to all who are interested. This is a fine idea, and ought to produce some good results.

Colombo, Ceylon.

The following notice of change of address of this Fellowship Center reached us too late to be inserted on the inside front cover of this magazine, so we are giving it here for the convenience of our friends in the Far East. The new meeting place is at the offices of Messrs. Frewin & Co., 40 Baillie Street, Colombo. Another study group which formerly met in the Rodrigo Business College rooms, Bambalapitiya, has moved to "Iona," Layard's Road, Havelock Town, the residence of Mr. R. Hugh Pereira, and classes are conducted there regularly.

Denver, Colorado.

The following also did not reach us in time to be inserted on the inside cover of this magazine. The new Study Center, recently formed here, will meet at the headquarters of the "School of Life Chemistry," 1445 Curtis Street. Greetings and best wishes from Headquarters to this new Center!

Kansas City, Missouri.

A letter received some time ago from this Fellowship Center is quoted below in part to show the method of instruction followed there, which we believe is an excellent one:

"It might help other Centers to get the Rose-Cross Philosophy before its

members in a logical and connected way if they would plan a regular program for Sunday evenings, as we have done for over two years now. We have taken up one piece of Rose-Cross literature after another, giving successive lectures on the themes treated therein, in a connected, consecutive way, showing the relations and inter-relations of all things in manifestation. We began with the Christianity Series Lectures, and have gone over everything in print except one or two pamphlets, thus giving our students and general audiences an opportunity to become thoroughly familiar with underlying Rosicrucian principles as linked up with everyday life."

Salt Lake City, Utah.

We are informed by a letter from this Center of an interesting practice, namely, having a short talk by some member of the class after the Philosophy lesson. The speakers select their own topic. The talks are devoted to some phase of the Rosicrucian teachings.

Rochester, New York.

We quote from the New York *Center Bulletin* in regard to the work of the Rochester Fellowship Center: "The prison work, commenced by this Center about three years ago, has developed into one of the chief means by which the Center contributes in an immediate and tangible way to the social and spiritual welfare of the community. The work includes home correspondence, personal visits to the two local penal institutions, weekly talks to prisoners followed by questions and sometimes enrollments for the Correspondence Course in the Philosophy. Books and magazines are also distributed regularly."

Rosicrucian Field Lecturers

The last communication from Mr. Ortwin Schaumburg reached us from Flemburg, Germany, where he is at present lecturing. He had just left Hamburg and Kiel, where he succeeded in

interesting quite a large number of people in the Rosicrucian Philosophy, and started study groups. Mr. Schaumburg has shown himself a worthy representative of the Fellowship, sacrificing himself without stint for the good of the work.

Miss Annella Smith, after lecturing in Salina, Kansas, was, at her last writing, in Wichita, where she delivered a series of lectures. Her next stop will be Topeka. She is giving three lectures there at the Unitarian Church on December, 12th, 16th, and 18th. She will reach Kansas City by Christmas according to her present plans.

Mr. John Wierz, who has been very faithful in field work in several of the smaller towns of southern California, is taking a vacation. He will probably take up his lecture work later in the season.

Mr. Theodore Heline has now completed his lecture tour in the East, and has returned to his work with the New York Union Center. He has left a trail of interest and enthusiasm behind him, and the only regret of our eastern students is that he cannot visit them oftener.

Visiting Speakers at Mt. Ecclesia

We regret to say that in the last issue of this magazine we failed to announce certain speakers from near-by Centers who have recently spoken at Mt. Ecclesia. These were as follows: Mrs. Mary Elizabeth Shaw, Mr. Leon Chambers, Mr. Joseph E. Burge, all of the Los Angeles Center. The addresses given by these members were delivered in the Pro-Ecclesia on Sunday evening in each case, and were much appreciated by the resident workers and guests at Headquarters.

On Nov. 6th, Mrs. Max Heindel helped the members at San Diego reorganize their local Center, and also delivered an address at that time. Mr. Prentiss Tucker of Headquarters spoke at that Center on Dec. 8th.

Echoes From Mt. Ecclesia

Chats with the Editor

A Turkeyless Thanksgiving

THESE chats are written a few days after our Thanksgiving dinner, and the editor wishes that she could give her readers a mental picture of the tables surrounded by the happy faces of the workers, visitors, and little children who were with us to enjoy the excellent menu. This consisted of vegetable consomme, tomato and olive salad, an attractively arranged vegetable plate including vegetable loaf, a nut chop, mashed potatoes, mushroom gravy, and green peas, together with cranberry sauce. The dessert consisted of a choice of vegetarian plum pudding, pumpkin pie, or ice cream.

The tables were arranged in a large half-square, around which the grown-ups were seated. In the center of this the children from the New Era School had their own little tables with their particular menu, for we do not believe in allowing the little ones the variety which the grown people had on that day. The children furnished the program, the Thanksgiving song, and music from their little orchestra. And by the way, a friend has presented the school with a full set of instruments for a children's orchestra, and some of our little ones are showing wonderful musical talent.

The writer's mind takes her back to the very first Thanksgiving on Mt. Ecclesia. We had moved from the cottage that we had occupied in Oceanside during the twenty-eight days in which the first building on Mt. Ecclesia was being erected. We moved our effects into this new building, which is now the library, as soon as the doors and windows were placed. It was on Monday, November 27th, 1911, that we took possession. The floors were bare, the windows uncovered,

the wood work unpainted. Our tables were boards nailed on boxes. There was no electricity, no gas. Our light was furnished by old-fashioned oil lamps. The food was cooked on a gasoline stove. There was no way of heating water for a bath except in a kettle on the kitchen gasoline plate.

Our one stenographer went to Los Angeles to spend Thanksgiving with her parents. Max Heindel, with the writer, assisted by Mrs. Beach of Portland, were busy all Thanksgiving Day, November 30th, getting things unpacked for the office. The furniture for the office was being built by a probationer, Mr. Rollo Smith, whose saw and hammer were kept busy building desks and tables, for we had no money for high-priced office furniture. We were all so busy that we forgot to cook our dinner, and we therefore had a cold lunch. But we were happy nevertheless, for we knew that we were laying the foundation for a work which was destined to become one of the largest spiritual movements in the world.

A Noted Visitor at Mt. Ecclesia

We have had a noted caller during the month. You may all know her, for she is one of the best known present-day song writers, Mrs. Carrie Jacobs Bond, author of the following popular songs: "A Perfect Day"; "Path of Life"; "I Love You Truly"; "God Remembers When the World Forgets"; "A Little Bit of Honey." Mrs. Bond was so favorably impressed with Headquarters that she hopes to return to us after the holidays and remain for a longer time.

This magazine will reach most of our readers about Christmas and New Years Day, and the writer is joined by the workers at Headquarters in wishing our readers a very merry and spiritual Christmas and a prosperous New Year.

A New Superintendent at Mt. Ecclesia

We are pleased to announce that the Fellowship has secured the services of one of its probationers, Capt. Laurence S. Adams, Construction Corp, United States Navy, retired. The position of General Superintendent has been vacant for more than a year and a half. The growth of the Fellowship, however, has been such that it became imperative that this position be filled, and Capt. Adams responded to our call.

He is an earnest student of the Rosicrucian Philosophy, having been a member of the Fellowship for several years. He is the son of Rear Admiral James Dexter Adams, and the grandson of the late Rear Admiral Thomas S. Phelps, long the Commandant of the Mare Island Navy Yard. Capt. Adams was appointed to the Annapolis Naval Academy in 1890 by President Harrison, and graduated in 1894 as an honor man in his class, ranking among the three highest. He then studied naval architecture in the University of Glasgow, Scotland, for two years.

On his return he took up construction engineering, and spent various periods of time at the Union Iron Works, San Francisco, the General Electric Company, Schenectady, N. Y., and the Bath Iron Works, Bath, Maine. At the last named place he was Superintending Constructor. In 1915 he was appointed Industrial Manager of the navy yard at Portsmouth, N. H., which position he held until 1921, and in which he had charge of several thousand men. Following this he spent a year in the government service at Washington, D. C., after which he retired from active service on his own application. Thus it will be seen that his entire professional career has been that of a construction engineer and has not been taken up with the war activities of the navy.

Capt. Adams comes to Mt. Ecclesia well prepared by education and experience to assume charge of the material

activities here. It is a job which requires much diplomacy, tolerance, and broad-mindedness as well as executive ability, in all of which we feel that he is well equipped. We believe that the Fellowship is on the eve of a great era of expansion, and that Capt. Adams will take an important part in helping to get this under way.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception—
Cloth bound \$2.00
Paper bound, single copies75
Paper bound, in lots of 4 2.00

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Steps to Self-Mastery, \$2.00.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 20, each \$2.50.

Vol. 17 (8 months), \$1.50.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemeris bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

The Rosicrucian Fellowship,
Oceanside, California.