



The

ROSICRUCIAN

MAGAZINE

RAY'S FROM THE ROSE CROSS



DECEMBER, 1933



Our Fundamental Liberties



Christmas Carol



Are You Tolerant?



A Standard of Character



From a Suicide



The Value of Astrology



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By Max Heindel

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THE ROSICRUCIAN FELLOWSHIP.

Oceanside, California.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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CHRISTMAS 1933

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THE CURRENT OUTLOOK

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Our Fundamental Liberties



THE PATRIOTS who devised the Constitution which forms the basis of the government and free institutions of the United States were well aware of the fact that these institutions would depend for their permanency upon freedom of thought and self-expression. "Congress shall make no law . . . abridging the freedom of speech or of the press." Thus reads the first amendment to the Constitution of the United States, adopted December 15, 1791.

The newspaper publishers of the United States are becoming alarmed at what appears to be a serious attempt to encroach upon the traditional and constitutional freedom of the press. E. H. Harris, secretary of the American Newspaper Publishers' Association, speaking recently in Indianapolis before the Indiana Associated Press, said that if Gen. Hugh Johnson, National Recovery Administrator, was "sincere in his desire to preserve a free press" he would allow inclusion in the newspaper code of a provision guaranteeing the freedom of the press. An attempt is now being made by the National Recovery Administration, he said "to control or to censor the mediums for the free expression of thought," in order to forestall criticism of its policies. He declared we are now facing "a crisis which will determine whether the Constitution still lives and whether we are to continue to enjoy the right of free speech and a free press." He also said:

FREEDOM
OF THE
PRESS

"The people must be awakened to the peril which is confronting them today, or we shall find the United States in the same position as the European countries."

If the conditions are as stated above, it would appear to indicate a serious situation. In a time of stress and strain such as the present period, when people are distracted and more or less panic-stricken, it is easy to lose liberties which have taken hundreds of years to achieve, and it is very hard to get them back again after they have been lost.

The present administration frankly admits that many measures which it is putting into effect are experiments and that if they do not work something else will be tried. President Roosevelt has explicitly stated this in his speeches. Some of these experiments doubtless will succeed. Others will fail; nothing else could be expected. It is a case of cut and try. When experiments are found defective and fail, then the temptation toward more and more radical measures keeps coming up, and that is the entering wedge leading toward the loss or serious abridgment of many of our fundamental liberties.

Speaking in Chicago recently before the Inland Press Association Mr. Harris said:

"The newspapers of the United States are now being asked to sign an agreement with the government under the N. R. A., which will

—∞ The Current Outlook ∞—

abridge the right of a free press in this country. Organized labor is in command of the N. R. A. and is attempting to organize every department of a newspaper plant, including even the news department."

Col. Robt. R. McCormick, editor of the *Chicago Tribune*, speaking recently at a joint banquet of the Western States Taxpayers' Association and the Los Angeles Chamber of Commerce said, as reported by the *Los Angeles Times*: "Whatever the proclaimed intention of the 'new deal,' the surrender of the liberties which have been the basic characteristic of American life is too great a price to pay in the pursuit of an uncertain goal. . . . One (recent) act of Congress has purported to wipe out our Constitution and our inherited rights."

According to certain prophecies, including the prophecy of the Great Pyramid, we are moving forward toward tremendous changes, which, it is asserted, will culminate in 1936. These changes are designed to liberalize the institutions of the world and line them up with the principles of universal brotherhood in place of the old principles of cut-throat competition and suicidal nationalism and war. Therefore we should be going forward, not backward toward the suppression of our constitutional rights. If it is possible to curtail the freedom of the press, it is equally possible to curtail and abridge the freedom of speech, and when that happens we are certainly going backward.

The free spirit of America in the end will not tolerate the destruction of our fundamental liberties, but it might be lulled to sleep, resulting in their temporary loss, followed by a period of great trial and tribulation in regaining lost ground. American citizens should keep their eyes and ears open in this critical period.

Hollywood the Debaucher

"I T'S HIGH TIME someone was waking up to the harmful effects of the Hollywood moving pictures. Recently I have been obliged to accompany a nephew to the picture shows. Those shown here are simply frightful, and in our best picture houses. It is practically impossible to find a Hollywood-produced picture free from moral taint. Even Will Rogers and Lionel Barrymore are coming to it. Most of the pictures are thoroughly bad.

"Quite in contrast to this are the foreign moving pictures shown at the International House of Chicago University. They alternate the different countries, England, Germany, Italy, France, Austria, etc. These pictures, or the ones I have seen, are beautifully acted, with not a hint of vice or the liquor evil.

"How much longer is the American public going to stand for the vicious type of picture coming out of Hollywood?"

The above letter was recently received from one of our Chicago members. It is self-explanatory. Everyone who attends the movies knows it is true. As the writer said, how much longer are we going to stand for this sort of thing?

This matter is eliciting action from people high up in the educational world, as well as in other departments of life. In this connection note the following newspaper account of October 24th:

—∞ The Current Outlook ∞—

"Dr. A. Lawrence Lowell, president emeritus of Harvard University, who accepted the presidency of the Motion Picture Research Council today, urged regulations in the 'movie code' to prohibit such practices as block booking and blind buying and to bar salacious films. A message urging, Gen. Hugh S. Johnson, NRA chief, to prohibit the practices mentioned by Dr. Lowell was sent from a meeting of the Massachusetts Civic League to Washington.

HARVARD
EX-PRESIDENT
URGES
REFORM

"Dr. Lowell criticised block booking and blind buying as giving the exhibitor a chance to shift responsibility for showing objectionable pictures."

Everyone who goes to the movies knows that it is practically impossible to sit through one of them without being compelled to listen to or look at moral smut in some form or other, either in the preliminary picture or in the main one which follows. The pictures in which this sort of thing is entirely absent are rare indeed. The most serious danger from Hollywood pictures is their effect upon the younger generation.

The following is from a letter recently published in the *Chicago Daily News*:

"The movies have systematically and salaciously lowered the morals of a whole people . . . Cheap suggestive love scenes, idolized gangland heroes, unclad women naked to the moral limits, now occupy the screen . . . The movie moguls assert the public demands trash, but who taught and trained them in their desires?"

"For a remedy we look with high hopes to the Federal Government. A censor board under its control and composed of citizens who realize the possibilities of the films could perhaps rebuild the crumbling moral structure that has left the paying audience an easy prey to the ruinous and detrimental will of Hollywood."

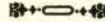
The question as to how long this sort of thing is going to continue may be answered by saying that it will continue just so long as respectable people will accept it without protest and pay their money to see it—and no longer. The box office of the moving picture industry has found that this sort of sensationalism, pandering to sensuality, brings large receipts, and that is all it cares for.

But is there something more sinister behind it? We hear it whispered that there is a conspiracy to debauch the morals of the Christian peoples with salacious moving pictures, and through the moral weakness which this will engender make them more susceptible to defeat in a coming racial struggle which it is alleged is on the way. Is there anything in this? It seems too monstrous to be credible, and yet the whispers keep coming from many sources.

The forces of darkness are fighting a desperate fight to prevent the advent of the New Era which is on the way. The Rosierucians state that the misuse of the creative force, instigated by the Lucifer spirits, caused the Biblical "Fall," which had its start in ancient Lemuria, the continent which preceded Atlantis. At the rate that the movies are going, in promoting moral laxness and degeneracy, there will be another "Fall" unless the tendency is checked. It is up to the people to wake up, tear the glamorous covering from the Hollywood productions, and see just what there is beneath and where it is leading.



ARTICLES
STORIES
EXPERIENCES



DICKENS' CHRISTMAS CAROL
Occultly Considered

BY ANNELLA SMITH

THIS LITERARY gem of Charles Dickens has been a household word in the English-speaking world. There is an appeal woven into it that strikes to the heartstrings of all who are familiar with the English tradition of Christmas. In it the occult student finds much food for thought, because it reveals very clearly that Charles Dickens was familiar with the teachings of the Western Wisdom School, and it will be reasonable to consider it at this time.

The opening chapter gives the facts of the death of Marley, and the connection of Scrooge to the dead man; also great emphasis is laid on the fact that Marley is as dead as a door nail, and that Scrooge recognized and knew of his death.

Here Dickens is portraying the crystallized consciousness of the materialist, who is sunk in the vain and worthless quest for the acquisition of wealth, and who is dead to all the finer, softer promptings of the higher self.

Scrooge and Marley were the epitome of calloused greed and selfishness, and this is presented to give a vivid contrast to the living, pulsating vibration that is so marked at this particular season. It is called the Christmas Spirit, but in reality it is the renewal of the life of the

earth, through the return of the great Christ Spirit, and this story shows its wonderful power.

Scrooge was a hard subject to impress. He reveals this in the following remark:

"If I could work my will," said Scrooge indignantly, "every idiot who goes about with 'Merry Christmas' on his lips, should be boiled with his own pudding, and buried with a stake of holly through his heart. He should."

But even this hardened scoffer eventually melted under the Christ Spirit of compassion and love. His utter lack of sympathy is shown in his treatment of his clerk, his nephew, and the two men who pleaded for the poor.

His nephew proclaims his belief in Christmas in the following confession: "There are many things from which I have not profited I dare say, Christmas among the rest. But I am sure I have always thought of Christmas-time, when it has come round, apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that, as a good time, a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people be-

low them, as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it *has* done me, and *will* do me good; and I say, God bless it."

In this is proclaimed the influence of the Christ Spirit in promoting the Brotherhood of Man.

Scrooge's state of consciousness is shown by his surroundings, his office and gloomy living quarters.

The awakening starts when Scrooge beholds Marley's face on the door in the place of the big door knocker. This stirred him considerably, but he scoffed at it.

Later in the evening he is again startled by psychic happenings, or ghosts as common parlance has it. Into the description of Marley's ghost Dickens weaves the occult facts of life after death. Scrooge sees Marley as he was in life except that his body is transparent, and the buttons on the back of his coat can be plainly seen through the body. The narrative goes on, showing how Marley has a chain round his waist, and it winds round and hangs like a tail; also it is made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel, and all these are hanging on him, an awful reminder of the things of dross that he worshiped in life.

What we cling to in life, clings to us after death, be it good or ill!

Scrooge, trembling, addresses the ghostly visitant:

"You are fettered, tell me why."

"I wear the chain I forged in life," replied the Ghost. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it."

Ghostly Marley also reminds Scrooge that he has a heavy chain attached to him but it is invisible at that time.

In advanced teaching we know that we do create conditions in the subtle

substance of the Invisible Worlds, and these conditions are just as real to us there as the dense forms of the material world are here; and this truth is very graphically put by Dickens, in this way. Also he shows that we have to suffer there in consciousness until we have learned the lesson through suffering and remorse.

Dickens emphasizes this in the continuing conversation of Scrooge and his visitor.

"Seven years dead" mused Scrooge, "and traveling all the time."

"The whole time," said the Ghost, "no rest, no peace. Incessant torture of remorse."

Later the phantom proceeds:

"O captive, bound and double ironed, not to know that ages of incessant labor, by immortal creatures, for this earth must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian Spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities unused. Yet such was I! Oh, such was I!"

This explanation is very similar to that given in the *Rosicrucian Cosmo-Conception* on page 104; the case of a miser is there used to show how the desires of earth cling to us in the after-death condition. At length these conditions drop away, and we are free to go on to other lessons that we learn in between lives, because evolution is a fact in the Invisible Worlds as it is in the visible.

After a little more conversation Marley prepares to depart, but warns Scrooge that he still has a chance to retrieve conditions he has built on the earth plane. Also he announces that he will be visited by three spirits who will come at certain stated times.

The spectre then departs through the window, which opens as the ghost approaches.

It is interesting to know that Dickens was aware of the fact that spirits in the Desire World cannot see through glass, and are not able to pass through it, so he makes the window open for Marley to pass through; and by observing these details we can check up on the knowledge possessed by Dickens.

Scrooge follows to the window, and there he sees many other phantoms, who are in the same plight as Marley, all wandering about and moaning because now they want to do the good they neglected to do in physical life.

The next step in Scrooge's experience is the advent of the first of the three spirits.

One peculiarity about this Spirit, or "Ghost of Christmas Past," was that the figure fluctuated and changed in appearance with startling rapidity; and this coincides with the Rosicrucian teachings relative to the conditions in the Desire World.

The Spirit insists that Scrooge come along, and they pass through the wall and start on a journey. During this journey Scrooge is taken to revisit all the scenes of his early life; this brings about the awakening of his heart, and he again experiences the feelings and emotions of his lonely youth as he views his school days, the period of apprenticeship, and his early manhood. His hopes, joys, and sorrows of a bygone day are revived. He suffers acutely when reviewing the scene with his former sweetheart, particularly the scene in which his engagement is broken. The family bliss of the wife, husband, and daughter moves him profoundly when he realizes that it is the picture of what might have been. This so upsets Scrooge that he struggles against the influence of this ghostly visitant, and he seizes the peculiar pointed cap of the Spirit and forces it down over its head.

Then Scrooge awakens and finds himself in his own room.

So it is with the higher self, and conscience in man. Scrooge represents the lower, selfish nature of man, which tries

to put out all the higher thoughts and emotions, and stifle the voice of conscience. But the Spirit of the Christ every year permeates the earth and fills the atmosphere with the wonderful vibrating love that penetrates and softens even the most hardened for the time being.

So the "Spirit of Christmas Past" registered a victory, for it stirred up the higher part of Scrooge and made him feel remorse.

Then came the second ghostly visitor, "The Spirit of Christmas Present," whom Scrooge finds in his living room, surrounded by all the traditional good fare of Christmas; and the Spirit was there in the midst of it like a jolly giant.

This is symbolic of the way in which the good will of Christmas expresses itself, and should be manifested in an abundance and overflowing to each and all who are in need.

Tonight Scrooge is in a chastened mood and tells the Phantom so.

"Spirit," said Scrooge submissively, "conduct me where you will. I went forth last night on compulsion, and I learned a lesson which is working now. Tonight, if you have aught to teach me, let me profit by it."

Here is the awakening of the higher self. Scrooge is willing to listen and learn.

The Spirit takes Scrooge and shows him the poor common people, all struggling to take part in the Christmas festivities, the Spirit evincing very intense interest in their affairs, and radiating harmony and good will over them from its magic torch as it passed.

The home of Bob Cratchit, Scrooge's poor overworked clerk, is the first place visited, and although poor, it is clean and scintillating with love and family happiness. The kindly Spirit who is Scrooge's guide, blesses Bob Cratchit's humble dwelling. Then Scrooge sees how Bob and his family enter into the true spirit of Christmas; he sees all the children and the wife, who is making a brave showing on the miserable pittance

that Scrooge allows Bob Cratchit as a weekly wage. He sees Tiny Tim, the little cripple who has such a brave soul in his tiny hampered form, and whom all the family love dearly. The interest of Scrooge is aroused by the little crippled child, and he asks if Tiny Tim will live.

"I see a vacant seat," replied the Ghost, "in the poor chimney corner, and a crutch without an owner, carefully preserved. If these shadows remain unaltered by the Future, the child will die."

Here Scrooge, in an agony of remorse, remembering the beggarly wages he paid the father, pleaded that the child might live.

Occultly it is known that before anything happens in the physical world, an archetype is formed in the substance of the higher world; this can be seen with the sight of that world. But this archetype can be altered under certain conditions, and Dickens knew this phase of occult law.

In Scrooge's grief about Tiny Tim we see the influence of the Christmas Spirit working upon the greed and selfishness, and the awakening of the higher nature that manifests in compassion and good will.

Then the Spirit took Scrooge to see other scenes of the celebration of Christmas, and he saw that men did have a kinder and more tolerant spirit to each other at this holy season. He saw his nephew having a good time with his friend, and he even had a kind thought for his miserly uncle.

Then Scrooge and the Ghost pass on, and the latter shows Scrooge two poor wretched children who are named "Ignorance" and "Want." The Ghost proclaims the wretched creatures to be the children of Man. At this "The Ghost of Christmas Present," vanishes.

But Scrooge is not yet through with ghosts, because true to Marley's prophecy the third and last appears, a hooded, draped and solemn phantom, "The Ghost of Christmas Yet to Come."

This last visitant takes Scrooge to the city, and he there hears a group of men discussing his own death in a flippant way and wondering what he has done with his money. Then he sees the laundress and charwoman who have pilfered what they can from his house and are selling these articles, and they talk of him with contempt and loathing, while Scrooge, unseen, listens in horror.

Then the Phantom takes him to hear what one of his poor debtors says about his death, and once again to visit Bob Cratchit's home, where they find the family broken-hearted but trying to hide their grief.

Tiny Tim has not been able to maintain the unequal fight. If Scrooge had only given his father a living wage, then so much more could have been done for the small sufferer.

All this and more seethes through the repentant Scrooge. Then the hooded Ghost takes Scrooge to the grand finale of his spiritual awakening; he shows him his own tombstone with "Ebenezer Scrooge" on it.

In bitter repentance Scrooge entreats the Ghost to tell him that he still has a chance to make amends for the past.

"Good Spirit," he pursued, as down upon the ground he fell before it, "your nature intercedes for me and pities me. Answer me that I yet may change these shadows you have shown me, by an altered life. . . . I will honor Christmas in my heart, and try and keep it all the year. I will live in the Past, Present, and Future. The Spirits of all three shall strive within me. I will not shut out the lessons that they teach. Oh, tell



me I may sponge away the writing on this stone."

When the awakened spirit in man realizes the danger of a life lived for the expression of the lower nature alone, then comes this agony of repentance.

Scrooge awakens, and joyfully recognizes that he has a chance, then he proclaims:

"The shadows of the things that might

have been may be dispelled."

Indeed they were, for Scrooge made haste, with both hands, to make up to all those who had suffered through him; and the Christmas Carol ends triumphantly with Bob Cratchit's family, centering upon Tiny Tim who does *not* die, but concludes with his beautiful and heartfelt little doxology,

"God bless us—everyone."

The Stamp of Recall

A True Experience

BY LUCILLE K. ZINN

"SOME dreams there be which are nothing more than dreams—"
Other dreams are something from within, some deep stirring of the soul, striving to convey a knowledge to the individual, or else to prepare one for a predestined, unavoidable event.

It is in symbols and allegories that the soul speaks. Symbols seem to be a universal language, the language of the soul. This is a truth which may find confirmation through the pages of history.

I have had dreams and dreams. Some were odd mental projections, seemingly incapable of interpretation, others terrifying, and some few mystifying. But there is one dream which stands out—more vivid and meaningful than the others. This has to do with many waters, a white horse, and a temple.

To clarify this dream I will hark back to the early years of my married life. There was in those years a beautiful little daughter in our home, Alice Hope, a dainty, exquisite child. I used to gaze at little Alice with loving eyes and wonder—it is difficult to put into words just what I wondered. But I caught an odd, unusual expression in the child's face. At moments there was a fleeting

ethereal light in the little flower-face which puzzled me greatly, causing my heart to become a little sad.

Once I asked one of the elders of the church about that odd something I caught from time to time.

"This is an expression hard to interpret," he replied to my inquiry. "Yes, I have noted it in other faces, more often in pictured ones of martyrs and saints, or in individuals sent to earth on special assignments, rarely ever in the face of a child. I have seen similar expressions on the faces of young mothers in passing. In the last case which I observed it proved to be 'the stamp of recall.'"

Perhaps the good elder never knew that his words struck absolute terror to my heart. But from that day on I tended my precious one with additional care and watchfulness, determined to protect and preserve her. She seemed perfectly well and singularly free from even childish ailments. So after a time the haunting fear left me.

It was almost a year later that I began having a puzzling, terrifying dream. Night after night I seemed to be wading through water, carrying little Alice in my arms, striving toward the temple which always appeared a few yards re-

moved. I must have dreamed the same thing a score of times, yet it always faded out or I awoke before reaching my destination.

Then there came the night when I was wading in water waist high, carrying my baby as usual, and this time I reached the temple doors only to find them closed. Oh, how beseechingly I begged that the doors be opened, and all the time the water was creeping higher and higher about me. Then the doors were drawn back slowly, and I saw through on the other side. It was not the inside of the temple with which I was familiar; instead a driveway and a carriage drawn by a pair of milk-white horses appeared. The driver of the carriage I recognized as Ben Parker, an old school friend. Thankfully I handed him the child and started to enter the carriage. Ben shook his head firmly—he could take only the child, not me.

The milk-white horses started, the carriage drove away carrying my precious baby, while I stood horror-stricken, weeping and wildly stretching forth my empty arms. The dream ended. I awoke and gathering my precious little Alice in my arms I lay sobbing the remainder of the night.

It was that first epidemic of "flu" in 1918 which carried off my precious darling. I too had the disease but somehow struggled through. Even in that hour of poignant grief when I followed that little one to the cemetery, I recognized something familiar about the scene. There was the carriage, which was in reality a hearse drawn by the milk-white horses; and the driver—yes, it was Ben Parker! I had not known he was in that locality at the time.

Years have passed; other children have come to bless our home, two sturdy sons, but never

another little daughter. That one was loaned to me temporarily, it seemed. And the good elder did interpret the fleeting expression correctly. It was "the stamp of recall" in her face.

As to the dream, it has returned again and again, not in detail, but the symbols are the same: water, a white horse or horses, and a temple. And always it presages the passing of a loved one, either a member of my family or of my husband's family. Not that I regard the dream as menacing and unkindly—far from it; the dream is only a forecast. In reality,

*"No wind can drive my bark astray,
Nor change the tide of destiny."*

It is merely my subconscious self, my soul, trying to make me understand and prepare me for the inevitable.

So much for the symbolism of dreams.

What Is God?

A definition of God seems an absurd thing to ask. We have no definition of God . . . We are convinced that he who travels merely the path of electrons, atoms, molecules, toward a vision of the Ultimate misses it; and that he who travels the road of spiritual values—goodness, truth, beauty—finds it. . . .

When, however, we talk about God so approached, trying to utter what lies at the end of the roadway, the beginning of which alone is within our reach, we have only symbols for our speech. Now, as always, they are the native language of religion. God is like something—a rock, a fortress, a high tower, a father or a friend, a Buddha or a Christ.

Harry Emerson Fosdick.



Are You Tolerant?

The Part of Tolerance in Evolution

BY M. ROESSLER

(This article was obtained in the Manuscript Competition which closed on Nov. 15th. Its rating will be announced with that of the other manuscripts in the next issue. EDITOR.)

MANY YEARS ago a Philosopher gave to his followers this truth of ancient wisdom: "Why should we not all live in peace and harmony? We look up at the same stars, we are fellow passengers on the same planet, and dwell beneath the same sky. What matters it along which road each individual endeavors to find ultimate truth? The riddle of existence is too great that there should be only one road leading to an answer."

Quoting Webster, to tolerate means to suffer to be or be done without prohibition or hindrance. Occult students, students of philosophy, add to this definition. There is the putting up with another man's religion, and there is the understanding of his religion not only with the patience to forbear with him, but with a willingness to help him. In other words, help him find error and substitute truth.

Max Heindel says in the *Rosicrucian Cosmo-Conception*, different religions are necessary to different people. And he also states religion is an aid to our evolution; that the Bible should contain both the Jewish and Christian religions.

Religion growing up in the lives of men binds them together in a manner, although we all admit men are of mixed motives. We cannot study man without his religions, for even in the dawn farther back than any written records we find traces of man conscious of something superior to himself. God means some-

thing different to every human being; the word God interpreted in religion is elastic.

History tells us the battle of religions began with the dawn, but the controversy has been more with what God is than that He exists. We all pray but in different ways; we all have religion but in innumerable forms.

Therefore we have the true spirit of tolerance; but there is the habit of fault-finding and criticism; a breaking down without a building up, which every student of philosophy will readily agree is not a remedy for any error.

Tolerance in religion does not obligate us to embrace every religion we hear of, nor go from one to another. It is stated in the *Cosmo-Conception*: "Many roads lead to Rome, but we shall attain with much less effort if we follow one of them than if we zigzag from path to path." Nevertheless we should consider another's views and beliefs, and if we are capable, imitate our great teachers by pointing out errors and substituting truths. Thus we would not only be tolerating the religion of our fellow man, but we would be assisting him, serving him, and a service to others is a step toward harmony and universal brotherhood.

We have often heard it said, "Errors are steps toward the truth." We can apply this statement to religion.

Again quoting from the *Cosmo-Conception*: "It is a notable fact that man and his religions have evolved side by side and in an equal degree. The earliest religion of any race is found to be as savage as the people governed by it, but as they become more civilized their religions become more and more humane, and in harmony with higher ideals."

It is natural then for mankind to have many different kinds of religion. History tells us that where nature was terrible and menacing the gods were made terrible as in India, Mexico, and Peru. Extra hands and heads put on the gods were supposed to add to their power of creating terror. In Greece most of their gods were supposed to resemble man; their climate was milder. Men have always made their gods as they desired them to be.

We have found that though there were many gods, they were all very much alike. Various peoples had their different aspects of the same gods; the ancients had the Roman Jupiter, Greek Zeus, Egyptian Ammon. Let us quote:

“Father of all in every age, in every
clime adored

By saint, by savage and by sage,
Jehovah, Jove or Lord.”

The gods of primitive man were a terrible affair. Let us here quote from Lewis Browne in “This Believing World”:

“It may seem to us incredibly rude, this conglomeration of terrors and hopes, of clutchings and gropings, of stupidities and yearnings, which for want of a better name we call ‘Primitive Religion.’ But for all that, it was holy—for it saved mankind. More than that: by and with religion the living together of men was made not merely possible, but also desirable. Religion clothed and adorned the cold nakedness of primitive existence with shreds and patches of beauty.”

We cannot pass Mr. Browne’s comments on the religion founded in the Arabian desert, that is, Islam. He says: “Yet for all the paganism and bigotry that still loom large in the religion of Islam it remains nevertheless a great and wondrous faith. It has been one of the most effective civilizing forces in the history of Africa and Asia and in a measure also in that of Europe.”

Approaching the subject of tolerance, Mr. Browne has to say: “Between many

of these sects (Islam) there has been a rivalry and an animosity almost—but never quite—as bitter as that between the sects in Christianity.” Another of our popular writers uses this simile, “He was as intolerant as a priest though he had no altar.”

One sect (Catholic) tells us its church is the only one; another (Protestant) claims its way is the right way. Another (Luther) disagreed with the Pope; then the Protestants break up into countless other sects, battling each other. Sometimes very puzzling, this I-am-right and you-are-wrong attitude.

Every man’s religion is important and must play its part in his development. None of us can rightly criticize, for very often we find fault first with the man’s religion then with the man himself. There lies the imminent evil. We are all striving to find truth; the word God is but a name meaning Good. What most men desire to know is what lies back of the Power, what is the Ultimate.

We all know the ignorant have a different conception of God than do the learned and wise. Man endowed his gods in the beginning with terrible and cruel qualities; today fear and cruelty are supplanted with love and kindness.

As stated, religion has and always will be in the midst of men. It grows along with man, and it evolves with him. Then this common “good” among men should not be a bone of contention but a bond uniting all. Quoting from the *Cosmo-Conception*: “Truth is eternal, and the quest for Truth must also be eternal. Occultism knows of no faith once for all delivered. There are certain basic truths which remain, but which may be looked at from many sides each giving a different view, which complements the previous ones; therefore so far as we can see at present there is no such achievement possible as arriving at the ultimate truth.”

We know there are pioneers in religion as in all other fields. Men who demand

ideals higher than those which the world has to offer find new wisdom and desire to spread their new-found knowledge; They gather together, and thus is the beginning of another step in evolution.

Religious people have an outlet for their feelings. Religion, no matter what form we have, should be a matter of action as well as one of theory—to live a principle that we know.

History tells us of a terrible yet strange organization called the Inquisition. There are few who are not familiar with this power of the sixteenth century. We remember it for its almost unbelievable atrocities. However, despite its extreme cruelties and wickedness history records an incident when it did humanity a good turn. This little anecdote might appear insignificant, yet little things have figured and continue to do so in our development.

The story is that about the year 1521 one called Inigo Lopez de Recalde, better known as Ignatius of Loyola, was desirous of founding a new religious order, but he did not know how to set about this enterprise, as he became "more and more aware of his own illiteracy and ignorance." The Inquisition investigated his attempts and then forbade him to attempt to teach others until he was fitted; they (the Inquisition) demanded of him that he spend at least four years in preparation and study. Ignatius then spent these years studying in Paris and other places, where he acquired much knowledge and we are told he was "much wiser and steadier than the rather absurd young man who had kept vigil in the abbey of Manrissa." The Inquisition showed itself sane in this matter.

The consequence of this was the founding of the famed order of the Jesuits. We need not be in sympathy with the religious teachings of this order to admit that they did much for the general educational welfare of Europe at that time. Sir Francis Bacon said: "As for the pedagogic part . . . consult the schools

of the Jesuits, for nothing better has been put in practice."

This organization played its part in men's development by encouraging them to study and improve their minds (referring here to the Jesuit schools and colleges); also it awakened all Europe to educational rivalry, which did much to improve the prevailing conditions.

Mr. Browne (This Believing World) calls religion a strange potency. He says for it men have done foulness below the foulness done even by the beasts, yet for it men have done benevolences such as transcend the benevolences of angels. If men have killed and died for religion, men have also lived for it. Not merely lived for it, but by it.

We continue with Mr. Browne's thought: "But though religion may have exacted a high price for the saving of mortality, still—it did save it. That is something many people are inclined to forget. They are accustomed to dwell only on the evils, on the thwarting and frustrations which certain forms of religion in later days brought upon civilization."

Let us recall our early American history, an event that happened in the colonies and played its part in the settling of our country. The Puritans suffered from religious persecution, but when they settled and started communities of their own, they were not willing to have people in their midst who did not agree with them in religious matters. This is history's record. For many years every new religious group that appeared in Massachusetts was badly treated. The members of new religious orders were driven from the settlements of the Puritans, compelled to seek homes elsewhere.

On the other hand, history tells us the Quakers were generous in permitting others to worship as they chose, as well as being shrewd merchants and traders. The Quakers were called unusual people, for they were tolerant in religious matters. As in Maryland where religious tolerance was practiced from the begin-

ning, so in Pennsylvania religious freedom led to peace and prosperity. Under freedom all religious denominations flourished and furnished leaders in "every walk of American life." This is from the "History of the American People."

But it should not be unusual for people to be tolerant. Broadmindedness in religion should not make us deviate from our own religious path when we feel we have the truth. We must be just to ourselves and just to the truth and cause we know. However, less criticism and more of an effort to find faults and eradicate them would be helping ourselves and our neighbor. Open up to his religion whatever it may be; consider his views and beliefs, not to find fault, but if we see faults, try to apply a remedy.

See the two sides; after all life is *understanding*. Those who know tell us that "there are signs in the air of better days." Long ago people abolished cruel and torturous intolerance. In our present age men representing different religions of the world are meeting peacefully in conferences, surely a forward step. Today we have meeting in Chicago a World's Fellowship of Faiths. Progress in religion is another step in our evolution.

Would it be amiss here to quote a passage from the writings of Thomas Paine? Thomas Paine, who with Jefferson and Washington and other unselfish men gave so much to our country and figured so prominently in shaping our destiny, also wrote the pamphlet, "Common Sense" (the most powerful and effective plea for American independence), which contains the following

estimable passage:

"With respect to what are called denominations of religion, if every one is left judge of his own religion there is no such thing as a religion that is wrong; but if they are to judge of each other's religion, there is no such thing as a religion that is right; therefore all the world is right, or all the world is wrong.

"But with respect to religion itself, without regard to names, and as directing itself from the universal family of mankind to the divine object of all adoration, it is man bringing to his Maker the fruits of his heart; and though these fruits may differ from each other

like the fruits of the earth, the grateful tribute of every one is accepted. If we suppose a large family of children who on any particular day or particular occasion make it a custom to present to their parents some token of their affection and gratitude each of them would make a different offering, and most probably in a different manner. But of all unwelcome



things nothing would more afflict the parents than to know that the whole of them had afterwards got together by the ears, boys and girls, fighting, reviling and abusing each other about which was the best or the worst present."

It is not difficult to see that this would be a ridiculous way for children to act, yet when we apply this story to mankind and religion we find it is shockingly true, and that conditions fit Thomas Paine's illustration.

Marcus Aurelius, the Roman philosopher, tells us to consider frequently the connection of all things in our universe and their relation one to another. He

tells us that we are all working together to one end; some knowing what they are doing and others not what they do.

Max Heindel has said: "We must learn as did Whitman, 'to know the amplitude of time,' and look beyond the past and present cruelties and jealousies of the warring sects to the shining age of

Universal Brotherhood which will mark the next great step of man's progress on his long and wondrous journey from the eld to the God, from protoplasm to conscious unity with the Father, that

. . . one far-off, divine event
To which the whole creation moves."

From a Suicide

THE DOCTORS pronounced me dead. Yet, my friend, I am alive! Fain would I be at peace and rest, but no, it cannot be. I have taken my life, and now I am lost. I am earthbound.

I have tried to get to my loved ones, but they are powerless to help me. Already I am forgotten as one really dead. I go about my old haunts, I walk beside my friends. They do not see nor hear the clanking of my chains.

O God, is there no one on earth to help me? I try to reach the Light Beyond, but it is useless. I am now a loathsome creature of the night, inciting others to do the same thing as I have done.

They say here that I would have died naturally in the coming spring and that I could have avoided the penalty of this untold misery and suffering. But I could not wait for my allotted time. Financial worries, ill health, seemed like a mountain to me, and so I chose the easiest way out, I thought.

But how impossible it is for us to escape our responsibilities; so I remain alive. I had just a glimpse of respite from my untold suffering, and that was on the night when you read in the papers of my suicide. I do not know you, yet you, a stranger, asked God to have mercy on my soul.

I have come to ask you to help me on my way, help me so that when I die to this state I can be free. Free from the terror which now holds me, for there is no greater curse than to be earthbound. You will pray for me, and I will try to help myself as much as I can. I shall not be allowed to bother you any more. So help me to save myself!

* * * * *

"A young organist committed suicide here recently. I had never met him, he had never met me, and why should he come and ask my help? I have promised to pray for him. It was storming the night he came to me from the unseen world to seek help. His clothes appeared wet. Damp air clung about him. He was in chains. This happened two days after his burial.

"It seems as though I cannot get my mind on my lessons until I have written to you telling of this strange experience. Will you please explain it to me? Why did this suicide come and ask my help? Perhaps when you explain it I shall be able to get my lessons."

(The above was sent us by one of our students. It illustrates the plight of the suicide, also how a message from the invisible planes is sometimes received by a sensitive. EDITOR.)

A Standard of Character

BY WILLIAM ARBERT

TO TOUCH the esoteric side of religion and thereby to reach the greatest heights and the greatest depths of the Unseen is a very serious undertaking. Experience has shown again and again that if we do it without a guide we lose ourselves. The guide of the Western Wisdom School is the Master Jesus, the Way-shower.

The Masters always incarnate for the purpose of revealing human character. Their teachings of course could be given to the clairaudient consciousness without any need of incarnation. Not so, however, the character training, for it is upon character that all spiritual regeneration is based. We are so liable to forget this when disputing over points of theology and aspiring after some mystical experience. It is in character alone that the fruits of salvation are seen, and character alone can raise us to the heights of the Spirit. Observation and experience have shown that a man can be a very great psychic and a very great rascal at the same time. We have all seen this demonstrated time and again. The more we see of occultism, the more we know this to be true.

If we accept the divine life lived by Jesus in Galilee as an expression of God on the physical plane, we have therein a definite standard of character and conduct from which we cannot get away. There, in the life of Jesus, is something against which a man can be measured and moral judgment formed. It is this transcendent moral character that stands out like a rock in the weltering

seas of ethics and theology.

It is especially necessary for the occult student to have this external standard by which to adjust his life, for he of all men is most exposed to the temptations of Unseen Forces. Spiritual wickedness in high places is no idle phrase. It is very easy to allow ourselves to believe that we may do evil that good may come out of it, whether it is greed, spite, or lust, that we may use power for personal ends, and to believe ourselves above the Law and therefore immune from commonplace temptations and the Ten Commandments. It is so satisfactory to be able to justify certain actions by the explanation that "the soul needs experience." Then because the reaction may cause a revulsion of feeling against evil, conclude that it is right and necessary to undergo that experience, and declare the law of karma requires it, backing the assertion by the reputed revelations of psychics, who are better at reading the subconscious mind than reading the Memory of Nature.

These ideas placed alongside the Master Jesus' life show up in all their deformity, for they are out of tune, and the standards of absolute rightness reveal the fact. The Master Jesus did not live with a Magdelene in order to redeem her, nor drink with the publicans in order to win their confidence, nor did he ever pander to anyone's lower self; but he lived, as it was his nature to live, and thereby made an irresistible appeal to the higher self in man.



The Christ Child

A Christmas Interpretation

BY ELAINE DERATTON

FOR NEARLY two thousand years the Christian world has celebrated the coming of the last great World Teacher, repeating again and again the old yet ever new story of the Mystic Birth. The birth of the Christ Child in the manger has a near and intimate connection with every human being because it was not only a great happening on the earth plane, but it is symbolic and prophetic of a development through which all humanity, without exception, must go in their evolution.

The Christ Child was born in a stable, a manger—it was a lowly place where the birth occurred. On the earth the lowest plane is the chemical region of the physical world. The human body is made of the material of this lowest and densest region, and it was into a body of this substance that the Christ Child came. So the stable symbolizes the physical conditions in which the spiritual experience of the birth of the "Christ within" takes place.

It is recorded that Joseph was the father and Mary the mother of this wonderful infant; so, in the human being we must find the correlation of this to the parentage responsible for the spiritual birth. In esoteric teaching we learn that man is bisexual, and that he has within himself both the positive and negative principles. Joseph symbolizes the positive "Will of the Ego" expressed through the purified, spiritualized mind; and Mary corresponds to the negative principle represented by the purified, regenerated desire body of man. In unregenerated humanity the desire nature is linked to the mind, and as a result the desire body is in the ascendancy. But before the Christ Child

can be born in man this condition must be reversed. The mind must be separated from the desire nature and become the focusing point through which the Ego fully controls its vehicles. When this development has been achieved the desire body will be gradually brought under the will of the Spark of God, the Ego, and the cleansing and regeneration of the desires and passions can then be brought about. When this has been accomplished to a certain degree the union or marriage of Joseph (the spiritualized and illumined mind) and Mary (the purified and cleansed desire nature) can take place.

Before this, on the lower planes of human life, the passional, selfish desires rule the mind, but in this new and higher stage the mind will focus the Will of the Spirit on the desire and emotional nature, and the latter will become obedient to its control. Through the union of Mary and Joseph the birth of the Christ Child in man will be accomplished. But when we reach this stage, this Christ Child, which is the soul body or "golden wedding garment," must be carefully nurtured and cared for. The Bible story tells how carefully the Divine Child was reared by the parents, Mary and Joseph.

To develop the Christ Child the fruits of the Spirit must be produced: righteousness, truth, justice, chastity, unselfishness, compassion, love, humility, sacrifice; all these are the food that nurtures the Christ Child in spiritual thought and growth. Constant watchfulness and care are absolutely essential if this Child is to develop in strength and beauty.

The "Three Wise Men" symbolize

the three aspects of the Spirit—Will, Wisdom, and Activity. The spiritual Will brings the gift of direction and sure command; exalted Wisdom provides balance and control; Creative Activity gives power and strength; all these gifts are necessary if the Christ Child is to grow to perfect manhood.

The shepherds that were abiding in the field, who saw the glory of the Star of Bethlehem, represent the faculties of observation, discrimination, concentration, devotion. These watch over the

sheep and cattle, the lower animalistic part of the nature, and keep its tendencies well ordered as the shepherds do their flocks.

Through the soul qualities that are evolved the Christ Child in man grows in stature, beauty and radiance. And as the Christmas season comes around with its renewal of the spiritual life of the earth, the Star of Bethlehem or the glorious radiance of the Cosmic Christ Spirit can be perceived by the Christ in man.

Three Roads from Endor

BY GUSSIE ROSS JOBE

(Concluded)

ZILLA sought her cave and fasted. Long hours she meditated and communed with the inner worlds. Should she use her powerful concentration and apply it to the magical incantations she so well knew? The voices of her people were strong, and at last she again yielded.

These primitive Indians buried their dead upon elevations formed of poles and woven thongs of hide high above the reach of beasts of prey. Thus exposed to the weather, they shriveled and dried up. Zilla had promised her people she would work magic to drive the white man from their land. The next morning was foggy, misty, so that one could scarcely see a dozen feet away; white wisps of fog curled and slithered through the atmosphere. Through the fog came the white men marching their chained prisoners to work in the mines. As they passed the plot of ground that held the dead upon their high biers they beheld Zilla standing with hands uplifted in a gesture of invocation, and surrounded by a number of her people. Then suddenly a strange thing happened. The spirits of a number of her dead ancestors

suddenly materialized, using for that purpose the ethers extracted from the living human beings on the high platform. Their materialization was of a wispy, tenuous character so that they could scarcely be distinguished from the fog which surrounded them, nevertheless they were sufficiently distinct to be recognizable. The effect was weird and fear-inspiring in the extreme. In addition Zilla possessed, as do the "voodoo" magicians among various primitive peoples, the power of commanding certain elementals and forcing them to do her bidding. She caused a number of these to materialize and appear among the wraiths of her ancestors.

The white men looked at this strange sight, first questioningly and then with rapidly mounting terror. This was something they had never seen before. The ghost-like figures floating through the atmosphere with fearful grimaces and weird contortions produced an effect which they were not proof to withstand. Zilla stood among the apparitions, glaring down at the white invaders and urging the spectres which she had invoked to ever more strenuous writhings. Then the white men were no longer doubtful

of their eyesight. They raised their primitive ball and powder guns and fired at the strange creatures, but without effect except to make the wraiths more violent in their contortions. Then they could stand it no longer. Panic-stricken, they threw down their weapons and fled. Zilla followed after them, shrieking in triumph and casting maledictions upon them as she stumbled along in the wake of the fleeing men. Suddenly she stumbled and fell, rolling down a deep declivity, above which a large number of men of the night shift were still engaged in the work of excavating. Her head struck a stone, and stunned she lay powerless to issue the command that would reach the workers and stop the flow of earth from covering her. Clod by clod it fell upon her senseless form. Now it covered her limbs, now her head; soon only a hand stuck grotesquely above the clods.

Zilla had succeeded in driving the white men from the island. They made all possible haste to get away and soon set sail. With the last trace of Zilla's earth body beneath the ground the disembodied spirits and the elementals which she had conjured up gradually faded from view, dissolving into the atmosphere. But in the invocation of elemental spirits and their wrong use she had again sinned against the great Over-Soul, and again she would have to be reborn.

The tale came to an end just as Sene came tramping back from her errand. She looked suspiciously at Zilla and peered at my sober face from beneath her wool fascinator, from which she was unwrapping her kinky head.

"Miss Jinny, honey, is she been 'yarnin'' to you again, gettin' you all a scared?"

"I am not 'a scared' Sene . . . ever, but I must go now," I replied.

Tramping through the white drifts, and short-cutting through the graveyard, it looked to me especially peaceful, and I mused upon what I had just heard. I was glad that so early in life I had

learned that the so-called dead were not here beneath the snow, but that somewhere else they still carried on much the same as we do on earth, with the same propensities for good and evil.

The little angel held out a broken wrist piled high with snow. The window in the Vance vault had peaks of snow almost to the highest pane. My old playhouse, the inscriptionless tomb, looked like a huge, square iced cake. Yes, it looked peaceful. How could folks be frightened at a burial ground? Positively I *knew* that the dead were not here.

Spring smiled upon the earth when next I wended my way through the graveyard upon an errand to the shanty of Sene and Zilla. I lingered for some make-believe games in this spot of enchantment. From the flattened earth about the little angel, spears of dark green leaves were pushing up from the brown bulb that had lain in the snow all winter, apparently dead. Where had these beautifully colored wind-anemones been when snow and desolation abounded? Was this not proof that life is everlasting? I stooped down and from beneath the flat old tombstone gathered a few of the silken spring harbingers and laid them upon the mottled top, an offering of *life* to the dead.

In the back yard of the shanty, Sene and Zilla bent over a mother hen that they had just taken from her brood-nest. Around the fussy mother hen twelve golden balls of fluff blinked with beady eyes and stood doddering in the sun. I stooped over this miracle of life and uttered ejaculations of admiration.

"Ain dey jus de sweetest lil fellers?" Sene wanted to know of me. "I could jest squeeze one ob dem to deff."

Zilla shook her wooly kinks.

"Uh, huh. Same old sabage feeling, you want to hurt de ting you loves."

She looked down at the irate ruffled hen and said reflectively:

"When dis ole hen, she die, she come back and be borned an animile."

Sene snorted in disdain.

"There you goes, allus talking bout being borned agin. Humph! I hopes next time yous borned you woan be borned ma sistah."

"I woan," Zilla exulted, "I'm tru being borned, *ever*." A shade of happiness crossed her repulsive features. Sene arose and shook out her starched skirts, took my bundle, and went into the house. Zilla and I went into the summer kitchen.

Today I was to hear the last episode of Zilla's "bornedness."

Zilla's next incarnation happened away up in Massachusetts, and she was still quite young when this period of life ended. She was a young mulatto negress and quite pretty.

These were troublous times. Superstition and fear walked through the land. The simplest unusual act was construed as witchcraft, and suspects were tortured and put to death on the slightest provocation. Even little children were not exempt from suspicion.

In the settlement where Zilla lived the older negroes secretly practiced the Obeah Cult, but woe to the offender who was detected. Zilla's knowledge of the occult lay far deeper than in the case of those around her, but she vividly remembered the punishments of her former incarnations and hid her knowledge deep in her heart.

It is said that the strongest force in existence is love, and Zilla was in love with a strapping young Negro, a fisherman on the bay.

He had wooed and won Zilla, but he was not faithful to her.

The charm of his flashing smile, and his personal magnetism, drew the maids to him like flies around molasses. He wooed them all impartially; tired of them and won others. Zilla suffered his slights, witnessed his infidelities until human nature could endure no more.

If love is the strongest force, surely jealousy is the cruelest. There is no rhyme or reason for its effect.

This red-hot, senseless emotion burned away all trace of caution. Zilla forgot

the words of the Prophet; she thought of nothing but revenge.

She made an image of tallow; she nailed it to her wall; she seared it daily with a candle flame; she placed pins and needles in the tallow limbs. (A primitive form of "voodoo" black magic. EDITOR.) She chanted incantations, rubbing gleeful hands and gloating when she chanced to meet her beloved upon the wharf or the public square; and she exulted to see that the powerful frame was beginning to wither, and that the shining ebon of his face was assuming an ashen, dirty hue. He walked like an old man. His flashing smile was now faded, the skin was drawn away from his brow like that of a mummy. Soon he no longer went in his fishing boat for the cod, but sat all day long before his shanty, sunning himself, weak and miserable with mysterious pains.

When he died, the white Elders of Salem came for Zilla and put her in jail. Here in the overcrowded quarters she stayed, awaiting her appearance before the tribunal.

And here she met Caroline, a white woman also under suspicion of witchcraft. Caroline the gentle, the good, Caroline who told her of the Savior and His wonderful birth and death, and how Zilla was to understand the facts of this Compassionate One, so long dead, but still so wonderfully alive. She learned that He had not come with the blare of trumpets and the panoply of a conqueror, but had been reborn as a little child, to humble parents. He had lived, studied, preached, and worked with the knowledge of the occult mysteries that Zilla and Caroline possessed. But He used His knowledge only for good.

Zilla learned the doctrine of the crucified One of nonresistance. She heard for the first time of all these facts from a book read by Caroline.

The days in jail were all too short for Zilla as she sat by the feet of gentle Caroline and talked of the Savior. Zilla learned that He too knew of the

force of subjective energy but used it only to cure the sick, raise the dead, and banish evil, while she had used this same energy to create death and woe.

With all the dramatic emotions of the black race Zilla besought God to forgive her. She told Caroline that Christ stood by her side and lifted her to her feet, wiping her eyes with His own spotless robe and gently assuring her that God had forgiven her for His sake. And Caroline believed her.

Zilla learned that Caroline was under the displeasure of the law for healing a little boy of epilepsy, a form of disease caused by evil spirits. Caroline explained to her just how she had induced the evil spirits to leave the child, and showed her the place in the Bible where Jesus the Christ had performed the same cure.

Caroline predicted a day would come when mental healing would be practiced all over the land; yes, even a day far in the future when it would be the *only* form of healing. Also that, whereas it was then looked upon with suspicion and the healer often put to death, the day would come when mortals would look back upon those times as the "Dark Ages."

When the day arrived for the hearing of Zilla and Caroline, the former dramatically confessed to both crimes, her own and that of Caroline, and was sentenced to the pyre.

She died praising the new-found Christ. The gentle Caroline rejoiced while she wept, knowing that this laying down of her life for another had advanced Zilla on her way and had made atonement for her past sins.

Caroline took the poor seared body and secretly caused it to be buried in holy ground. This was against the Massachusetts law, but none knew save she herself and her faithful followers.

She had robbed the charred body in pure white and covered the face with a long string of fresh-water snail shells, winding them round and round the head. The shells had been in Zilla's bundle of worldly goods. It was the last

gift to her from the faithless lover whom she had caused to die.

* * * * *

Zilla patted down the last garment into the wicker basket and straightened up. Her pitted face was glowing with animation, as she said:

"Folks tink ole Zilla work Voodoo. Huh, huh, nebber. Ole Zilla do good deeds. Zilla nurse de sick." Pointing to her scarred face she said: "Zilla holp bring de babies inter de worl. Zilla was dar when you was borned, Miss Cahline."

Miss Caroline! I had a moment's sense of disappointment as Zilla called me this name. Was this fascinating series of rebirths only a figment of a disordered brain after all?

"No, no, Zilla, *not Caroline!* Virginia, . . . Jinny . . . don't you remember?"

But Zilla shook her wooly kinks.

"Nome, yous Miss Cahline. I knowed it the minnet you drawed yoah fust breath; yous come back to heal, to bress and to sabe."

I saw less and less of Zilla and Sene as I grew older. At seventeen I was sent away from home to attend school, but I did not forget the dark sisters in their home behind the cemetery. Also I can truthfully say that old Zilla's influence upon my future bore more weight than that of any other person or event.

On holidays I went to see her, and when mother wrote me of her death I truly grieved.

When at last my schooling was over and I was established permanently in Salem, I found it to be a very different Salem from that of the days of my childhood. The city was running a street and paved road through my old graveyard playground, taking up old graves and setting them further back.

Sene, living alone since Zilla's death, had sold the shanty to the city and moved with relatives down on the levee.

As a representative of the press I was allowed to witness the removal of the graves. I hoped to chance upon some material that would make a good Sun-

day item. Something gruesome, but not too gruesome; something perhaps a little pathetic. I was out for a story, and a good reporter sees possibilities in any situation.

I was determined to be present when the square slab, without an inscription, was lifted. I had a feeling about it—a feeling that would be hard to define.

It was a crisp fall day when, armed with my card of admission and my note book, I stood holding my breath as the excavators brought to the surface a long coffin. The lid, eroded by the years and red with rust, fell away as the workers placed the coffin gingerly upon the ground.

One of the men peered in and I crowded up for a look.

“Stand back, Miss, you don’t want to see this,” he said.

“Oh, but I do,” I insisted.

I looked in at the heap of bones that had slithered to the end of the rotting coffin. The skull by some freak of chance had remained in its original position. It was round and brown. Standing there I had a strange, elusive feeling, a feeling that I had seen this coffin before, that I had stood thus before it some other place, some other time.

Clinging to the brow of the dark skull were some small shells, adhering no doubt by the aid of mold.

I reached down and detached one. It crumbled in my fingers like meal. It was the shell of a fresh-water snail! I poked about with the edge of my note book. There were any number of these shells beneath the skull, and some had fallen into the empty eye socket.

A great awe spread over me as I turned away. Zilla in Endor . . . in Haiti . . . in Salem. And now where?

No, the *Daily Clarion* did not get the story. But you, my reader, have it here.

And there is something else. This happened some years ago, and today I

am a well known and successful mental practitioner, thus substantiating Caroline’s (my own) prophecy of that former life relative to the future of mental healing.

The First Christmas

BY HATTIE N. WINTER

*To a dark and lowly stable,
Where the sleeping cattle lay,
Where the air was faintly fragrant
With the perfume of the hay—
Came a gentle sweet-faced woman
Seeking shelter from the cold;
Bringing men a gift more precious
Than the world’s whole store of gold.*

*And above that lowly stable,
E’er the breaking of the morn
Came a host of angels singing,
“Lo, the Prince of Peace is born.”
This the gift that gentle Mary,
Softly pillowed on the hay,
Brought a world of sin and sorrow
On that first glad Christmas Day.*

*And though centuries have faded
Still we hold that gift supreme;
Still would follow in His footsteps,
Still would try to catch a gleam
Of the star that shone above Him
On that calm and holy night,
When He came to change our darkness
Into God’s resplendent light.*

*Now a gift of loving service
Every seeking soul may bring;
Service to a weaker brother,
As an offering to our King,
Who has said, “Your gifts of service
To the least of these shall be
Treasured in my heart as given
Freely, gladly unto Me.”*



MAX HEINDEL'S MESSAGE

Taken from His Writings



The Method of Attainment

(Continued from November)

ON THE social side of the state the sons of Cain work in a progressive manner in the family, in churches, in benevolent institutions, and in art, music, poetry, and literature, for thereby they spiritualize the vital body, the vehicle that correlates us to those affairs of life that constitute the second line of endeavor, which is beauty.

They also work progressively in the technical arts, architecture, engineering, invention, and anything that makes for physical comfort. This spiritualizes the physical body and gives us skill in action, the highest attainment of our densest vehicle.

We who are living in the world and are the sons of Cain help to advance the laws of the country in which we reside. As we do a part of the world's work in order to progress, we are, whether we know it or not, walking the upward path of attainment and are gradually spiritualizing our bodies.

Being forced by the sons of Cain to progress is a slow method; nevertheless it is the means whereby the sons of Seth are impelled onward. The sons of Cain may be working consciously or unconsciously, yet they are at work as the leaven, they are building the great spiritual temple by their efforts, and when

we realize the growth thus going on in every community, we may understand how great a mistake is made when some become recluses in monasteries, nunneries, and places where they cannot take their part in the world's work. They are retrograding instead of progressing.

The principle of progression must always be kept in mind, for in no direction may we go backward with impunity. The path of attainment may be likened to a road the sides of which are studded with spears all pointing in one direction. If we walk along that road in the direction the spears are pointing, we shall feel no inconvenience, but the moment we turn and try to go backward we shall surely feel their sharpened points.

The great Recording Angels who place us in our environment according to the necessity of each individual case have so arranged that there is in such environment a religion corresponding to our stage of development. Those who have been born in the older countries where the older race religions have been given, may under certain conditions advance to a point where it is beneficial and proper to take up the Christian religion, but those who turn from the Christian religion to the older religions are making a very serious mistake. Whether it is apparent or not, it is a mistake, and the results will not always remain invisible.

The reason is not very difficult to understand. There was a time in the far, far distant past when humanity was in a childlike state, when it had not yet arrived at the state of self-consciousness and was incapable of self-government; when it was ruled by king-priests, who are spoken of in the Bible as "Melchisedec," and who ruled in peace. Later there came the reign of divided authority when some were kings and some were priests, and both ruled the people without their consent. The people were, and are, only pawns in the wars and enmities of those two powers, one seeking to gain supremacy over the other.

Later came the republican form of government, where the office of ruler is elective and the ruler reigns by will of the people he governs. In the church the same republicanism is beginning to show itself, and those who are spiritual advisers are called or dismissed according to the will and pleasure of those whom they are engaged to advise.

There is even a further stage to come where no one is to be ruled, guided, or advised from without, but where each one must and will be ruled from within, where each will unite within himself the office of king and priest. This is spoken of in the Bible where Paul, quoting from the Old Testament, says: In those days I will write my laws in their minds and in their hearts, and they shall not go from one place to another teaching one another to know the Lord, for they shall all know the Lord from the least unto the greatest.

This is the goal of attainment, when everyone is to become a king and a priest within himself and thereby attain to the stature of the Christ, a state where those offices are united within his own person.

All who are under the sway of the older religions, such as Buddhism, Judaism, Hinduism, and others of the race religions, are bound by loyalty to their tribe, their nation, or their caste, but in the Christian religion we are told to leave behind race and kindred. This

was emphasized many times. It is not that we must neglect or love them less, but love others also. The teaching was given that our love may in time embrace the whole world; that we may pass from the narrow patriotism which only recognizes the beauties and grandeur of one's own country to that higher stage where we may say, "The world is my country, to do good, my religion." This is the path of attainment and the line of endeavor we must follow to progress.

Therefore when we come to specific endeavor as applied to our time, we can understand that it is the Western method only that should be followed. In the Western World we seek to live the religious life, and we strenuously hold that it is the duty of everyone here to do so, for according to the passage previously quoted, "To him that knoweth to do good and doeth it not, to him it is sin."

We who have been informed of these higher worlds should seek to qualify ourselves to be citizens therein, for we can work and help from there in a manner altogether impossible here. There we become helpers in evolution.

The methods of the West are different from the methods of the East. In the simple exercises given in Rosicrucian Lecture No. 11, "Spiritual Sight and Insight, Their Culture and Control," the instructions are that the review of the day is to be backward, and the purpose and reasons of these exercises are given, namely: By the evening exercise of retrospection where we review backward the happenings of the day, we are judging ourselves day by day and not waiting until we are in purgatory in the natural course of events. By that exercise we are living our purgatory day by day, or rather night by night, and thus we are assimilating the spiritual essence of our experiences. While the Rosicrucian exercises are so potent, so strong in the work which they accomplish for our advancement, they are nevertheless so harmless that they can never under any circumstances injure anyone.

(Concluded next month)

News Review of the Month

New Discoveries in Radiation

NEW YORK CITY, Oct. 20, 1933.—Scientists are probing the depths of the universe in their discoveries of more and more forms of radiation.

Within the past two years tremendous strides have been made by physicists all over the world. Radio waves from the Milky Way have been heard; radiations from human blood have been recorded and others of more or less importance.

The Radio Waves were recorded emanating from the constellation Sagittarius, by Karl G. Jansky, of the Bell Laboratories, Holmdel, N. J.—*New York Evening Post*.

Science is gradually revealing many types of radiation which were hitherto unsuspected. At the same time, it is also disclosing the importance of radiation in the universe.

Those of our readers who are familiar with the books of Sir James Jeans, may recall his statement to the effect that, "All life in the universe may be regarded as manifestations of energy masquerading in various forms, and all the changes in the universe as energy running about from one of these forms to the other, but always without altering its total amount."

Sir James, professor at Cambridge University, one of the world's great astrophysicists, gives numerous hints in many of his books that he has a knowledge of the occult.

Another discovery of importance is the Cosmic Ray, a shorter Ray than the shortest known X-Ray and so penetrating that it can pass through thick walls of lead which stop all other known forms of radiation.

From the occult standpoint all these rays are simply differentiated states of vibration of the negative pole of the Universal Spirit operating through the four ethers.

The scientific world speaks of the "vast outer stretches of space, filled with moving protons and electrons from the sun."

Science does not realize how near this comes to a description of the etheric world.

Divine Healing

LOURDES, France, Sept. 6, 1933.—Much has been said and written on the subject of miracles in healing in Lourdes and other great centers of pilgrimage of that kind, like St. Anne de Beaupre, and those in Canada and in Lisieux, France. Skeptics dismiss them outright. Others feel extremely doubtful of the efficacy of those cures. I belonged to the latter until a recent trip down to the southern French city. All that I expected: the electric atmosphere of expectancy, the exalted mood of the crowds, the religious fervor were there.

But there was also something else. I saw an open wound on a woman's throat healing up while I looked on. This seemed more important to me than half a dozen paralytics who jumped up from their beds and stretchers to walk away. Those latter people might have been—I do not say they were—they might have been in some state of auto-suggestion which was bound to peter out later on. But the throat wound was genuine. It was a miracle.—*Rene La Brun*.

There are certain places on the earth which have been highly magnetized by faith in God, and Lourdes is one of them.

When one is in the vicinity of this place one feels the tremendous uplift generated in the atmosphere by thousands of devout people who have visited it during the past decade.

If faith alone accomplishes such cures think of the future miracles of healing when spiritual and metaphysical knowledge is also applied, because healing, from the Rosicrucian standpoint, is a

demonstration of applied FAITH and KNOWLEDGE.

Christ is the embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us, we attain health.

Cancer Foe Developed

PASADENA, Calif., Nov. 8, 1933.—Neutron bullets ultimately may provide mankind with a new and potent weapon for combating cancer, it was learned here tonight.

Caltech physicists were the first to succeed in producing neutrons artificially, and there are now two new research projects that promise significant results in the near future. Dr. C. C. Lauritsen and Richard Crane today succeeded in blasting neutrons out of beryllium atoms by bombarding the atoms with deuterons instead of with helium particles which previously had been used. An object of this experiment is to obtain neutrons of enormous energies, because neutrons are known to possess far greater powers of penetration than rays produced by the most powerful X-Ray tube.

Neutrons, in the future, will undoubtedly supplement high-voltage X-Rays in combating cancer.—*Los Angeles Times*.

X-Rays act by liberating electrons in the tissues. The liberated electrons penetrate the cells of the growth, killing them.

Neutrons, however, would collide with the nuclei of the hydrogen atoms of the body, imparting enormous energies to such nuclei. And the assumption of science is that these nuclei would kill the cells of cancer.

Neutrons are blasted out of the hearts of atoms. They can not be deflected from their course, and they are the most penetrating cosmic entity with the possible exception of Cosmic Rays.

Education Needed

The following very interesting quotation speaks for itself:

SAN FRANCISCO, Calif., Oct. 14, 1933.—The capitalistic system of the world must be readjusted, says Newton D. Baker, chairman of the American Delegation at the In-

stitute of Pacific Relations, before the problem of unemployment can be solved.

He said that one of the tragic things of present-day life is for a youth educated to believe the world is waiting for him with open arms, to discover that there is no job.

He continued that two paramount factors must be faced in solving the problems of mankind. One, he explained, is the sound education of youth with regard to the life which the youth must face when school days are ended. The second, he said, is adult education, with a continuation so that ultimately there may be no illiterate men and women.—*San Francisco Chronicle*.

Why We Have Catastrophes

NEW YORK CITY, Nov. 2, 1933.—Catastrophes do not happen suddenly, but are the result of a long process of degeneration, the Rev. Hugh Black, of Union Theological Seminary, said yesterday afternoon in his sermon at St. Paul's Chapel, Columbia University. People must be careful, he said, to prevent such degeneration from affecting their faith in God.—*New York Times*.

People must also be careful to prevent such degeneration from affecting the EARTH ON WHICH THEY LIVE.

Earthquakes and volcanoes as well as all national catastrophes are the result of the degradation of the moral standard of the people. If the moral standard is low, or if it has been low over a long period of time in a certain area, that area is often a breeding ground of trouble, depression and seismic upheavals.

The reason for this is that the low moral condition of humanity agitates the nature forces in the 7th stratum of the earth, stirring them to a state of terrific tension, eventually causing these forces to burst forth through the crust of the earth and produce earthquakes and the like. The forces in the desire world are also affected by the moral degeneration of humanity, and hence there result the manifested evil and depression so often noticed in various parts of the world.

Material conditions and disasters are both the direct and indirect results of moral disorders.

Astrology Department

The Value of Astrology

BY E. S. GLENN

FREQUENTLY when discussing astrology's worth with those who are skeptical concerning it, one meets with such questions as these: "Even supposing that what you say is true, and the fate of man is written in the stars, what particular advantage is there in the ordinary person studying astrology? What can it do for you apart from giving warning of coming events which are depressing to know about? Where is the practical value in it for a busy person, since apparently it is necessary to go to a great deal of trouble for meager and unsatisfactory results? What good does it do you beyond a few (probably unreliable) predictions as to your inheriting a fortune or having an unhappy married life?"

And certainly in this busy machine age when most of us have little time to squander on unprofitable matters, it is natural to look for some definite gain before taking up a study that can hardly be called popular, and the pursuit of which involves time, effort, and close application, and has seemingly little reward to offer. With no financial recom-

pense to be looked for and a considerable amount of ridicule and opposition assured, and with the pressure of active participation in worldly affairs heavy upon most of us, what *does* astrology offer to make it worth the while of the average person to take up the study of this ancient science?

First of all perhaps, the student who has his own horoscope before him and attentively observes the effect of the movements of the planets upon himself and his affairs, becomes aware of being able to live his life more intelligently than ever before. He finds himself less at the mercy of chance; less likely to be caught by the winds and tides of circumstance; and not so frequently taken unaware by a seemingly unsmiling fate. He finds he is better able to adapt himself to his environment or to the

FORTUNE TELLING BANNED

By ROSICRUCIANS

The Rosicrucians believe that using Astrology for FORTUNE TELLING IS THE PROSTITUTION OF A DIVINE SCIENCE. The astrological forces which constantly impel (not compel) us in one direction or another are spiritual in character, not material, hence cannot legitimately be used for material ends. The person who uses them for material aggrandizement will eventually find that the intuition and insight which enable him to read a horoscope correctly are failing him. Then his delineations become lifeless and misleading.

people in it, and to plan with an eye to the coming events of his life as well as to the present conditions of it, thus avoiding many errors great and small.

Of course it would be impossible to suggest all the manifold ways in which this may be done, but a brief illustra-

tion may serve to show how the student may profit. Let us suppose for example that the horoscope tells him that in a certain number of months or years he is likely to move from a position or locality in which, without the aid of the friendly chart, he would have believed himself to be permanently rooted. Or suppose on the other hand that he is contemplating a change, and the horoscope tells him that he is more likely to stay where he is as something probably will come up to prevent his moving. In either case, and apart from his personal reaction of disappointment or delight, he will find himself well ahead since he can plan accordingly, thus avoiding making useless arrangements and promises, or taking steps that he would later have to retrace. He can adjust himself to circumstances, perhaps with grumbling, but certainly with far less inconvenience than would have been possible otherwise.

Again, if one is menaced, for instance, by a square which is forming between the Sun and Saturn, an aspect which threatens health and state of mind as well as finances, there is an opportunity to build up a reserve store of bodily strength and mental vigor before the blow is struck, and a chance to look to one's resources, and if these precautionary steps are taken the event cannot be as disastrous as it otherwise would be.

Many people think they would grow faint-hearted under the certainty of impending ill, but surely one can play a better game by knowing what cards are against one, for it is only by such knowledge that the most can be made of a poor hand.

The conditions and risks of travel are very much less to be dreaded after a consultation with the stars. If our student is an aviator he should take particular pains to acquaint himself with the aspects that are operating in his individual chart before taking dangerous flights, but in more ordinary travel he will also find it to his good to see what is doing in the heavens. Journeys and pleasure trips taken with reference to favorable aspects will ordinarily go

smoothly and well. Sometimes of course it happens that there is no help for it and one must go in spite of adverse stellar directions. But if this is the case, the advance notice given by the stars makes it possible to take every precaution against whatever may befall. Incidentally, the knowledge that there are no bad transits or directions in one's chart can be of tremendous comfort in a tight place. The writer would have suffered many times from shaken nerves if it had not been for the assurance, flashed through her mind from a recollection of her horoscope, that the stars were favorable. Also in the case of loved ones who may seem to be in danger, the fact that there are no aspects in one's own chart to warrant distress is a reasonable guarantee that nothing will happen to them.

And it is not only in the big but in the little things of life that the horoscope proves itself a trusty helper in regulating affairs. A busy housewife who values her rare opportunities for enjoyment, and who understands astrology, would not plan to begin the spring cleaning or the summer canning on a day when, according to her chart, the planets Venus and Uranus come together in a favorable aspect. She would hold herself in readiness to welcome with a free mind whatever unexpected pleasure the two would be likely to offer her. If she loves her garden but cannot give much time to it, she may plan her planting under favorable moon aspects and get a maximum growth for a minimum of effort. (But she should not consult an almanac for the moon's phases. An almanac is not the same thing as an astrological ephemeris, and failure rather than success will be the result of confusing the two.) Or if she wants to give an entertainment and makes sure that Venus, who rules enjoyment, smiles upon her undertaking, all is likely to go well, whereas something may go wrong if Venus, instead of being gracious, is in sulky humor.

Of course all this is not done too easily. To get the horoscope to yield cor-

rect and reliable data involves much thought and hard study, much careful weighing and pondering of the probable meaning of aspects, which are often obscure and deceptive. Common sense and good judgment are needed in this study as well as in everything else if mistakes are to be avoided. But every effort made to solve the mysterious language of the horoscope will be repaid in the added smoothness with which the wheels of one's life will turn.

People frequently say: "But how do you know that things would not have turned out just as well without consulting the stars?" The answer to that question is that observation and experiment afford proof of the relation of stellar movements to human affairs just as they afford proof in other lines of scientific endeavor, such as chemistry or medicine for example. The young physician groping for a cure for some baffling disease hits upon what he believes to be a remedy, and his belief becomes a certainty after experimenting upon many patients and observing the effect of his medicine or his process upon them. The young astrologer who disregards an important aspect soon becomes wiser than he was before; he may not have been sure of its effect before it culminates but he will be afterward. Then if he proceeds to watch the action of the same planets not only upon himself but upon other people as well, he soon rolls up sufficient evidence to prove their power in our lives.

One way of demonstrating that the planets are always affecting our affairs is to learn to know the qualities of each planet, which besides ruling a large number of different things has certain marked and definite characteristics, very much like a human being whose temperament is strongly individual; then as one or more of these qualities will always be present in any situation which the planet influences, it soon becomes clear to the investigator that the astrologer's claim is a valid one. The peculiar simi-

larity and correspondence between the nature of the planet and the nature of the event might happen once or twice, or even several times, and still be a coincidence, but when it can be shown to happen at *all* times this passes from the realm of coincidence into that of law. As an illustration, the planet Uranus rules, among many other conditions, that of shock or surprise, and whenever he forms an aspect in any person's chart the situation which results will always have an element of the unexpected or unaccountable in it as one of its component parts. Some months ago the writer had occasion to erect and read the horoscope of a friend who had already sailed for Europe, and noticed that Uranus and Saturn were in conjunction in Scorpio therein. After tabulating the more serious effects of the aspect on the life of the owner of the horoscope, the writer added the comment: "You will be in danger when aboard ship from unusual accident within the machinery of the vessel." The manuscript of the horoscope was sent after its owner, and the writer thought no more about it until a letter from her friend, written before the manuscript was received, told of an uncomfortable voyage because of a strange occurrence. Some sewerage pipes (students of astrology will recognize the part Scorpio had in this) had burst and flooded the friend's stateroom and that of her child and its governess, and though no serious harm had resulted, the experience had been startling and extremely unpleasant. (Here is where Uranus got in his work.) The ship's engineer declared he had never known of such an occurrence in all his experience on ocean liners, and by this statement unconsciously paid his tribute to the power of Uranus to bring about the unlooked-for.

Another value of astrology and one more thought of at the present time than that of making it adjust the balance of our lives more evenly, is that of character interpretation. But the use of the sci-

ence in this respect could be extended over a far wider field than it is now. Parents and teachers or guardians of children can get an understanding of the natures of their charges through astrology that the intimate association of years will fail to give, for astrology plumbs to the depths; it reaches to the roots of mental and emotional states, and deals with the inner and often unexpressed nature as much as it does with the outward personality by which the child or adult is more often judged. Differences in a family or group, differences between parents and their children, can be accounted for by astrology; talents and inclinations can be ascertained; capacities and limitations more easily measured; the shifts and changes of habit and mood better understood and prepared for. And many errors of judgment on the part of the parents can be avoided if a child's horoscope is cast at birth and read by a competent astrologer, and the findings carefully considered and acted upon.

It might be worth while to say here that unless the minute and hour as well as the day, month, and year of birth are taken into account when the horoscope is cast, and the position of the planets in relation to each other and to the twelve signs of the zodiac noted, the reading will be of little value. There are pamphlets published that deal with character interpretation based solely on the time of the month in which one is born. For instance, "If you are born between April 21st and May 21st in any year," so and so will be the result. This is perfectly good as far as it goes, its drawback being that it only goes a very little way. It does not take into account the powerful influence of what is known as the "rising sign" nor the position and grouping of the planets, either of which factors may so modify the basic characteristics of the sun sign, or give such a bent to the nature in one direction or another, that the sun sign analysis will often appear not to apply at all. Quite naturally, people who have been told or who believe that all of astrology's

value lies in the sun sign, argue: "If there were any thing in it, all persons born at the same time of the year would be exactly alike." This is a perfectly logical point of view, but based on imperfect knowledge. There are many other factors besides the sun sign to be taken into consideration in reading a chart, and they account for the amazing differences to be found in people born at nearly the same time, even in twins.

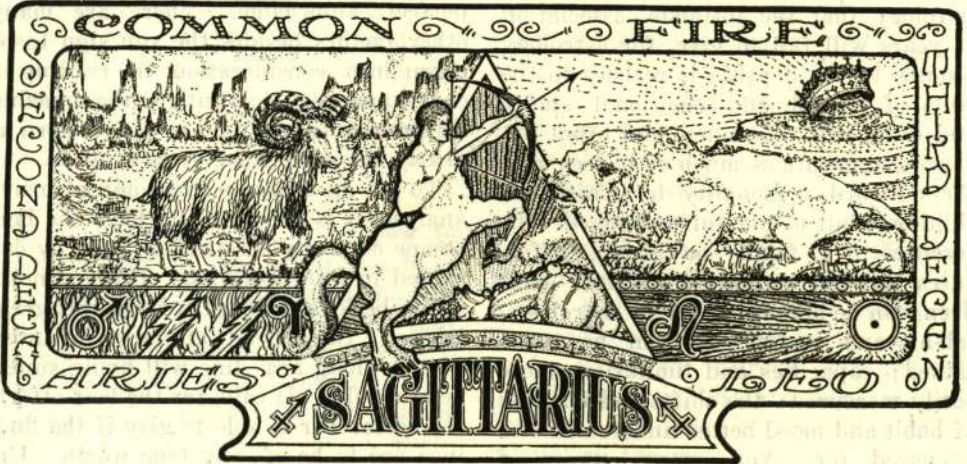
To get an accurate and comprehensive analysis it is necessary to have the horoscope correctly erected and read by one skilled in interpretation. There is nothing to be looked down upon in this great science. Superficial attempts to interpret it along any line will bring superficial results. It calls for the best efforts the researcher is able to give if the findings are to be of any true worth. Undoubtedly, one reason why astrology has fallen into disrepute for so many generations, as well as why many people are disappointed in it today, is the carelessness as much as the dishonesty with which it has been practiced.

To the student who has his own chart to ponder over, the knowledge given by it of self and of the powers that move him is of inestimable value, provided he has any interest at all in trying to improve upon what nature has done for him. He not only becomes aware of what unseen forces are swaying him, but he knows the times when he will be most under their dominion. The morally lazy of course may take advantage of this to excuse themselves for many lapses. But let us suppose the student is not one of these, also that he has some particular vice, such as a love of alcohol, which he is earnestly trying to overcome. He can trace back in his chart to the aspect that branded him at birth with his failing. Then by watching the progression and transits of the planets he can tell in advance just when that aspect will be stirred to activity, and can arm himself against the craving that it will create in him before it has a chance to get a strangle hold.

(Concluded next month.)

YOUR SAGITTARIUS BABY, 1933

Children Are Unsolved Problems



Children of the Month

ASTROLOGICALLY DELINEATED

Those Born November 23rd to December
21st, inclusive, 1933.

— 1 —

POSITIONS OF THE PLANETS.

Sun in Sagittarius.

Mercury in Scorpio and Sagittarius.

Venus in Capricorn and Aquarius.

Mars in Capricorn.

Jupiter in Libra.

Saturn in Aquarius.

Uranus in Aries.

Neptune in Virgo.

The children of Sagittarius are ruled by the jovial and benevolent Jupiter, planet of success. They are broad-minded, and possess vision and intuitive knowledge of right lines of action, which helps them to make a success of their undertakings.

Sagittarius has two sides, typified by the symbol of the centaur, the upper part being that of a man aiming his bow at the stars, and the lower part the body of a horse with its animal proclivities. When the lower side is predominant it

produces a person who is fond of sporty activities, such as gambling, and the indulgence of the appetites. When the upper half of the sign is in control the native has the aspiration to advance himself along the higher lines and to conform to cosmic law.

The natives of Sagittarius command as a rule the confidence and esteem of the community, and they are likely to occupy positions of prominence on account of their sense of justice and their benevolence. They are likely to be quite orthodox and conventional, and thus tend to be addicted to red tape.

The children of Sagittarius who are born this year between December 1st and 19th will have the sextile of Jupiter to the Sun operating, which will accentuate the good qualities of Sagittarius. These children will be constructive in their outlook and their activities, and success in the broad sense will be likely to attend their efforts through life.

From November 26th to December 12th inclusive, Saturn will sextile the Sun. This is a strong good aspect, blending the constructive qualities of Saturn such as persistence, caution, and thrift with the vitalizing power of the Sun.

The children born during this period will have the ability to advance themselves in life by patient endeavor, and thus they will gradually work themselves into positions of trust and responsibility.

The Sun will be trine to the inventive, altruistic planet Uranus from December 8th to 21st inclusive. The children born in this period will be progressive, forward looking, not satisfied with the old regime, but ever endeavoring to develop new and better ways of doing things, and they will have natural inventive ability.

The Sun will be square to Neptune, the psychic, occult planet from November 27th to December 12th inclusive. The children then born are likely to be oversensitized to vibrations from the invisible planes. There is danger in connection with Neptune in all its adverse aspects. When people who are oversensitive to its vibrations allow themselves to go in for occult development they are following a path which may lead to obsession and possibly insanity, therefore children with this aspect should be content to leave such things quite largely alone.

Mercury, the mental planet, is sextile to Venus during practically the entire month, although during the middle third of it the orb is 7 degrees or a little more. This aspect blends the power of expression conferred by Mercury with the pleasing, artistic effects given by Venus. It makes good entertainers, and people who are popular socially.

Mercury has an excellent sextile of Saturn which is operative from December 17th to the 21st. Children born in this period will have effective power of concentration and ability for mathematics, which leads to such vocations as engineering, science, etc.

Mercury has a sextile to Neptune from November 27th to 29th. This gives the ability to study along the occult, metaphysical lines to advantage. A square between them occurs from December 16th to 21st, indicating a too strong rush of forces from the invisible plane into the mind, tending to create a

somewhat chaotic mental condition. Children born in this latter period should leave the occult strictly alone.

Venus, the social and artistic planet, is adversely aspected by Jupiter from November 23rd to 27th. Children then born will have an overdose of optimism and confidence and too much desire for luxury. The children born December 12th to 21st will have a considerable social handicap to overcome due to the conjunction of Saturn with Venus, introducing many obstacles in their social life primarily due to their own inclination to social selfishness. When this is recognized and set aside these difficulties will automatically disappear.

Mars, the planet of energy, is not lending its support to the children of Sagittarius this year. During the first third of the month it is unaspected except as it may have aspects to the Moon in the individual charts. This indicates a lack of energy and a tendency to listlessness. From December 3rd to 21st Mars is square to Jupiter, which introduces an element of overconfidence and extravagance. From December 12th to 21st it is square to Uranus, a turbulent aspect indicating that too much energy is applied to scientific and progressive ideas brought down through Uranus from the archetypal region, thus getting them out of focus, with destructive results. Children having this aspect should be very careful when they begin to experiment along new and untried lines. It would be better for them to stick more closely to the conservatism of Sagittarius.

A very important aspect which will benefit the children born during practically this entire month is that of Jupiter trine Saturn. This brings the constructiveness and conservatism of Saturn into harmonious relations with the vision and success-producing qualities of Jupiter, and therefore confers an element of stability and reliability.

From December 4th to 21st, however, Jupiter is in opposition to Uranus, bringing the excess of Uranian impulse and

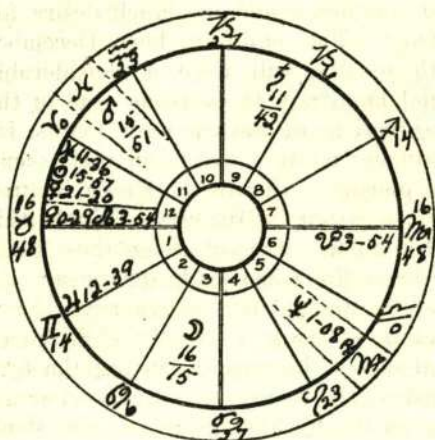
(Continued on page 576)

Reading for a Subscriber's Child

MARJORIE D.

Born April 6, 1930, 6:56 A. M.

Lat. 41 N., Long. 74 W.



Marjorie has the fixed sign of Taurus rising, with its ruler, Venus, the social planet, in the same sign, sufficiently close to the Ascendant so that its influence will be very appreciable in the life. Moreover Venus is in conjunction with the Dragon's Head which exerts an influence similar to that of Jupiter along constructive and beneficent lines. Thus Marjorie will have a pleasing personality. She will also have a good deal of determination due to the fixed quality of Taurus rising. Moreover Venus has the trine of Neptune from the 5th house and Virgo, which will give a degree of intuition and inspiration that will enable her to adapt herself readily to situations as they arise.

We find the Sun in the cardinal sign of Aries in conjunction with the altruistic, scientific Uranus and the mental planet, Mercury. The Sun in Aries gives initiative and the desire to get out into new fields and explore new territory. This tendency will be accentuated by the conjunction of Uranus. The pioneering instincts of the Sun in Aries, however, will be considerably handicapped by the fact that this planet together with Mercury and Uranus are in the 12th house,

the house of ripe destiny. This indicates that there is a considerable amount of such destiny brought over from preceding lives which is due to be worked out in the present incarnation. The liquidation of destiny, however, through the 12th house, does not necessarily have to be disagreeable. It may be in the form of service to others and service to the universe, in which case it may even be utilized to advance the status and fortunes of the native. Discharging this destiny through service is the thing which should be sought for by Marjorie because it will make the path of life very much easier and more pleasant.

Obstacles, however, are going to present themselves from time to time due to the Sun in the 12th house being square to both Saturn and the Moon. Saturn square the Sun is an aspect of obstinacy and determination to have one's own way. Since the Sun represents men and the square of Saturn represents obstruction, Marjorie will run into more or less opposition from the men with whom she is associated, and this obstruction will be one of the karmic debts which she will have to meet. In its adverse aspects Saturn is the planet of selfishness. The natural corrective for this is unselfishness, and if this fact is recognized and this quality worked for it will gradually reduce the crystallizing effect of Saturn square to the Sun and transmute this aspect into a constructive instead of an obstructive one.

A great deal of assistance is going to be given Marjorie in working out these problems by the trine of Mars, the planet of energy, to the Moon, ruling the imaginative quality of the mind, also the public and women in general. This aspect gives vitality, the ability to overcome tendencies to ill health, also the power of endurance. It confers courage, resolution, resourcefulness, and the ability to accomplish things, which commands the confidence of others. This

aspect will give a good start toward mastering the Saturn square Sun aspect previously delineated. It also tends to give popularity and to enable one to succeed in positions where one comes into contact with the public. The Moon, strong in its own sign of Cancer, is placed in the 3rd house, indicating ability for 3rd house activities such as speaking, writing, salesmanship, clerical work, and the like.

The material things of life possessed by the native will be satisfactory due to Jupiter on the cusp of the 2nd house, sextile to the Sun and Uranus in the 12th. This indicates that some of the compensation which she may obtain for services will come from the 12th house activities, those which have to do with serving others through institutional work. There will be a tendency, however, to extravagance and overconfidence in financial matters indicated by the square of Mars to Jupiter.

Marjorie will have many and ardent friends, indicated by Mars in the 11th house. This planet, however, will tend to introduce at times an element of friction with them accentuated by the square of Jupiter. But the trine of the Moon to Mars shows that she will gain much more through her friends than she will lose.

Saturn, the planet of persistence, caution, system, and thrift is strong in its own sign of Capricorn in the 9th house, sextile to the planet of energy, Mars. This is an excellent aspect, giving sustained energy and the ability to overcome much that is shown in the 12th house. The constructiveness of Saturn will work out through the 9th house, the house of philosophy, law, and religion, indicating that the native would benefit through the study of such subjects.

The 7th house, that of partnerships, is ruled by Mars, whose aspects have already been mentioned. Generally speaking, the partnerships will be of an advantageous type, although the element of extravagance and overconfidence will tend to bring friction in this department

of the life. Partnerships of course include marriage.

The 10th house, which governs the vocation and one's standing in the community, is ruled by Saturn. The effects here will be of a mixed character, the sextile of Mars tending to bring success and the adverse aspects of the Sun and Moon tending to bring opposition.

An aspect which will introduce some trials into the life will be that of Saturn in opposition to the Moon. This tends to dampen the spirits and bring opposition from women. This opposition, however, is reduced by the good aspect of Mars to both Saturn and the Moon.

From the preceding it will be seen that this horoscope is a combination of opposites. There is much to be worked out, many obstacles to be overcome, but there is a large amount of concealed power in the chart which will enable Marjorie to accomplish these things. And after all, as Max Heindel says, the primary object of life is experience which will advance us on the pathway of evolution.

Astrology May Solve Your Child's Problems

THIS IS AN OPPORTUNITY FOR A
READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 25. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month and day of birth, also hour and minute as nearly as possible. If Daylight Saving Time was in effect this should be stated.

We do not read horoscopes for money, and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

READERS' QUESTIONS ANSWERED

The Time of Rebirth

Question:

I have been told that the time for returning to earth life is determined by each Ego, and that it is not necessarily dependent upon the usual period of about once in every thousand years. Will you please set me right relative to this?

Answer:

The birth of the Ego every thousand years is an average. Some Egos are out more than a thousand years and some less. But taken as a whole in the long run of evolution the average between births is approximately one thousand years. The Ego is born often enough to experience in both a male and female body the zodiacal influence of the sun while it is passing through each sign of the zodiac. At the present time, however, as we approach the end of an age the period is very often shortened, and Egos may be reborn within a comparatively few years.

The Ego does not ordinarily choose its time of rebirth. This is done by the Lords of Destiny except in the case of advanced Initiates.

WHY ENGINES NEED REST

Question:

I have heard the statement made that machinery has to rest. Is this true, and if so, why is this rest needed?

Answer:

It is a well established fact among engineers that machinery really does

need to rest. Engines may go night and day for months, but eventually there comes a time when they are unable to continue effective work longer. Something seems to have gone wrong, but nothing at all can be found that is the cause of the trouble; after giving them a rest, however, they will go on as usual. The reason for this is that the vibrating atoms in the metal of which the engine is made become tired because minerals are ensouled by life the same as are the plant and animal kingdoms, and rest after a certain amount of activity is always required by any substance which is animated by life. Thus the atoms of the metals composing the engine become unable to function effectively until they have had time to restore their equilibrium. This alternating period of activity and rest is found in all the kingdoms of nature, but is more noticeable in the higher ones.

THE GREAT WHITE LODGE

Question:

Will you please explain what is meant by the term, "The Great White Lodge"? Is there really such an organization in existence, and if so where does it meet, who are its members, and what is its object?

Answer:

There are in the world today seven Mystery schools teaching the nine Lesser Mysteries and five schools teaching the four Greater Mysteries. Each of these schools is composed of twelve brothers and a thirteenth *one* who is at the head of the school. The thirteenth one, or head, forms the link with the different

schools; and all these heads, or thirteenth members, compose what the Rosicrucians call, "The Great White Lodge." The thirteenth member, or head of the Great White Lodge, is Christ Jesus. The members of this Order form a supreme conclave which is now in full charge of human evolution, and plans the various steps by which our future development is to proceed. The meeting place of the Great White Lodge is on the spiritual plane and is made known, only to those who have qualified themselves to receive this information.

NON-FASTING WHILE PSYCHICALLY
NEGATIVE

Question:

In one of your lessons you state that persons who are "psychically negative" should avoid much fasting. How can one know whether one is of this negative type?

Answer:

Lack of emotional control is one very good evidence, and lack of will power is another. Both of these lead to psychic negativeness even if that condition has not already arrived. Thought wandering or mental negativeness is another evidence which comes in the same class. If a person has no control over his thoughts, if they jump about and flit from one object to another at their own pleasure, if he is unable to concentrate at least to a reasonable degree, it is an indication that he is either psychically negative or on the way toward it.

When a person has this form of negativeness, it means that he is sensitive to influences from the unseen side of nature, and that these influences or entities either invade his aura or project their impressions upon his mind. In both cases they are likely to upset him emotionally and mentally and thereby make it difficult or impossible for him to concentrate. Of course, a person may lack concentration and still not be psychically negative, that is, he may never

have cultivated concentration, thus proving that he is somewhat backward in evolution.

If a person receives impressions of a psychic nature mediumistically, he of course is negative psychically, because mediumship is a negative psychic process.

In all of these cases fasting should not be engaged in to any great extent until the condition is overcome. Fasting makes the physical body somewhat negative, and this in turn is communicated to the desire body and the mind. But if a person's mind and emotions are under moderately good control, it will ordinarily be safe for him to reduce his food to much less than what is considered necessary by the people of the world; and in case of sickness he will be able to fast safely for a few days until the condition is overcome or improved.

THE OUIJA BOARD

Question:

What is an ouija board, and how is it operated?

Answer:

An ouija board is a board with the letters of the alphabet painted or printed on it. A small movable table, usually three-footed, is placed on the board, and this points out the letters, spelling words and sentences. The individual who is questioning the board places his finger tips lightly upon the table, which then runs from letter to letter on the board, spelling out the message, whatever it may be.

You can see an ouija board at almost any shop where occult goods are handled. They are often sold in toy shops.

The ouija board is operated by discarnate spirits, which work through the body of the individual by means of the cerebellum. It is partial obsession, and often leads to complete possession or obsession. It is extremely dangerous for sensitive students to operate an ouija board.

HEALTH and HEALING

Cold Weather Precautions

BY BETTY BARCLAY

ABOUT this season of the year many of our friends begin to sneeze and snuffle. Cautious men raise and lower windows to avoid drafts, while cautious women throw light filmy things across shapely shoulders, whenever they feel the slightest touch of coolness.

In spite of this, most people are unfortunate enough to have one or two colds each year. The dreaded "flu" or influenza germ flits through the air and drops in here and there to pay a far too frequent visit.

While there is wide discussion among authorities on the causes of colds and "flu," and the proper action to take against them, there are two measures on which they are all agreed.

First, complete rest. Get to bed if possible. A day away from work may save many days' absence later.

Second, follow a light diet consisting largely of fruits and vegetables. Citrus fruits, especially in the form of fresh fruit juices are widely used.

These fruits help maintain the alkaline balance; in other words, they offset acidosis, which is usually present with common colds. They provide liquids, which are always helpful in checking colds and fever. They aid in preventing constipation.

Hot beverages particularly before retiring are also favored for colds. Hot lemonade has been thus used for genera-

tions. Many doctors recommend a full glass of lemonade (hot or cold) with one-half teaspoon baking soda added, taken two or three times daily to help break up a cold. Those of us who have often laughed at grandmother and her glass of lemonade will thus realize that the laugh is on us.

Above all, do not let a cold grow serious. If it hangs on and gets worse instead of better, consult your physician. Colds are not to be toyed with. A slight cold may not be serious, but it has the unhappy faculty of developing into something that is very, very serious.

Many people now make it a habit to drink the juice of a lemon in a glass of water (cold or warm) immediately upon rising each morning. The bracing drink "wakes them up," clears the taste, sharpens appetite—and, they claim, tends to keep them from becoming constipated. Authorities on digestion and constipation recommend this practice. The fruit acid is mildly laxative. The tart flavor removes the bad taste from the mouth leaving it clean and refreshed.

If acidosis is usually present with common colds it should be fairly easy for us to avoid many of them at least if we would increase the consumption of alkaline-reaction foods. These are milk, fruits, and vegetables. Thus we should think seriously of the morning glass of orange juice, a little extra milk or cream on our cereal, a daily fruit salad or fruit cup, and light desserts containing fruits and

milk. We should think seriously also of using more vegetables which may be eaten raw.

Colds will probably persist as long as human beings are on this earth. There is no reason, however, for the enormous number of colds which seem to be the rule at present.

Science Condemns Steel Trap as Inhuman

BY HENRY R. CAREY

The American naturalist, Elliott Coues, has given us something to think about the next time we pause to admire a mink scarf or a particularly beautiful fur coat in a shop window.

"When caught by the leg in a steel trap, the mink usually gnaws and tears the captive member, sometimes lacerating it in a manner painful to witness . . . The violence and persistence of the poor, tortured animal endeavoring to escape are witnessed in the frequent breaking of its teeth against the iron—this is the rule rather than the exception. One who has not taken the mink in a steel trap can scarcely form an idea of the terrible expression the animal's face assumes as the captor approaches. It has always struck me as the most nearly diabolical of anything in animal physiognomy. A sullen stare from the crouched, motionless form gives way to a new look of surprise and fear accompanied by the most violent contortions of the body, with renewed champing of the iron, till, breathless, with heaving flanks, and open mouth dribbling saliva, the animal settles again, and watches with a look of concentrated hatred, mingled with impotent rage and frightful despair."

Millions of wild fur-bearing animals in North America every year suffer similar prolonged torture. As North Amer-

ica now leads the world in fur production, it is quite safe to estimate that 10,000,000 wild animals are annually caught in steel traps in North America. Does anyone care to think of the accumulated sufferings of these animals? One wonders how a civilization which permits such an outrage can talk of sportsmanship, or even of Christianity!

Modern Savagery.

Of course, if people could see with their own eyes the sufferings of only a few of the 10,000,000 of these animals, their agonies every year would not pass without protest. But protest alone is ineffective. There is just one practical step which can be taken to put an end to this hideous savagery. It is the abolition of the practice of trapping furs for commercial profit. Nothing else can succeed. And only the women of America can bring this about.—*Detroit Free Press.*

Philosophy and Astrology by Correspondence

We conduct Home Study Courses in:

THE ROSICRUCIAN PHILOSOPHY

12 Lessons

ASTROLOGY

26 Lessons

All our courses of instruction are free. The cost of printing and distribution and other expenses in connection with them are met by Free-Will Offerings.

If you are interested drop us a line asking for an application blank. We shall be happy to assist you in these vital studies.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



ROSICRUCIAN TEMPLE OF HEALING

COURAGE

Courage is an essential factor in the mental attitude. Lack of it gives disease a powerful hold on a patient.

Many people are ill not only because of wrong methods of eating, or because of the violation of the laws of nature; they are ill because of their mental attitude and their lack of COURAGE.

There are lines of force running between the two poles of a magnet, and there is in all nature a positive and negative side. The human body is a most powerful magnet, expressing both the positive and the negative aspects. When we are ill, we express the negative side of our nature, and therefore to help ourselves and assist others we must endeavor to express the opposite aspect, namely the POSITIVE pole.

This is accomplished through the mental attitude of COURAGE.

PATIENTS' LETTERS

Wellington, N. Z., Oct. 14, 1933.

Dear Friends:

Just a little note of gratitude and thankfulness for recovery of health and sight. I quite suddenly fell down unconscious while attending to my business and was removed to the hospital, the doctors expressing the idea I might never wake again. However, after some time I regained consciousness, and what a shock when I found I could not see. Several specialists examined my eyes and the verdict was I would never see again. Mentally I knew the greatest of all physicians could do marvelous works. With

the help of the invisible helpers my sight is restored and here I am writing this without the aid of glasses. My mother used to read to me and do all my correspondence. Now I read to her and look after her material wants. Once again thanking you all, I am,

Sincerely yours,
—A. M.

Detroit, Michigan, Oct. 10, 1933.

My Dear Friends:

I do want to tell you how I appreciated your help after I wrote and told you of the pain in my side. I'm sure you will be pleased to know that it has entirely disappeared which is a great relief to me after having it for years. It went almost immediately after I wrote to you. I am very grateful.

I send my love and best wishes as usual.
Yours very sincerely,
—N. A. G.

Toronto, Can., Oct. 10, 1933.

The Rosicrucian Fellowship,
Dear Friends:

I am continuing to improve and I feel my back is becoming stronger. And life has taken on a new meaning to me since coming into contact with the philosophy of the Fellowship.

I thank you dear Friends for the help you have given to me, and my prayers for the work of the Helpers.

Sincerely yours,
—M. C.

HEALING DATES

November 7—14—20—26
December 4—11—17—24—31
January 8—14—20—27

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

PEOPLE WHO ARE SEEKING HEALTH

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

Children's Department



Christmas Eve in Joyland

BY DOROTHY WORSLEY



GREETINGS, Joy Folk!
Oh, Ho, Are you all ready?
Your magic wings, please, for we
are off to a Christmas party in Cloud-
land. . . . Hurry . . . do!

Jack Frost is our pilot, and Mr. Wind has the path to the clouds all swept clean. Mother Nature is to be our hostess, and if you have had an idea that she is a cold, crusty sort of person in winter time, you'll be changing your opinion shortly, I'm sure.

She has been ever so busy preparing our party dresses for today, and here they are all tied in bundles of red and green. Did you ever see such gay costumes? Made from sunrise clouds of rose and gold, and flaming sunset clouds of orange and purple. . . . Can't you imagine the happy, clever little fairies busily weaving their needles of pine in and out of these matchless materials? All for us. And oh, our cloaks, made from tiny twigs of evergreen, woven in intricate designs, with borders of scarlet winterberries! And our close-fitting caps are the jolliest of all—tiny silver-gray clouds turned inside out so that the gold lining is on the outside, and wee tinkling joybells dancing all about our ears. . . . cunning? Oh, what fun! But Jack Frost is ready. We're off!

Up, up we sail through the sparkling, clear, sunshiny air! Hark! The Wind children are whistling their merry tunes. Did you ever know four children of such

totally different dispositions? Big husky North is such a boisterous, rollicking playfellow; seems as if he cannot possibly be related to his gentle sister South, or the tearful little chap called East, but somehow we love them all.

Cloudland! Yes, here we are, and the first one to greet us is Mother Nature herself. How hospitable she is! Tells us to follow her right into her crystal palace, which is made bright and shining by the jolly old Dewman, her right-hand man in summer and winter, always polishing and refreshing and beautifying the world. See, there he is now, polishing up the sunrise clouds and placing them carefully in a row for tomorrow's use.

Here he comes, and he is going to take us to the sky pasture. 'Why, the grass in the meadow is blue, and there are fleecy lamb clouds all about! See, the little West Wind is the shepherdess for today, and she is taking the keenest delight in keeping the fluffy lambskins on the move toward fresh pasture. One little lamb stops to look at us, and all the other lambs turn too. "Oh, little white flocks, hello."

And the dear little lambs reply: "Greetings, Joy Folk, come again where the meadow grass is blue."

Hark! That's Jack Frost. He must be up to some prank or other. Sure enough, the jolly old Dewman has started to mix his morning dew, and naughty Jack scarcely can wait to perform his magic trick of turning it all into white

frost, sparkling diamonds to trim the trees and bushes and housetops and make fairyland of old earth.

Now let us walk through Cloudland and see some of the sights. Down this side of the street is the Storm Shop, where storms are brewed and shaped and carried to earth by the busy Wind children. Many dark plots behind those gray curtains.

And . . . why! this looks like a school. Sure enough, but what a curious one, and how beautiful! Birds of all kinds busily engaged in the art of nest building. "How do birdies build their nests?" you ask. Of course they must learn somewhere, but who would have expected to find them up here?

There must be a circus of some sort down the street! Let's hurry. Why, bears and squirrels and coons—all the hibernating animals which we thought were sound asleep for the winter in their snug dens, and here they are up here, having the time of their lives! No sleepytown for them. And oh, oh, over in that corner do *you* see what I see? A row of lambs' tails hung up. Surely they look familiar. Do you suppose little Bo-peep's sheep were *here* that time when they were lost? I believe they were, and how they must have hated to leave when Bo-Beep came for them. Wonder why they left their tails behind.

Across the street we hear strange music . . . spinning wheels and quaint machines. Why, it's the elves spinning the gossamer cobwebs from which the fairy gown are made. In another corner gay elves are mending fairy shoes and repairing damaged wings. And oh, such a whirr! Why, it's tiny airplanes for the fairies of course, and the elves are busy at work overhauling them, for winter storms are hard on them, to be sure. And in that high corner the spiders are busily engaged in weaving cobweb hammocks to rock the baby fairies in.

More music! Crickets playing their magic violins, katydids too, and fairy pipers and buzzing bass of bumblebees. Birds by the thousand in singing school,

with a gorgeous blue-green humming bird flitting to and fro, conducting the orchestra and keeping all in time.

Outside in the street the Wind children take up the melody, and go merrily whistling down the airways to earth to tune up their harps in the branches of the bare trees, then earth joins heaven. Let's sing with them a while . . . Christmas carols: "Oh, come all ye faithful . . . While shepherds watched their flocks by night . . . Away in a manger, no crib for a bed, the little Lord Jesus laid down his sweet head . . . Hark, the herald Angels sing!"

Mother Nature stands looking on with a happy smile. Then for one little moment she asks us to close our eyes. Ready . . . why, a fairy feast all spread out on silver moonbeams, and *such* a feast! Fairy lily goblets filled with magic dew, crimson wonderberries . . . Big brown nuts brought up by the Wind children from the trees below. And here comes Jack Frost puffing furiously. He's been for a trip to the Milky Way; took the Big Dipper from among the stars and filled it with cream, and here it is frozen *pink*. Well . . . well! and a messenger from the Man in the Moon with a pail of green cheese, if you please!

Now the Evening Star steps softly aboard a big passenger cloud and sails to earth, bringing back a Candle Tree. Hark! such a soft voice as the tree has, as it sings:

"Wonderful, wonderful Candle Tree,
The light of the Christ Child is over
thee."

Down be'ow the folks are scrambling for gifts this Christmas Eve, many of them tired, and weary; many disappointed, forgetting all about the Christ Child and the Candle Tree. But you, Joy Folk, will lift seeing eyes toward the branches of the Candle Tree and see the gifts there for *you*. They are yours for the taking, all for you. Look, and then help yourselves.

The Evening Star turns on her soft light, and lo, the Candle Tree shines as

(Continued on page 576)



Rosicrucian Activities



IN THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

COLUMBUS, OHIO.

This Center is carrying on successfully and is interesting a substantial group of students in the Rosicrucian Philosophy. The secretary, Mrs. Lillian Henricks, is assisted in the class work by Wilma Herdosky, Berenice More, and Henry Neithardt.

CHICAGO, ILLINOIS, (*Loop Center*).

"We are glad to see our Sunday evening attendance increase, as it shows an interest in the spiritual side of the teachings," writes the secretary, Miss Elizabeth S. Malcolm. This Center is very advantageously located in the heart of the Loop district, where it has the opportunity of reaching a great many people.

CHICAGO, ILLINOIS.

(*North Side and South Side Centers*).

These Centers, located respectively on Lawrence Avenue and West 64th Street, had each a series of lectures in October delivered by Mr. Theodore Heline and Miss Corinne Dunklee, both formerly of Headquarters, Mr. Heline having been a former editor of this Magazine and Miss Dunklee a frequent literary contributor to it. Much interest was developed by these lectures. Mr. Heline also spoke at the Fellowship of Faiths, whose meetings were conducted in the Morrison Hotel, and which attracted large numbers of people during the World's Fair.

DAYTON, OHIO.

Mrs. Amelia Evers, secretary, states that this Center is conducting classes at the Y. W. League Building, and also having regular healing concentrations.

DEMERARA, BRITISH GUIANA.

The secretary of this Center, Mr. Simon More, a faithful worker for the Fellowship for many years, reports a special celebration on the anniversary of the founding of the Guianese Study Center, held on September 25th. Twenty-seven students were present, as well as several of their friends. Speeches and songs were features of the meeting. Surely the Rosicrucian Philosophy is serving a very real need throughout the world as evidenced by devoted groups such as this one.

HAMILTON, OHIO.

The first meeting of the Hamilton Rosicrucian Philosophy Class, beginning its fourth year, was held on September 13th, writes the secretary, Mrs. George A. Osterday. She states that people are inquiring about the Philosophy and that they have had a number of strangers at the meetings. Mrs. W. R. Black, Miss Emma Bohney, and Mr. Duke are active in the work.

LONDON, ENGLAND.

Regular weekly meetings are held at this Center, whose new location is the Poetry Society in Russell Square, as reported by the secretary, Miss Winifred

I. Timmons. "Cosmo" readings and classes are conducted, also healing meetings. Mr. Sparks, Mr. Dawes, and Mrs. Freeman are active in the work. There is also an astrology class conducted by Miss Jones. The Rosicrucian teachings have taken a strong hold in England, and many people there are becoming interested in them.

LOS ANGELES, CALIFORNIA.

The new secretary, Miss Juanita M. Emerick, writes: "There are more and more inquiries about our work. We all know we have the teachings to give out so it is merely having a supply for the demand in this day of many changes." The Los Angeles Center is our largest Center outside of Headquarters, and has always done outstanding work.

MIAMI, FLORIDA.

This Center had a very enjoyable fall picnic on October 28th, the 22nd anniversary of the founding of Mt. Ecclesia. Mrs. S. Caro reports that the picnic was very well attended and that it was an occasion of much good fellowship as well as entertainment.

NEW YORK CITY, 72ND ST. CENTER.

The monthly notice from this Center shows the usual full schedule of Sunday morning and afternoon lectures and services, as well as classes in various phases of the Philosophy. A new feature is a young people's meeting at which current topics will be discussed from the Rosicrucian standpoint, and an endeavor made to interest the younger people in the Rosicrucian work. This is an excellent idea and might be adopted to advantage by other Centers.

OMAHA, NEBRASKA.

This Center reports good work under the direction of Mrs. Lottie F. McLaughlin. The Philosophy class is being held in the Paxton Hotel, and the astrology classes are being conducted in Mrs. McLaughlin's home. Mrs. McLaughlin has been very energetic in reaching the people in Omaha with our Philosophy, and has accomplished excellent results. She hopes to branch out into the adjacent

territory, particularly Council Bluffs, which is just across the Missouri River.

PITTSBURGH, PENNSYLVANIA.

Pittsburgh has gotten off to a very good start this fall, the first meeting having forty present. Regular classes have been established in both the Rosicrucian Philosophy and astrology, which meet at the downtown Y. M. C. A., Third and Wood Streets, on Thursday evenings. Mrs. Victoria M. Corey is the secretary and president. She writes that the Center has been very ably assisted by Mr. John Muregger, who has charge of the advanced astrology class. Lectures have been given by Mrs. Frieda Gusky as well as by Mrs. Corey and Mr. Muregger. This steel city offers a fine field for the promulgation of the Rosicrucian Philosophy.

SCHENACTADY, NEW YORK.

This Center is conducting its classes at 1004 Stanley Street. Sunday services at 10 A. M., and Philosophy and astrology classes Wednesday at 8 and 9 P. M., as reported by the secretary, Mrs. Amalia Bachem. This Center was one of the leaders in the early formation of Rosicrucian Fellowship groups, and we are very glad to know that it is still carrying on successfully.

UTICA, NEW YORK.

We have a very encouraging report from this Center by Miss Louise Brucker, stating they have just experienced one of the most enjoyable and spiritually profitable periods of their career. They were fortunate in being able to obtain the use of the local radio station, WIBX, for a series of nineteen 15-minute lectures extending throughout the month of October, which were given by Miss Gladys Rivington of the New York, 72nd Street Center, who spent a month with the Utica Group, giving lectures and also conducting classes. This Center was fortunate in having her assistance, as she has had wide experience both at Headquarters and in New York in the Rosicrucian work. The Center work in Utica is being conducted at the home of Mrs. Minnie F. Mansfield, 11 Clinton Place.

CENTERS IN OTHER COUNTRIES.

We are fortunate in having a large number of Centers operating in countries in all parts of the globe, conducted in languages other than English. We have reports from a number of these including the following: Amsterdam and Rotterdam, Holland; Paris and Mulhouse, France; Brussels, Belgium; Geneva, Switzerland; Asuncion, Paraguay.

These Centers all report much enthusiasm and good work being done. Lack of space prevents us from giving detailed accounts of the work mentioned by their various secretaries. We might state, however, that the Amsterdam Center has recently consecrated a new Center room or temple under the leadership of the general representative for Holland, Mr. J. Leene. In Rotterdam a series of lectures on the great operas from the occult standpoint will be given by Mr. G. A. Jansen during November, accompanied by illustrative music played on the gramophone.

Sr. Antonio Paciello is still very successful in interesting South Americans in the wonderful Rosicrucian Philosophy.

The group in Geneva, Switzerland, is a new one recently formed by Mr. Emile Vetter.

It is very encouraging to note the far-flung activities of the Rosicrucian Fellowship as it extends its work to all parts of the world.

Our New Cover Design

The new design which appears on this issue was very kindly made for us by one of our artist friends in New York, Mr. Bernard B. Trinsey. From time to time we change the design in an effort to attract more attention on the news stands, and thus increase the circulation of the Magazine. We believe our readers will like this new cover, and we wish to extend our sincere appreciation and thanks to the artist.

CENTERS

—AND—

STUDY GROUPS

CHARTERED FELLOWSHIP CENTERS

North America.

- Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Chicago, Ill.—1105 Lawrence Ave.
Chicago, Ill.—342 W. 64th St. (Inglewood Group).
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Milwaukee, Wis.—3209 W. Wisconsin Ave., Apt. 9. Tel. West 8075.
Pasadena, Calif.—100 So. Raymond Ave. Park View Hotel
San Diego, Calif.—Rm. 9, 1039 7th St.
Syracuse, N. Y.—318 Duane St.
Toronto, Canada.—c/o Mary Tamolyn, 24 Concord Ave.
Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville and Hastings Sts.

UNCHARTERED STUDY GROUPS

- Atlanta, Ga.*—Azoth Library, Marion Hotel.
Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Battle Creek, Mich.—41 Glenwood.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brandon, Man., Can.—221 13th St.
Cincinnati, Ohio.—Meets Wed. Eve., The Gibson Hotel.
Denver, Colo.—Rm. 228 Y. M. C. A. Bldg.
Detroit, Mich.—4813 N. Phillip St.
Everett, Wash.—1801 Hewitt Avenue.
Hamilton, Ohio.—Lane Public Library.
Miami, Fla.—Write Mrs. S. Caro, 1853 N. W. 5th St.
Newark, N. J.—9 Whittier Place.
New York City.—New York Fellowship Center, 210 W. 72nd St.
New York City.—1823 Broadway.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Pittsburgh, Pa.—Downtown Y. M. C. A., 3rd and Wood Streets. Mrs. Victoria Corey, Secy., 3987 Beechwood Blvd., Squirrel Hill.
Providence, R. I.—266 Weybosset St.
Portland, Maine.—156 Free St., Room 310.

Danzig-Oliva.—Roseng. 11, Frau Lucie von Salewski.

Darmstadt.—Deutsche Zentralstelle, Heidelbergstr. 7.

Dortmund.—Chemnitzerstr. 10.

Dresden.—Warthaerstr. 3.

Dresden, A. 29.—Kopp, Ockerwitzerstr. 65 b.

Dusseldorf.—Miss Magda Roetten, Remscheidstr. 28.

Freiburg, i. Bri.—Mueller, Sautierstr. 42b.

Frankfurt a. M.—Mrs. Elisabeth Nau, Schadowstr. 11.

Hamburg.—Miss Frieda Ihl, Billh. Brueckenstr. 121.

Hanau-Kesselstadt.—Castellstr. 15, Herr Heinrich Heuser.

Heilbronn a. N.—Mrs. Frieda Forthmann, Schubarstr. 17.

Leipzig, N. 21.—Wilhelminenstr. 33, Fr. Fach.

Loewenberg, i. Schl.—Greiffenbergerstr. 13, Herr Hermann Klose.

Ludwigshafen a. Rh.—Hohenzollernstr. 65, Herr Heinrich Sprenger.

Magdeburg.—Mr. Friedr. Taeye, Wittenbergerstr. 19.

Mannheim.—Hochschule fuer Musik.

Offenbach a. M.—Mrs. Kath. Fersch, Heusenstammerweg 23.

Stettin.—Ernst Sachse, Friedrich Karlstr. 9.

Stuttgart.—Wangen; Hans Busch, Ober-turkheimerstr. 11.

Wiesbaden.—Frau Russ, Parkstr. 13.

Holland

Alkmaar.—Kerkedijk 7 Bergen Nd.

Amsterdam.—Locherstraat 56.

Apeldoorn.—Westenenkerweg 17.

Haarlem.—Hyacintenlaan 42.

Rotterdam.—Jansen, Rauwenhoffplein 23c.

The Hague.—Zeestraat 65 A.

Lithuania

Uebermemel.—Mr. F. Gerull.

Poland

Bydgoszcz.—Plac Kosciieleckich 2; Mr. Bronislav Kurek.

Lettonia, Riga.—Miss Greta Lindemann, Wallstr. 2.

And Mr. Vidrik Ivask, Skolas iela 13.

Romania

Brasov.—Rumaenische Kirchgasse 19; Mrs. Silvia Stoica.

Switzerland

Basel.—Alkoholfreies Restaurant "Zers," Ruemeliplatz.

Olten.—Alkoholfreies Restaurant "Daheim."

Aarau.—"Glockenhof" Bahnhofstr.

Harzburg, Bad.—In the house of Mrs. Mary Roettger.

Zurich.—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.

Oerlikon.—Neues Volkshaus.

Winterthur.—Gasthof Erlenhof a. Bahnhof.

Spain

Barcelona.—Centro de Estudios, Rosacruces, Apartado 126.

Exchanges

From *Mind Magazine*, published in Los Angeles, we take the following:

"Every effort we make toward self-control increases our ability to control the finer forces of nature. The higher vibrating forces control the lesser and coarser forces. The soul, which is my real eternal self, is the Supreme Force which should control all lower things. But the realization of our latent power is absolutely proportionate to our self-realization. Our self-realization grows in proportion to our self-control."

The New Age, a publication devoted to expounding the truths of Masonry, contains an excellent article on hypocrisy, by Walter F. Meier, 33°. We quote:

"Let us be genuine. Let us pretend to be only that which we are. When tempted to assume a false attitude, let us remember that in the end neither pleasure nor permanent advantage can be derived therefrom, and that while the eye of man may not discern the truth, the All-seeing Eye pervades the inmost recesses of the human heart, and will reward us according to our merits."

Picnic at Live Oak Park

The annual picnic of the Headquarters of the Rosicrucian Fellowship was held in Live Oak Park on October 28th, the 22nd anniversary of the founding of Mt. Ecclesia. It was a very enjoyable occasion, being attended by about sixty members and students, not only from Headquarters but from the surrounding territory ranging from Los Angeles to San Diego. Speeches, games, and general good fellowship were the features of the day, and all reported a good time.

The Desire to Rule Others

"The gigantic evils of this life come from the desire to rule others, or to make others do as you wish. Counsel is far better than rule. Let each do as he likes, but scatter light and knowledge of the true way to happiness and power."—*Selected.*

Manuscript Competition

The Manuscript Competition conducted by the Editorial Department closed on November 15th, having been extended one month to enable late-comers to complete their manuscripts. A large number of articles were obtained in this competition, which are being read and graded as rapidly as possible. It is expected that the names of the prize winners will be announced in our next issue, together with those who will receive a year's subscription to this Magazine.

Library Campaign News

Our faithful workers in this field continue their efforts to spread the Rosicrucian Teachings through the Library Campaign. Through the efforts of Miss Gladys Rivington of New York and her co-workers, and the generosity of Mr. Fred Schwender of Utica, 26 copies of the "Cosmo" were recently placed in various public and college libraries throughout the states. New York is rapidly coming to the front in number of libraries supplied with Rosicrucian books. The present count for the five leading states is as follows:

"Cosmo-Conception"

California	109
New York	100
Texas	86
Illinois	78
Massachusetts	50

Any Rosicrucian Books.

California	160
New York	141
Texas	116
Illinois	92
Massachusetts	57

In the Philippine Islands Mr. E. L. Pelletier is doing excellent work in placing our books. Ten public libraries were recently supplied with the Rosicrucian Magazine, and Mr. Pelletier plans to supply all these with a "Cosmo" soon.

- Royal Oak, Mich.*—920 Mohawk St.
Santa Monica, Calif.—1133 Third St.
Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
Seattle, Wash.—515 Madison St.
Schenectady, N. Y.—1004 Stanley St.
St. Louis, Mo.—Hotel Saum, Apt. 1919, So. Grand Blvd.
Springfield, Mass.—Mr. and Mrs. Arthur Knight, 16 Sachem St.
St. Paul, Minn.—318 Midland Trust Bldg.
Trenton, N. J.—Write J. R. Schwartz, Yardley, Pa.
Utica, N. Y.—11 Clinton Place.
Youngstown, Ohio.—372 W. Delason Ave.
Washington, D. C.—Mrs. Laura D. Terry, Chatham Courts, 1707 Columbia Road.
West Indies
Havana, Cuba.—San Francisco. No. 219, Vibora.
Jamaica, B. W. I.—Anthony Lodge, Conolly Ave. S. E. Andrew.

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 AUSTRALIA AND NEW ZEALAND
Auckland, New Zealand.—The Academy, Queen St.
Toorak, Melbourne, S. E. 2. Australia.—c/o Mr. L. Furze-Morrish, 95 A Mathoura Road.

SOUTH AMERICA

- Asuncion, Paraguay.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesca. Wed. 9 P. M.
Buenos Aires, A. R., S. A.—Humberto 1° Number 2091.
Tucuman, A. R., S. A.—Avenida Avellaneda 649.

Brazil

- Sao Paulo*—Caixa postal 591; Mr. Willi Sandvoss.

EUROPE

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Graz—Schlossbergkai 58; Mr. Peter Tischler.

Belgium.

- Brussels.*—M. G. Brahy, 107 Avenue Albert.

England

- Letchworth, Herts.*—8 The Meads.
Liverpool.—7 Canning St. Tel. Royal 2499. (Home, Heswall 304.)
London.—The Poetry Society, 36 Russell Square, W. C. 1.

France

- Paris, (XVII).*—Mr. M Frankel, 155 rue Legendre.
Mulhouse (Haut Rhin)—Dr. M. Dumesnil 48, Faubourg de Colmar.

Germany

- Berlin*—O. M.—Carl Fauser, Ing. Mollendorferstr. 108.

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cian publications on sale at the Local Cen-
ters of the Fellowship, leading bookstores,
and news stands.

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

THE ROSICRUCIAN FELLOWSHIP,
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CHRISTMAS EVE IN JOYLAND

(Continued from page 570)

no other tree! Come, let us draw nearer. See, cheery, happy hearts swing from every branch. Chuckling little smiles play in and out among the twigs. There are golden chains of friendship woven in and out. And tiny angels of patience with fluttering wings . . . and hope fairies with golden singing hearts. Why, the tree is laden from top to bottom; gifts from the Candle Tree and the Christ Child.

Come, let's open our arms and our hearts and accept the gifts and the Giver too, for He will stay with us forever and make beautiful the lives of all who dwell beneath the shadow of the Candle Tree.

Dear Candle Tree, we accept the beautiful gifts and the Giver too, and,

For all thy gifts so good and fair,
Bestowed upon us everywhere,
Give grateful hearts to us we pray,
To thank Thee on this Christ-
mas Day.

'Tis Christmas morning, Joy Folk.

A Blessed, Happy Christmas to each
and every one of you!

CHILDREN OF SAGITTARIUS, 1933

(Continued from page 561)

inventiveness to bear upon the matters ruled by Jupiter. It is likely to impel the children who come under its influence to ill-considered schemes of advancement, particularly along financial and economic lines. It calls for a degree of caution.

A New Rosicrucian Book in Spanish

Max Heindel's *Letters to Probationers* have been translated into Spanish, and will be off the press about Nov. 15th. Spanish-speaking Probationers in good standing may secure same by sending in their request.

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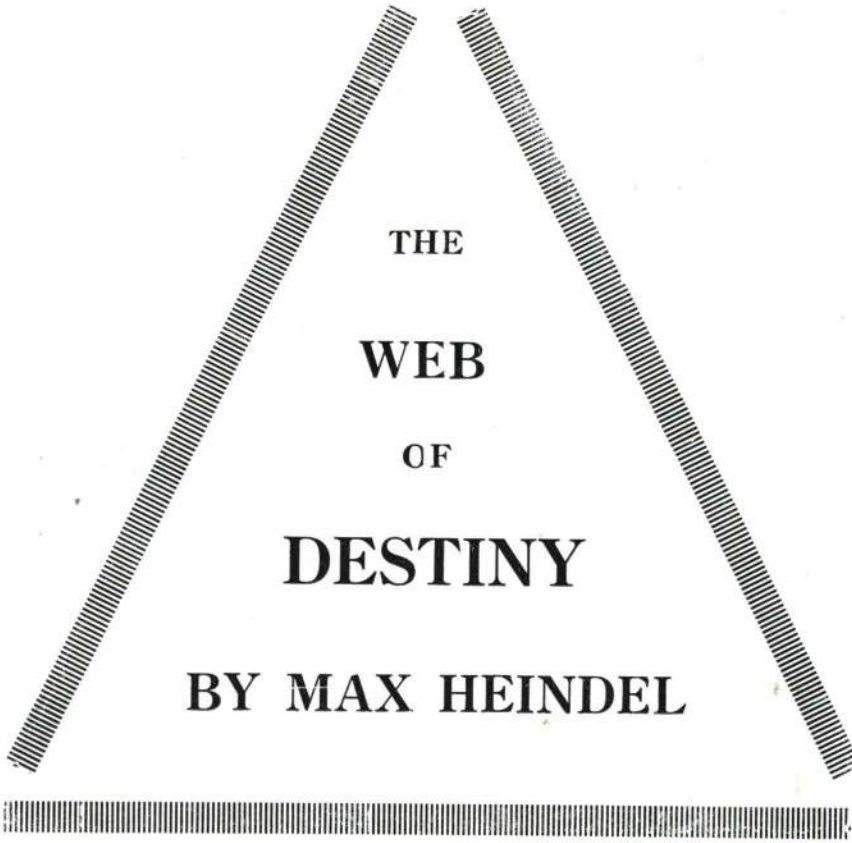
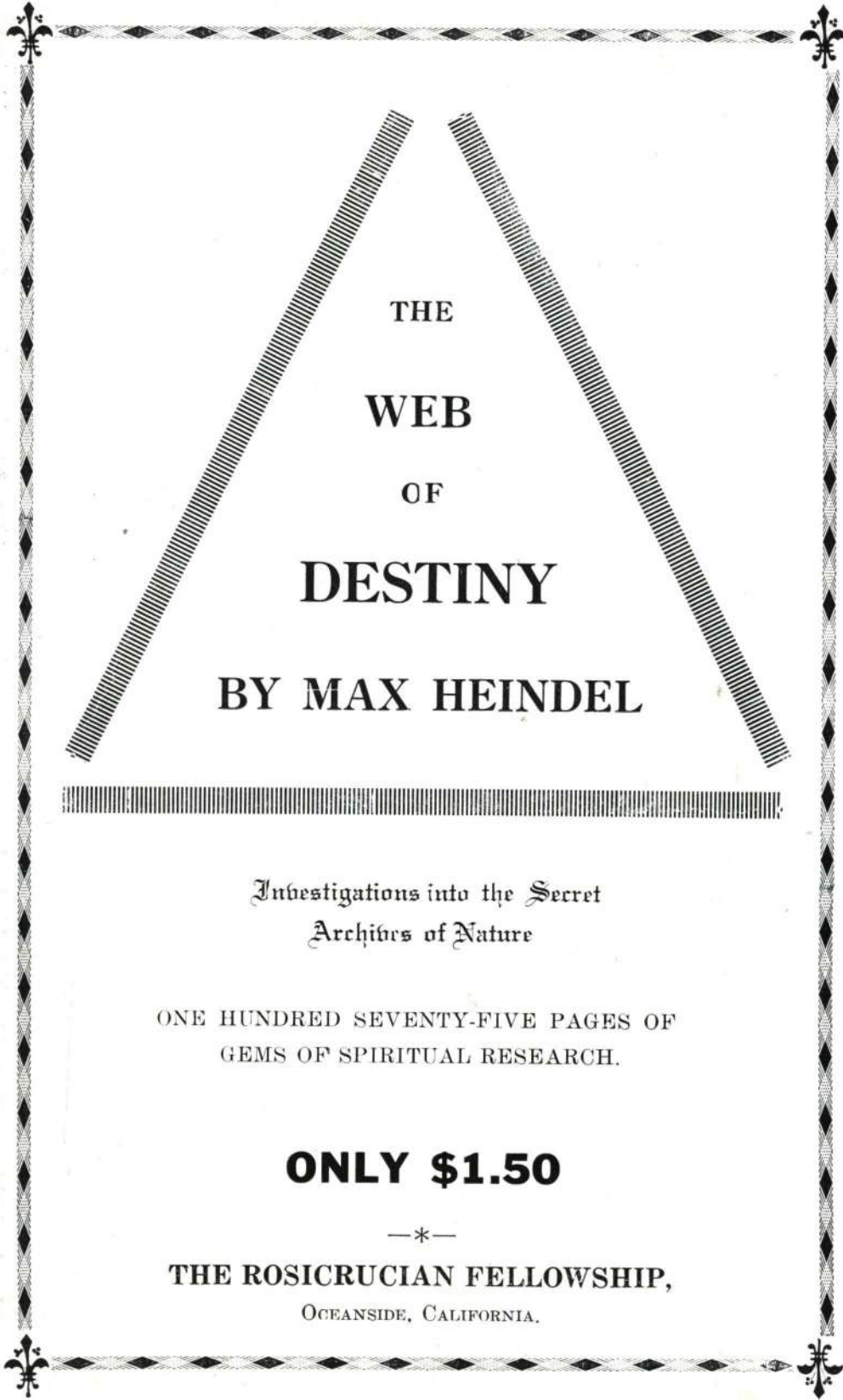
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