

The  
**ROSICRUCIAN  
MAGAZINE**

Rays from the Rose Cross

FEATURES



Love---The Redeemer  
"The Other Place"  
The Sycamore of Faith



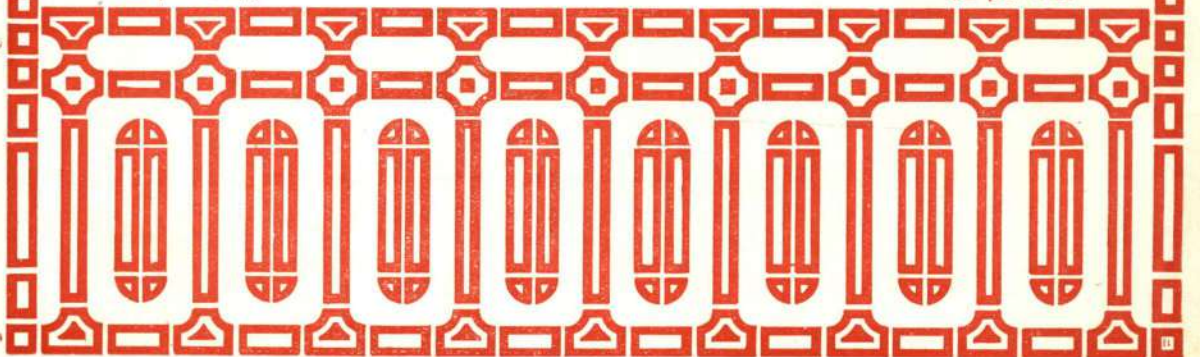
DECEMBER

1937



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# The Mystical Interpretation of Christmas

By MAX HEINDEL



“THE ACHING VOID which is in the heart of every skeptic, whether he is aware of the fact or not, must remain until the spiritual illumination is attained which shall furnish an explanation acceptable to both heart and mind. To shed such light upon this sublime mystery shall be our endeavor in the following pages.”

*In this book are given the OCCULT FACTS about what Christ did and is doing for the earth and its humanity. Also information on the new ELEMENT which will supersede oxygen in our air, and the new SUBSTANCE to replace albumen in the body.*

**There are fifty-one pages including a splendid Index. The book is bound in attractive art paper. Sent postpaid to any address for fifty cents the copy. A valued gift.**

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**THE ROSICRUCIAN FELLOWSHIP**

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.



The

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*Rays from the Rose Cross*

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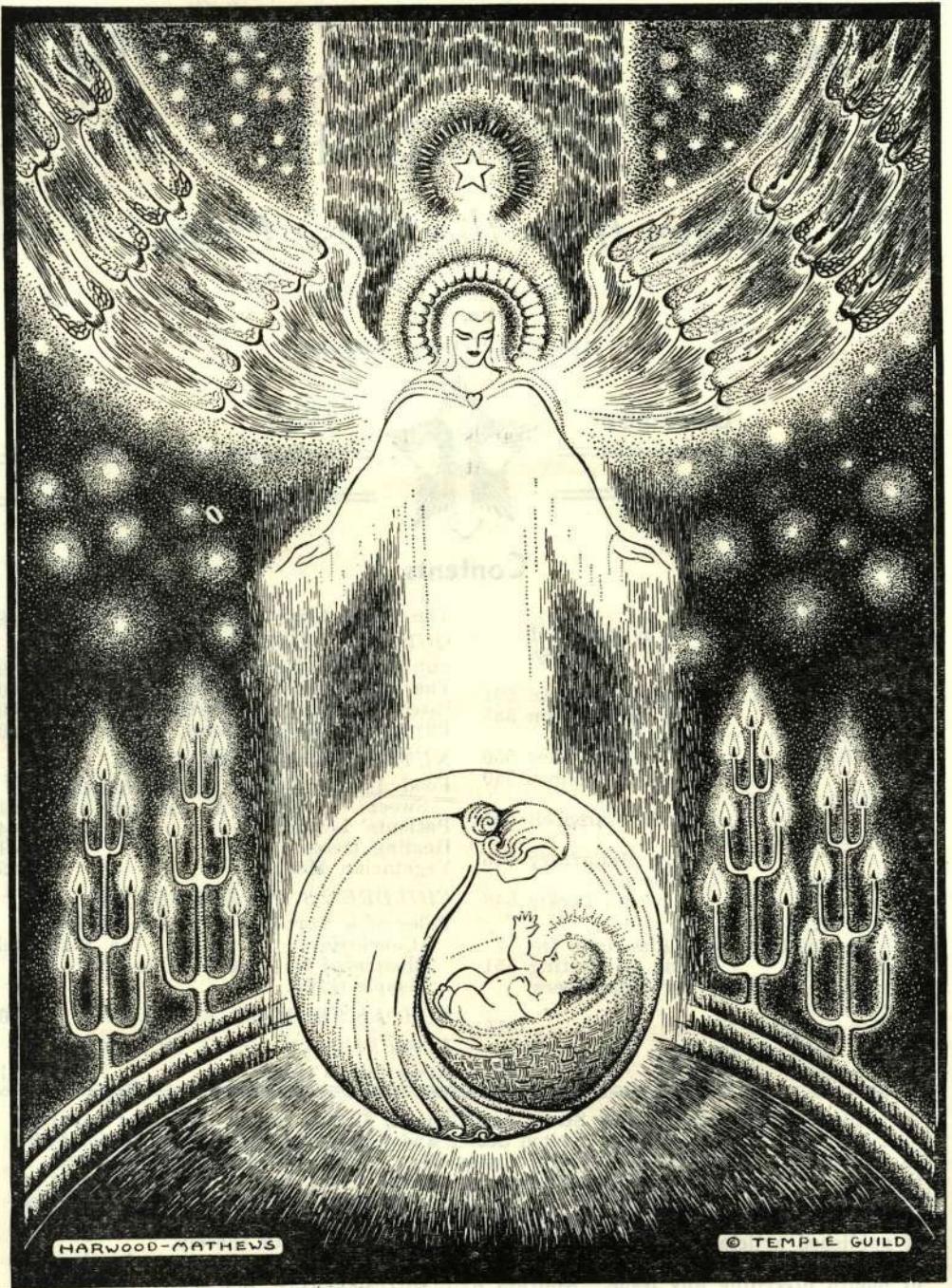
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# Benediction



“On earth peace, good will to men”

*Courtesy of the  
Temple Guild*



# The Mystic Light

## The Rosicrucian Fellowship

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

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

## Love--The Redeemer

BY RUTH D. GOLMAN



WHEN considering the thousands of books, poems, and songs that have been written with Love as their theme it would seem that the subject of Love is one on which nothing fresh can be said. Yet the history of the world has been shaped and guided by the loves and hates of its peoples, for Hatred is but Love inverted, and Love in some phase is the underlying, instinctive force behind all creation. It is the attracting power by which spirit-substance coalesces and condenses into form or expression.

Love is the Creator, or God, and being so it is as old and as new as Creation itself; it is never done with, but is instead a power which must go on increasing within us, leading us ever upward until we reach our natural goal and mission, which is that of Godhood, or Creatorship. Therefore Love is something that can be thought about, talked about, and *lived* without ever coming to the end of its resources or its power. As long as we love there is always something beautiful and something new in life. It has been said "It is better not to live than not to love." I think we can take that even farther, and say that it is not possible to live at all without Love, for Love is Life, and in case it may be thought that this is rather a matter of words than of actual fact, let us try to analyze what Love is.

There is a great tendency, is there not, to define Love in the usual sense of the word, as being possible only through the medium of some definite and close relationship, such as that of husband and wife, parent and child, brother and sister, or close friends, all of which relationships do, or should, express the beauty and depth of Love in different ways. But we miss the full meaning and power of Love if it is confined within the realm of such feeling alone, instead of regarding it also as the basic foundation of character. By that I mean that Love is not merely a matter of feeling only; it is in reality the mainspring of our thoughts, our emotions, and our actions. By its creative attractive power that which we love we eventually become one with and part of; thought, feeling, and action are in reality guided and controlled by the quality of Love that we are capable of expressing. Therefore Love is something more than feeling, more than thought, it is the primary power behind and within all that we do and all that we are. This becomes clearer in the light of the truth that Love in its real strength finds its noblest expression not alone on the heights of personal emotion, but in the valleys and plains of ordinary everyday existence, and human contact. There it is *that the quality of Love that we direct to the beloved is tried and tested* if we but knew it.



It is, after all, easy to love those who love us, who are good to us; it is only natural and right, but if we love for that *alone* then our love is not really genuine, however much we may think it is, for it is too tinged with self to express its real nature. Only to the extent that Love enables us to improve our attitude and relationship toward *all* who come within our radius is it the real thing. If you should doubt that stop to consider the amount of crime, of sorrow, of heartache and ruin that has been caused through the passionate emotion that is too often regarded as Love itself.

When Love is directed selfishly it ceases, by a mysterious spiritual alchemy, to be Love, and inevitably brings sorrow and suffering to all concerned. This in itself proves the unity of all life, for if we injure another, by the law that we must reap what we sow, we sooner or later find that we have injured ourselves. By this law of unity and cause and effect, we find that the supreme test of Love is in *how much it makes the beloved one the symbol of all others, for the more it cherishes the*

*loved one the more it respects and honors the rights of all others also, and in this recognition of the fundamental unity of each with all, Love fulfills the law by becoming a law unto itself. Therefore, as was said just now, Love is more than feeling, for there are times when it must act in spite of feeling, and follow not the dictates of desire, but the principles of spirit, the God within, or the True Lover.*

This is why St. Paul analyzes Love as he does. While he states that the supreme power in Life is Love, he does not leave it up on the inaccessible peaks of future attainment, but brings it down to the level of man at present by defining it in more detail, in which it will be found that it is possible to express Love through the medium of what are very well-known qualities.

In that much-quoted, familiar chapter of Corinthians the first truth about Love is that it "suffereth long and is kind." What does this indicate but the quality of Endurance. Patient endurance is something that all mankind seems to need. We run into a great deal of trouble in our desire to reach an object or aim too hastily, without doing the groundwork necessary first. This is particularly true in regard to occult development. The world is filled with people seeking truth in a hurry, and becoming impatient because they meet with disappointment time and time again. Such people forget that Truth is only found in proportion to the development of character and soul-growth, and that such develop-

ment and progress has but one base—Love. To be patient and enduring is not to be *slow*, but to know that what we *are* means more than what we *do* or what we may have.

Things, deeds, accomplishments, knowledge, wealth, power of any kind, proves of worth only in accordance with the ability to use it correctly, and that depends again, entirely

upon how much we work with the law of God, or Love, or against it. Love is patient and enduring, therefore, because it knows that no matter how discouraging or hopeless the outlook may be, to the extent that it works persistently for the good to that extent exactly will success be forthcoming. It is inevitable—nothing can hold it back. Life may be filled with apparent failure, delays, obstacles, and disappointments, *but if it is faced with endurance and patience it is a success and an attainment in itself.* Therefore, Love is the Redeemer, because *with* it all we have lost is ours again in fuller measure than ever before, and *without* it all that we may have or gain is as nothing. To the extent that we exercise patience in any defeat great or small, toward any individual, kindred

*Who counts his brother's  
welfare  
As sacred as his own.  
And loves, forgives, and  
pities,  
He serveth Me alone.*

*I note each gracious purpose,  
Each kindly word and deed;  
Are ye not all My Children?  
Shall not the Father heed?*

(Concluded on next page)



or stranger, to that extent are we exercising Love in one of its higher phases.

"Love envieth not." Of course not, why should it? In the light of what has just been considered in regard to the beloved being the symbol of all others, we arrive at the lovely discovery that to the extent we are capable of loving, to that extent the beauty of the world is ours. To illustrate the point more clearly. Is it not true that the real value of anything lies in our ability to appreciate it? *We truly own only that which we appreciate*, all else is lost to us no matter how legally we may possess it.

James Kehler once said, "I am happy in having learned to distinguish between ownership and possession. Books, pictures, and all the beauty of the world belong to those who love and understand them, and not necessarily to those who possess them." To love is to own, and the more we love the more we own, for Love is the key to all that life can offer us. I repeat, that which we love we eventually become part of. You can thresh that out as much as you like and you will find that it holds true. If we love the things of the world we become worldly; if we love the things of the spirit we become, in time, spiritual. Real Love is never jealous or covetous of the qualities or possessions of another, but rejoices in them, and by that quality of appreciation, of generosity, it partakes of all it loves by divine right.

By this same principle "Love vaunteth not itself." Love is not vain nor puffed up because by the very freedom with which it gains access to all that it appreciates it recognizes the same divine right of others to all that it is or has. Therefore Love does not seek praise or reward, for in giving and doing for others it finds its own reward, because in the hidden unity of Life, to give to others is in reality to give to oneself. This is

what Christ meant when He said, "Who-soever will lose his life for My sake shall find it." He also stated that he who sought to save his own life should lose it. It is a mystic and beautiful fact that we only keep, we only save or *redeem* that which we give. Therefore Love is its own reward, and instead of seeking praise or glory it is grateful instead for whatever opportunities for service that it can find, and is humble.

Love "doth not behave itself unseemly, seeketh not her own." It is not possible for Love to behave itself unseemly because courtesy and consideration for others is always the hallmark of the real gentleman, or gentlewoman. Courtesy is not a matter of highly polished manners but of a lov-

ing heart that cannot treat any form of life with other than kindness and natural respect for its rights in the divine scheme of things. Love cannot seek her own, because, as we have seen, things are never great in themselves. As Henry Drummond says, "Things cannot be great. The only greatness is unselfish love."

Of course; because without Love nothing is of any value. In fact, the more we think about Love the more astounding does the truth become that it is in and of itself *all things and all power*. No wonder St. Paul claims that without it we are as nothing.

Unselfishness is usually coupled with self-sacrifice, and it is true that as we increase in Love we do give up to others that which we may hitherto have sought for ourselves, and that means self-denial and its attendant limitations and pain. However, once we obtain the right viewpoint we can see that this applies only to the little earthly self; which, in its mistaken reflection of the true Oneness, the Real Self in all life, seeks to find and keep its own. Selfishness is really the supreme sacrifice, for in being selfish we lose all that is best within us. But if we

*No prayer for light and  
guidance*

*Is lost upon Mine ear:  
The child's cry in the  
darkness*

*Shall not the Father  
hear?*

*A light, a guide, a warn-  
ing,*

*A presence ever near,  
Through the deep s.lence  
of the flesh*

*I reach the inward ear.  
—Whittier*



love sufficiently we find that in reality we are never called upon to sacrifice our real selves, which are of God, but that instead we grow in stature and find life more abundant. I think this is what Christ must have meant when He said "My yoke is easy and My burden light."

Love is the secret and he who loves knows that there is in reality no sacrifice, but that as we pour *ourselves* out in service to all, so do we add to the glory and beauty of the Eternal Life to which we belong. I stress the word "*ourselves*" there, because no matter how many *things* we may give or receive, no matter how many deeds we may do, unless our gift or our service is imbued with ourselves it loses value, whereas the smallest gift or deed done in love contains within itself all the beauty which makes life worthwhile. And that is not mere sentiment. Even the material commercial world recognizes this. Did you ever stop to think just why a handmade article is always worth more than a machine-made one? It is not all in the mere technical workmanship, because it is possible for the machine-made article to be more technically perfect than the one made by hand. *The value lies in that portion of the worker, or the creator, that is woven into the beauty so created.*

"Love thinketh no evil, but rejoices in the truth." This is where Love is strongest. Evil is of the lower self, the misdirection of personal desire in self-seeking. Love disintegrates evil in that it permits neither personal prejudice nor personal feeling to obscure the truth, yet in doing so loses none of its lovingness. Through its ability to see that which is good and true in all it is able to rise above creed, above race, above sex, or form of any kind, and to love and cherish the Good, the True, and the Beautiful wherever it may find it. Love thinks no evil, for even in the faults and wrongdoing of humanity it sees the Good that is slowly being wrought by the Wisdom that is born of Pain. Love seeks to see things as they actually *are*, stripped of all the faulty coverings of personality

and form, and, penetrating to the soul of Creation rejoices to find it Good. Therefore Love is Purity and Sincerity.

When we consider Love in these ways—endurance, appreciation, generosity, humility, courtesy, unselfishness, purity, and sincerity—the command of Christ that we love one another as He has loved us is brought more within our reach to obey. It should not be very hard to practice each one of these qualities for a day at a time, a little more than we have done in the past. We may need to develop some more than others, but it will not hurt most of us to increase our efforts toward any of them and so increase our power to love in the true sense of the word. I am convinced that much of our trouble in the practice of Christianity is in our viewpoint concerning it rather than our actual ability. We hold ourselves back by what we might call a psychological effect caused by too much stress being laid upon the love of man to God, and not enough upon the love of man to man. The mere idea of not loving God would shock many people, yet we can love God only to the exact extent that we love our brother man. Therein lies the test.

We made the statement just now that only as we make the beloved one the symbol of all others to that extent only do we really love. That applies in our relationship to God as to all. We love God only to the extent that we love all His creatures. And that will bear thinking over by all of us. By this same principle the more we love our families the more should we love also the stranger within our gates. This is what Christ meant when He said, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life, he cannot be my disciple." This does not mean that we should disregard or slight the rights of those closest to us, nor lessen our love for them, because Christ also made it clear that the one and only way to gain His discipleship is by Love—"Ye are my disciples if ye have love one to another";



but rather that unless we are willing to renounce all personal feelings and to serve where the *need is greatest* regardless of personal loves and ties, we cannot truly follow Christ.

The only kinship that Love recognizes is that of the divine relationship of all life to God. This is the secret of the power of Christ, to work and serve for Love's sake alone without the need of personal relationship or demand. In the service of Love so given we rise above the law, and become a law unto ourselves. This explains the point at times brought up, that if suffering is the result of past action then Jesus Christ must have been very wicked at some time to have incurred the sacrifice that He has. I am sure that in the light of what we have been considering we can see that in Christ's case His sacrifice is one of Love alone, voluntary and free, with no other cause than Its own divine nature which gives for the sheer sake of giving, out of pure compassion for His younger brothers, the fallen children of His Father. And through His Love so given we find it easier to love than we did, for as said before, it is comparatively simple to love when we are already loved, for Love begets Love and creates Its own Image. That is the Work Christ is doing for us By His Divine Love He is redeeming the world by making it possible for us to love too.

We talk about Christianity being hard to live up to. That is true, but it *ought* to be easier than it is when we think of the immensity of the Love that is so freely bestowed upon us. We ought to be ashamed, and I think we often are. Christ does indeed bear the heavy end of every cross, for He loves where there is so little

response and where He receives nothing but the wounds caused by the ignorance and malice of the world, and that is a hard thing to do, yet that is just where Love is most needed, and is why Christ came. The *need* in itself was Cause enough for Him to leave the realms of Light and Love and become the indwelling planetary spirit of this Earth that we might find life, or Love, more abundant by His cleansing strength.

It is lovely to give as we receive, but that may have two meanings. It is yet lovelier to give no matter what we receive. When Love is real it gives good for evil, love for hate, life for death, and in the giving finds its own cause and its own effect. To the extent that we truly love to that extent do we liberate ourselves from all evil and redeem ourselves from all loss. If we can but keep loving we cannot help creating the right condition within ourselves which will in time disintegrate all that is inharmonious in such conditions. "Love never faileth," for Love is the great Creator, Destroyer, and Redeemer. Service is Love in action, that is why Service is the shortest, safest, and most joyful road to God, for as we serve we express the source and goal of our being which is creatorship or Godhood. That is why real happiness lies only in work of some kind. The world has wasted so much time in seeking happiness through pleasure and idleness, whereas in *accomplishment* only can we find the true joy of life. By work, service, accomplishment of some kind, we draw ever nearer to the Love which is God. To love is to be redeemed, to love is to be happy, to love is to live eternally, for "he that dwelleth in Love dwelleth already in God."

---

*If peace be in the heart,  
The wildest winter storm is full of solemn beauty,  
The midnight lightning-flash but shows the path of duty,  
Each living creature tells some new and joyous story,  
The very trees and stones all catch a ray of glory,  
If peace be in the heart.*

—C. F. Richardson.



# The Elohim and Evolution

BY ADAH WILKES

(PART TWO—CONCLUSION)



It is always of considerable interest to know how the planetary rays are taken up by the body, and the Western Wisdom teachings inform us that the method is as follows:

The vital body belongs to the physical world and absorbs the rays of solar energy as they are transmitted either directly or reflected by way of the moon or planets.

The direct rays from the sun are absorbed by the human spirit which has its stronghold in the impenetrable point at the root of the nose. These rays manifest as Life and produces spiritual illumination.

The rays received by way of the planets enter the body at the head where the occipital and two parietal bones of the skull join, and are absorbed by the brain and spinal cord. These rays manifest as consciousness, and produce added consciousness, intelligence, and moral development and soul growth.

The solar rays reflected by way of the moon enter the body through the gateway of the spleen. These rays manifest as form. They vitalize the dense body and produce physical growth.

The solar, stellar, and lunar rays are three-colored, and in the lunar ray which supplies our vital force, the blue beam is the life of The Father, which causes germination, the yellow beam is the life of The Son which is the active principle in nutrition and growth, and the red beam is the life of The Holy Spirit, which stimulates to action, dissipating the energy stored by the yellow force. This principle is particularly active in generation.

Through all the successive kingdoms, the mineral, vegetable, and animal, the Rays are always distinct one from an-

other as they are also distinct in man, though in the lower kingdoms the influence of the Ray naturally acts in a somewhat different manner since in them no individualization has taken place.

The various kingdoms absorb this life force differently according to their constitution. Animals have only twenty-eight pairs of nerves, and are keyed to the lunar month of twenty-eight days and are therefore dependent upon a group spirit for an infusion of the stellar rays necessary to produce consciousness. They are altogether incapable of absorbing the direct rays of the sun.

Man is in a transitional stage, he has thirty-one pairs of spinal nerves which key him to the solar month, but the nerves in the cauda-equina (literally horse-tail) at the end of the spinal cord are still too undeveloped to act as avenues for the spiritual rays of the sun. In time through kind thoughts, right action, and spiritual aspirations we develop these nerves and awaken dormant faculties of the spirit.

## MINERAL AND PLANT KINGDOMS

Only the strongest and most spiritual ray can hope to penetrate the seat of consciousness of the life wave embodied in the mineral kingdom, and therefore we find about the mountain ranges the blue ray of The Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches.

The yellow ray of The Son mixed with the blue of The Father gives life and vitality to the plant world, which therefore reflects back green color, for it is incapable of keeping the ray within.

In the animal kingdom, to which unregenerate man belongs, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood.



The mixture of the blue and red is evident in the purple blood. But the yellow is never evident until it manifests as a soul body, the "golden wedding garment" of the bride of the Mystic Christ, evolved from within.

#### MYSTERY SCHOOLS

All occult schools are divisible into seven, as are the "Rays" of Life, the virgin spirits. Each School or Order belongs to one of these seven Rays, as does each unit of our humanity. The Mystery School is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star under which it originated.

You will understand that as the Father Fire is not revealed until the last initiation, the basic nature of the Mystery School cannot be told openly in public. Such schools as the Rosicrucian Fellowship would naturally be dominated by the planetary influences from the fountain head; this cannot therefore be given.

#### THE GOVERNING RAY

There is still a more personal application of the great Primordial Seven Rays that it would benefit us to understand, the Individual Ray to which each belongs and therefore to which he can more readily respond than to any other ray.

In an article on the Governing Ray written by Max Heindel, which appears in *The Rosicrucian Magazine* for October, 1915, and to which we refer you for more detailed information we find the statement that the individual ray, commonly spoken of as the Father Star, is a sub-ray of our Father Fire or Father Star, under which we originated. It is this latter which is not revealed until the last Initiation. Our individual ray is discovered unto us at the time we receive discipleship instruction and is a very important factor in each person's spiritual progress; for it is not only retained by the spirit throughout its whole series of lives, but this great Helper is in closest touch with the disciples, and they

are privileged to call upon him when it is necessary for spiritual guidance. There is probably far more help given than we suspect.

The Individual Ray is entirely independent of the horoscopal rays which change according to birth, environment, and lessons to be learned.

#### PLANETARY AMBASSADORS

There are ambassadors from each of the great Star Angels, the planetary spirits, present upon earth. Besides the ambassador from each of the Planetary Spirits present, there is also one from both the Sun and Moon.

We may see a hint of their Godlike powers in the names assigned to them. *El* in Hebrew, means God. *Elohim* is the word used for God in the Bible and the termination *El* occurs in the name of each of the ambassadors. Their names are as follows:

Ithuriel is the ambassador from Uranus.  
Cassiel is the ambassador from Saturn.  
Zachriel is the ambassador from Jupiter.  
Samael is the ambassador from Mars.  
Anael is the ambassador from Venus.  
Raphael is the ambassador from Mercury.  
Michael is the ambassador from Sun.  
Gabriel is the ambassador from Moon.

The moon is our satellite and is not in the same position as those of the other planets. The ambassadors from those planets are Archangels, while Gabriel is an Angel.

The names of the ambassadors from the earth to other planets are not known.

#### THE FATHER, CHRIST, AND JEHOVAH

We find it stated on page 182, of the *Cosmo-Conception*, "In the particular planetary scheme to which we belong, the entities farthest evolved in the earliest stages, who had reached a high stage of perfection in previous evolutions, assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation, but guiding its Regents."



The Father, Christ, and Jehovah, who are now exercising the function of the Planetary Spirit of the earth are not to be confused with the will, wisdom, and activity aspect of the God of our solar system (shown in diagram on page 178 of *The Rosicrucian Cosmo-Conception*). The Father, Christ, and Jehovah are independent beings working within or under the dominion of our Solar God, and preside over different departments of evolution on earth.

We find the origin of the great spiritual beings, the Father, Christ, and Jehovah, described on page 58 of *The Gleanings of a Mystic*, as follows:

"*The Father* is the highest Initiate of the Saturn Period, inhabiting particularly the Spiritual Sun. *The Son*, the Cosmic Christ, is the highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a ray from Himself, which becomes the indwelling spirit of each planet when it has been sufficiently ripened to contain such a great Intelligence. Jehovah, the *Holy Spirit*, is the highest Initiate of the Moon Period, dwelling in the physical, visible sun. He is regent of the various moons thrown off by the different planets for the purpose of giving beings who have fallen behind in the march of evolution more rigid discipline under a firmer law, to awaken them and spur them on in the proper direction if possible."

#### THE FATHER

The Father and His hosts, the Lords of Mind, focus the forces of the Spiritual Sun through the sign Virgo and its ruler Mercury. The opposite sign Pisces and its twin rulers, Jupiter and Neptune, form the opposite pole. Between them our mental faculties and spiritual aspirations are fostered to lead us to Christ.

The lofty spiritual power is dimly sensed through Neptune which is the embodiment of a great Spirit from the Creative Hierarchies which normally influence us from the zodiac.

In the spinal canal the rays of Neptune

kindle what is known to occultists as the Father fire, the light and life of the Divine Spirit. It is said the spinal spirit fire is now alight in all except the black magicians in whom it is dying. Neptune dissolves or coagulates the thoughts, desires, and emotions and they either brighten or dim the spinal spirit fire (conversion gives it a wonderful brilliancy) which expresses itself as will.

The Lords of Mercury also focus the ray of light through the sign of The Twins, Gemini, to show man his dual nature: the personality, which is of the earth, earthy, and the individuality, which is the spark from the Infinite, represented in our scheme by the Father. Concurrently the force of Sagittarius impinges upon the awakened mind and shows us that as the man rises out of the animal in the symbolic representation of Sagittarius the Centaur, so the enlightened man rises above concrete conditions. He aims at the stars and reaches them through Jupiter forces.

#### THE SON, THE COSMIC CHRIST

The Son, the Cosmic Christ, and His Archangels focus the force of the Central Sun through the sign Leo. The opposite sign Aquarius and its ruler, Uranus, form the other pole, and between these the desire body is formed, the love nature is aroused to overcome selfish egoism and engender Universal friendship.

Altruism, the spirit of service, comes from Aquarius, ruled by Uranus. Therefore the Cosmic Christ focused the love ray of the Life Spirit upon Uranus ruling the pituitary body. The love and unity of the World of Life Spirit find their illusory counterpart in the etheric region which is correlated to the vital body, and has its stronghold primarily in the pituitary body and secondarily in the heart.

The rays of the reflecting and light ether of the earth are emanations of the Christ Spirit. They are radiated through every part of the earth from the center to the periphery. These rays permeate our dense bodies and through them the



Christ Spirit works. The Life-Spirit force cannot manifest in the physical world without a vehicle correlated to that region. The Golden Wedding Garment is that vehicle. As the Sun Spirit Christ took possession of Jesus' vehicles, so also does the Christ within, the Life Spirit, take possession of this composite Golden Wedding Garment, built from the two higher ethers.

Our observations, our aspirations, our characters, are due to the work in these two higher ethers, which become more or less luminous according to the nature of our character and habits.

#### JEHOVAH

Jehovah, the Holy Spirit is one of the Elohim dwelling in the physical sun. It is the work of Jehovah to build concrete bodies, or forms, by means of the hardening crystallizing moon forces. Therefore, He is the giver of children and the Angels are His messengers in this work. Jehovah and His angels are the guardians of the seed atoms which are the basic factors in fertilization. To this end the forces of the physical Sun are focused through the sign Cancer and its ruler the Moon. The opposite sign Capricorn and its ruler Saturn form the other pole. Between these a concrete body is crystallized around the spirit and the delusion of separateness and egoism is thus engendered, causing sorrow, pain, and death.

Jehovah is Regent of the Moon and warden of the creative lunar force whereby the seed atoms are projected into the womb of the prospective parent who is thus prepared for the period of gestation; and occult science also tells us that the seed atoms of the animal kingdom, which are still mindless and therefore not amenable to lunar influences in that direction, are projected through the watery material sign Scorpio while the seed atoms of the inert plants are poured in through the Jupiterian sign Pisces just before the Sun enters Aries at the vernal equinox to awaken the plant seeds sleeping in

Mother Earth, which have been fertilized by Pisces.

While Jehovah and His Angels focus the forces of the physical Sun through the sign Cancer He does not have absolute sway because of the activities of a part of the Angels under the leadership of Lucifer who rebelled against the regime of Jehovah. They were allowed to focus their forces upon man through Aries and endeavor to make him headstrong, inciting him to take the prerogative of creation into his own hands. The Lords of Venus, however, focus their forces in the celestial sign Libra to keep the balance and lead man by love, the unifying bond between all members of the human family in whatever relationship they may be placed.

The Lords of Venus also focus their forces through Taurus to create harmony, and again the Lucifer Spirits endeavor to breed discord through Scorpio, the opposite pole. Yet it is a mistake to think of the Lucifer Spirits as evil, for it is through them we have learned to know good and evil. We are also able by the exercise of will power to shun the evil and choose the good, thereby placing ourselves in harmonious co-worker-ship with God and nature and unfolding our divine possibilities so that we may become like our Father in Heaven.

#### NEW AND FULL MOON

Besides the stellar vibrations there is one of vital importance to which all mankind responds, namely that of the lunation or New Moon.

The observation of times and seasons in occult work is, or should be, far from vain observance. There are certain definite tides in the unseen and according to the direction in which we are going, these will be either for or against us.

The Sun in its yearly passage through the zodiac brings us each month the radiations of one of the great Creative Hierarchies who are helping us to unfold the powers of the Divine Spark within us. These radiations contain great



cosmic principles, having to do with life and being, which the Great Ones are assisting us to build in our characters. If we strive consciously to respond to the zodiacal keynote which is being sounded each month by these Hierarchies, who are God's ministers, they will carry us onward with far greater speed toward the attainment of soul growth and understanding.

The spiritual vibrations are the most intense at the New Moon. Astrologically, the vibrations are stronger at that time because the Sun and Moon are in conjunction and their combined force is thrown upon the earth from the same angle and sign. These vibrations make it the most propitious time for the birth of the Invisible Helper.

The time of the Full Moon is the most propitious for the building of the essence

of service into the soul body. At Full Moon the Sun and Moon are in opposite signs, which are spiritually correlated, constituting a positive and negative pole. At that time a current of life or spiritual energy is flowing between the two poles, which may be utilized for the building-in process. For the occult student it is a time of thanksgiving for greater opportunities for rendering service for he knows that as the Moon gathers up light from the Sun during her passage from the new to the full, so man upon the path of holiness gathers from the use of his golden opportunities of selfless service the material wherewith to make his Golden Wedding Garment and the Great Ones have made it possible that this material is best amalgamated and made into usable soul power on the night of the Full Moon.

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*Lord of all being! throned afar,  
Thy glory flames from sun and star;  
Centre and soul of every sphere,  
Yet to each loving heart how near!*

*Sun of our life, thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope, thy softened light  
Cheers the long watches of the night.*

*Our midnight is thy smile withdrawn;  
Our noontide is thy gracious dawn;  
Our rainbow arch thy mercy's sign;  
All, save the clouds of sin, are thine!*

*Lord of all life, below, above,  
Whose light is truth, whose warmth is  
love,  
Before thy ever-blazing throne  
We ask no lustre of our own.*

*Grant us thy truth to make us free,  
And kindling hearts that burn for thee,  
Till all thy living altars claim  
One Holy light, one heavenly flame!*

—Oliver Wendell Holmes.



## "The Other Place"

BY ROUPERT M. CAMPBELL



HE dark, triangular mark just below the boy's left eye was the first thing about his appearance which impressed the man. At the time, the man, stretched upon the grass under the tree, carelessly regarded the discoloration as dirt, or a bruise or a scar. He could not be certain. The boy's face was obscured, for over his head were the leaves and branches of another tree from which the shadows cast by the sun, now slipping down behind the Sierras, were veiling him. So the features were indistinct.

Yet how blue and luminous were the eyes—and what was that faint light which seemed to glow around the childish form? That must be the effect of the sunlight filtering through the leaves, the man concluded, too drowsy to be so very observing or analytical.

He had lain down, exhausted. He had dozed a moment, perhaps, then suddenly his eyes half opened. Thus he had seen the boy.

The grown-up himself could not shake off his sleepiness, but the other seemed very much awake, strangely vibrant and vital, although motionless, as he stood in the high grass under that tree to the west of the road between them.

Was he dreaming that he saw a boy? No, for he heard softly uttered:

"Hello, Mister Man."

"Hello, Buddy," he managed to reply.

"You were nearly asleep, weren't you?" came the childish voice.

"Yep, just about. I've been walking all day, so I've come a long way."

"I've come a long way too, all the way from the other place, so I feel rather tired."

"The other place." Perhaps the lad's folks owned another place—were wealthy—but why did he remain there apparently aloof?

"Won't you come here and sit down by me?"

"Thank you, but I can't come any closer. I can't explain but I just can't."

Despite the man's puzzlement he noted the tones of his voice, so much more musical than those of the typical urchin of the soil. A news story he had recently read flashed back to his mind.

No doubt the boy's parents were rich and prominent too—had taught him to beware of strangers. So he was diffident of them; and the other children of the countryside likely were diffident of him, hesitated about trying to play with him, because they probably had heard of his background. This boy maybe was a "poor little rich boy."

"Thought maybe you were afraid I would kidnap you," the man ventured.

Again came a slight smile. "No—no, you wouldn't dream of doing anything like that. You're a good man. That's why it isn't so hard for me to talk to you—and it's good to talk again to a *man*."

Why did he accent the last word? Just what did he mean? "Good man—" did the youngster instinctively sense the moral rottenness of the wealthy, cocktail drinking, fast living men among whom circumstances perhaps had thrown him?

At any rate this boy seemed more mature for his apparent age, about six, and so much more sensitive than most. Yes, evidently his parents, rich or poor, were above the majority of country people in education and culture—if their son's diction and pronunciation were an echo of home training. The man's past few weeks of house-to-house selling had made him realize how much of the parents' character a child will unconsciously portray. At least this boy's parents dressed him well and took good care of his clothes. His face looked so clean,



except for that mark, and how neat was his light grey play suit which matched his socks—but—

"Where's your hat?" queried the older one.

Once more a smile hovered on his features, a trifle more discernible now, although twilight was rapidly approaching.

"We really don't need hats at the other place, although some of the fellows wear them, just because they wore hats before they came there."

"Aren't you afraid of getting a sunstroke—or doesn't the sun shine there very much?" the questioner half laughed.

"No one ever gets a sunstroke there, nor gets hurt in any way—and sure the sun shines—shines all the time. It's just gorgeous."

The adult fancied he heard an overtone of resentment in the child's voice. He must be a true "native son" of California and so resented the suggestion that there was lack of sunshiny days in his beloved state. By "all the time" he meant, of course, every day. However, better not question that too closely anyway. He didn't want to offend his new friend so changed the subject by asking:

"Do you play and have a good time at the other place?"

"Sure. We can make our own toys and playthings. It's so easy to make them with the kind of stuff we have. We have lots of fun!" Once more the slight smile. Then he continued: "Besides, there are so many things to see and learn about. The older people, who have been there longer, teach us. It's almost like going to school only they make it much more interesting. Sometimes I try to help the other kids feel at home when they first come over—it's just like home to me now."

"Home to me"—it must be that his folks owned "the other place." Yes; a

dude ranch or large country estate, with private tutors, amusements, games, toys, and material or "stuff" to make toys. However, why speculate more? He must be going. The boy's folks, if wealthy, wouldn't consider patronizing an enlarged-picture agent or even let one in their house.

The little fellow seemed to catch his thought—or had he recognized the purpose of the roll across his knees?

"You're selling pictures?"

"Why—yes."

"Maybe Mama wants a picture enlarged."

"What makes you think so?"

"I know she's been thinking about it. Anyway, it won't hurt to ask."

The tone was insistent. The agent wondered, but snapped down to business. He started to rise. "Where does your Mama live?"

"In that big white house in the grove ahead."

Despite his prospective sale, the man felt exhausted. He had risen to his feet, but leaned against the tree and closed his eyes for a moment. When he opened them the boy was

almost out of sight.

Oh well, he had run on ahead to tell his mother that a "picture man" was coming. This might help—or hinder his sale. Anyway, he would soon know. He was in the grove now and could see the house, a large mission style residence, but the youngster was not visible.

Perhaps instead of preceding him to the door, he was hiding behind a tree, intending to jump out and yell *Boo!* to scare him! Glancing around he called, "Buddy, oh Buddy, where are you?"

No one answered—or did he hear a faint laugh? He stopped, called again, "Buddy?"—strange he had not thought to ask his name—then decided to hurry on. Soon it would be dark after the short twilight in that mountain valley. So he continued along the path.





The nearer he came to the big house, with its pillared porch, banked with red rose bushes, the less hope he had of a sale, or even a fair hearing; the place was too "swell," and the more distaste he had for his job. To think he, a college sophomore, must tramp through the country and try to sell enlarged pictures! But nothing else offered during his vacation of this depression year, so here he was.

After climbing the seven steps of the porch, he looked back once more, hoping to see his friend, but saw no one.

Reluctantly he tapped three times with the brass door-knocker. A woman opened the door. Wasn't she the boy's mother?—same brown hair, blue eyes; small, but not cold mouth, same firm chin.

The salesman at first intended to say, "Your boy told me that you might be interested in an enlarged picture," but checked himself. *Don't*, came an inner voice, or was it merely his caution? After all, she might be an older sister—she was rather young—and how refined looking with her clear cut oval face and delicate, high-bridged nose and well-poised head. The hand on the doorknob was long, slender and white, its whiteness intensified by the dark blue sleeve.

Yes, she was more than an ordinary farm wife, and her husband owned this "other place," as the boy called it. But where was that boy?

The salesman momentarily dismissed all such speculation and began his approach: "Smith is my name. I represent the American Art Company."

"I'm Mrs. Brown. I'm more or less interested in art, and in all things of the mind and spirit. Come in, please."

How well her voice was modulated! How keenly she glanced at him! How he appreciated her choice of words! She had appraised him instantly as being better educated and on a higher plane of comprehension than the casual stranger.

Smith followed her slender figure into the large room, with its high ceiling of blue, harmonizing with the hues of the

wall, and with her dress. Truly a woman of taste and artistry. There was a baby grand piano on which were a vase of red roses and a copy of the painting of "Saint Cecilia at the Organ" and two photographs in easels. He thought one was of his little friend, but in the semi-dusk of the room was uncertain.

"Sit down, won't you?" His hostess indicated a mission chair and seated herself near him on a like one.

"You must get so weary walking all day. You are selling something?"

So courteous! Nevertheless, how he hated to unroll those gaudy samples, yet he almost felt that she had been expecting him. Had the boy, unobserved by him, rushed ahead entered by the back door and told her that a "picture man" was coming?

She seemed conscious of his embarrassment and continued encouragingly:

"You said you were representing an art company?"

He hesitated to reply (art, indeed!) but finally unrolled the portraits and stammered, "My company is called the American Art Company, but," he tapped on his roll, "these things are scarcely art—not to any one like you."

He laughed apologetically. "You see, I'm not a good salesman."

She smiled. "I thought you were not a 'hard-boiled' enlarged picture agent—and perhaps you don't like calling at doors, but in this way you are studying human nature, getting experience. After all, that is what life is for—experience."

"Well, so far," reminisced Smith, as he laid a portrait, one of a small boy, in full view, "Experience is 'the mostest thing I got of' as the southern darkies say."

She laughed again, then arose and snapped on the light. "Now that picture is really not so bad," she observed, leaning toward the sample.

"Do you paint pictures?" Somehow or other he felt sure she did.

I have studied art. I copied that picture of Saint Cecilia," she pointed to the rapturous face in the stream of light



and roses. "My little boy liked that picture so much, but I haven't done any art work lately."

She paused, then continued: "You see, my husband thinks my painting makes me too nervous. Otherwise I would have painted a picture of my younger boy from his photograph. I had two boys. The younger one—passed on." A catch sounded in her throat. "I'll show you their photos."

She took the photos from the piano and handed one to him. "This is Johnny, the younger one."

The man started. How much he looked like the boy he had seen!

"This is George." The mother held the other photo before him. "Johnny and George looked enough alike to be twins. There was only a year's difference in their ages."

She gazed into space a moment and then continued, "But there was quite a difference in their characteristics. Johnny was more careful and neat about his clothes, although a regular boy—and always kept so clean. George was rather careless about that." (Smith thought of the smudge—or what appeared such—on the face of the boy he had seen.) "George and his father ought to be back soon. They went to High View—that's our other place, a few miles up the valley. We call this place here, Hope Vale."

Yes, he had guessed correctly. High View was what George meant by "the other place." Smith was about to tell Mrs. Brown he had seen her son, but just then came a tap at the window. Mrs. Brown waved.

"There he is now. He'll play outdoors until dark." Smith turned to wave, but the boy had left the window.

Again the man started to say "I saw him just before I came here," but, as he was saying "I saw—" Mrs. Brown, evidently not hearing, said:

"As I was remarking, I intended to make a portrait of Johnny from this photo. But it would take a long time, and my husband would want me to wait until I feel better before starting to

work. Yet, I would like to give another large, good picture of him to his grandmother for a birthday present."

"Would you consider letting our company make a portrait from this one?" The canvasser was not so hesitant now. She really wanted an enlargement.

"I was just thinking about that—in fact I had been thinking about getting an enlargement this very afternoon, just before you called. Some time ago I had mentioned it to my husband, when I agreed not to do any more painting for awhile. He was willing, although he usually distrusts enlarged portrait companies. George was rather interested too—he loved his brother so—and he is fond of his grandmother, and knows how much a life-size bust picture of Johnny would please her."

So that was why George had suggested his calling. Once more Smith came near relating his meeting with the boy, but suddenly realized it was getting late. Doubtless Mrs. Brown was in a hurry to get supper started. He mustn't take too much of her time.

"I'll tell you what I'll do—" he spoke rapidly—"I deliver your enlargement myself; and if it isn't satisfactory you needn't pay for it and you'll be sure to get the original back—and you needn't take the frame if you don't want to."

"Your proposition's fair enough. You really are not a hard-boiled agent," laughed Mrs. Brown.

"No, Mrs. Brown, I'm a college student, with some newspaper experience, but this is all I could find to do this summer."

He found himself confiding in her more—how he was ambitious to become a writer and teacher of literature. She listened sympathetically, until the telephone rang, then excused herself to answer it.

"My husband won't be back for quite a while," she explained. "He's detained at our other place. Perhaps you'll like a little lunch before you go."

Over the lunch tray he continued to confide, among other personal things,



that his mother had passed on recently. "So, in a way, I know how you must grieve."

"True. I am yet only human. So I miss Johnny awfully. However, I'm not so grief-stricken as I might be. I try to think that Johnny is still living, still playing, growing, and learning the same as ever; or sometimes I like to fancy that he has merely left Hope Vale and is at High View—that he is merely at our other place." (How his conversation with the boy was wafted back to his mind!)

"Those thoughts are at least comforting." This was all the comment Smith could think of at the moment, but he added, "I've enjoyed the lunch and our conversation so much, I hardly know which the more. I'll try to remember what you said about another place and try to think that way about my mother."

As he left the house with the picture in his hand, he saw George enter the room he had vacated—likely he had come in from the kitchen. He had a sandwich in his hand. But why didn't the boy speak to him? Oh shucks, of course a healthy boy at supper time would have his mind more on eating than on sociability. The mark below the eye was gone—it was only dirt—George had washed it off at the kitchen sink, of course.

These thoughts along with the ideas about death which his hostess had suggested wavered in his mind as he stepped out on the porch. Mrs. Brown accompanied him to the door.

How still it was, and how tense seemed the air, as before a storm. But the sky was clear, reddened in the east by the rising California moon. As the door closed he started slowly down the steps. How vividly the boy's image as he had seen him under the tree flashed before his mind's eye. Under the tree! Wasn't he right on the porch now?

Smith suddenly turned around, half expecting to see the boy standing by his mother. Instead he saw the mother framed by the suddenly opened door-

way. She was beckoning and calling: "Pardon me, but will you come back for just a moment?"

He approached slowly. What did she want?

"Here's a little more lunch for you to eat on the way to town. It's quite a distance and you may be hungry before you get there."

He thanked her, took the lunch sack and started to leave again, but stopped at her words, "Wait just a little, please. I've been thinking."

She snapped on a porch light. Then she touched with pointed fingers her son's picture which Smith yet had in his hand. With his mind on the incidents and conversations of the evening, he had been too abstracted to put it in his pocket as a careful agent should have done.

Oh yes, she had been thinking—thinking that she didn't want that picture enlarged after all. Why should she? She could paint a better portrait herself. Besides, probably more consideration the moment after his departure had influenced her not to trust him with that precious picture, and the extra lunch was to soften the order's cancellation. Oh well, he couldn't blame her. How could she be absolutely certain that she would ever see the original again?

With her left hand she held the likeness high, near the light bulb suspended from a porch beam. Smith noticed more than ever the resemblance of the face to the countenance he had gazed upon under the tree. More than ever that boy seemed to be somewhere on the porch.

The man glanced all around, but no boy could he see. Then he noted a pencil in the mother's right hand.

"This picture," she said slowly, "is a good picture of Johnny—too good, in fact."

"Too good—" yes, too good to risk losing.

"The photographer who made this last photo of Johnny thought we wanted a picture without a mar. So he retouched

(Continued on page 574)



# The Sycamore of Faith

BY ELLEN MCCAFFERY

*Fed by underground streams  
It stands in the desert  
Radiant and ripe with figs.*

*So Faith draws  
On invisible reservoirs.  
And where another man would wither  
Without hope,  
The man of Faith  
Lifts up his head,  
Grows in grace  
And giveth food to all,  
For he has climbed in early days  
Into the sycamore tree,  
And heard the Christ  
Say,  
"I will abide at thy house."*



IN the Egyptian *Book of the Dead* we read: "O Sycamore of the Goddess Nuit, let there be given to me the air and water that is in thee." We have to find out what is meant mystically by this air and water that lies in the sycamore tree. There is an interesting picture of this same Goddess Nuit (mother of Isis and Osiris) appearing in the sycamore tree and giving out bread and water to the travelers who have just come from the world of men into the world of the spirit.

The sycamore was to the Egyptians a tree of life; it was also a symbol of faith for it often grew near the Nile in an apparently desert place, but because it was fed by underground streams, it did not perish but grew strong and large. Maspero in his *Dawn of Civilization* tells us that this often happened near the Nile, and so there were many little shrines made under these sycamore trees, and water and food placed there for the travelers to refresh themselves. The traveler partaking of this food rewarded the unknown giver with a prayer.

Since Faith always draws on invisible

reservoirs, the sycamore is a symbol of faith. Realizing this, we understand the meaning of the old legend that when the Holy Family rested in a grove of sycamore trees at Matarea on the way to Egypt, a fountain miraculously gushed forth from out of the ground.

Thomson in his *Land and the Book* says: "The sycamore, which is undoubtedly the wild fig, bears several crops of figs every year, but these figs grow on short stems along the branches, not at the end of twigs as on other fruit trees. Only the poorest eat these, hence Amos says (Amos 7:14), 'I was no prophet, neither was I a prophet's son; but I am a herdsman and a gatherer of sycamore fruit.'"

The above passage certainly proves the lowly origin and poverty of the prophet Amos, but it does more than this. It is meant to prove that he was not one of the regular priesthood who had stagnated in ritual, but rather was he a man of faith, a man of prolific faith, for the fig tree sometimes gives as many as seven crops a year.

Since the sycamore is the wild fig, we shall expect the wild fig to be used in the sacred literatures in the same sense as the sycamore. In the Gospel of St. John, it is so used where Nathanael is described as being under the fig tree: "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, . . . Thou art the King of Israel."

And do you remember Zacchaeus who climbed up into a sycamore tree to see Jesus? There is no need to tell what he wants of Jesus. His tree tells this. He



is a man who has faith, who is on the fringe of the knowledge of eternal life. We know that Zacchaeus was a righteous man. His name in itself means 'pure.' Besides, was he not also a dweller in the "city of palm trees"—Jericho? Read what he says of himself and judge. But his soul wants something more than mere righteousness, so Christ, understanding his need says, "Zacchaeus, make haste and come down for today I must abide at thy house." Note the word 'abide'. It means to stay forever not merely make a visit and depart. Henceforth Christ abides in the soul of Zacchaeus the 'pure' who had ever expected him in his heart.

In the *Mahabharata* one of the heroes is told to visit a place called Gaya "where was born the Indian fig tree of which the cause is eternal." Also at a place called Yamouna "there is a holy and beautiful tirtha (shrine) called the Descent of the Holy Fig Tree."

The fig tree was thought by the ancients to contain fire, perhaps because of its resin. The Hindoos used two pieces of wood calling them 'arani' from the fig tree (*ficus religiosa*) and used them as tinder wood to make fire. In the *Vedas Agni*, the god of fire is thus invoked:

"Agni, thou art a sage, a priest, a king,  
Protector, father of sacrifice;  
Commissioned by our men thou dost  
ascend  
A messenger, conveying to the sky  
On hymns and offerings, though thy  
origin  
Be threefold, now from air, now from  
water,  
Now from the mystic double 'arani.' "

Near Athens the Eleusinian procession stopped at a place where it was said that the first fig tree in the world grew, called the Holy Fig Tree.

So to be in the sycamore or the holy fig tree means the period when you are hoping, longing, expecting to know more, and if you have real faith someone will come and teach you; perhaps someone in

the flesh, perhaps a messenger from the unseen world, but most priceless of teachers, Christ Himself will manifest His presence to you. For this is the Law, that everyone that seeketh, findeth,—“And ye shall seek me and find me, when ye shall search for me with all your heart.” (Jer. 29:13.) And knowing and believing that there is a manifestation of Spirit to come, is what makes the weak man strong, what makes the apparently delicate people able to stand more than the healthy ones, what makes the martyrs able to undergo their pain. Isaiah says “Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;

they shall run and not be weary; and they shall walk and not faint.” (Isa. 40:30, 31.)

Perhaps of all modern mystics Anna Kingsford understood best the meaning of the fig tree being the symbol of the Woman or of the faith that persists in the belief that there is

a coming manifestation of spiritual help and fruit which will grow out of the countless seeds within the fig tree. She says:

Jesus is the Vine; Mary is the Fig-Tree.  
And the vintage must be completed and  
the wine trodden out, or ever the harvest  
of the Figs be gathered.

But when the hour of our Lord is achieved;  
hanging on His Cross, He gives our Lady  
to the faithful.

The chalice is drained, the lees are wrung  
out: then says He to His elect: 'Behold  
thy Mother!' . . .

Look for that Tree which alone of all Trees  
bears a fruit blossoming interiorly, in con-  
cealment, and thou shalt discover the Fig.

Look for the sufficient meaning of the  
manifest universe and of the written Word,  
and thou shalt find only their mystical sense.

Cover the nakedness of Matter and of  
Nature with the Fig-leaf, and thou hast  
hidden all their shame. For the Fig is the  
Interpreter.

So when the hour of Interpretation is  
come, and the Fig-Tree puts forth her buds,  
know that the time of the End and the dawn-  
ing of the new Day are at hand—even at  
the doors.'





# Mystic Memories of Childhood

By NORAH LECKIE



ONE of my earliest recollections is of the dream child who used to meet me every night when I went to sleep. I would close my eyes, and feel comfortable in the darkness. In just a moment I would find myself walking forward and see a little boy of my own size coming towards me. He said his name was Fairen, and although I have never heard of such a name it suited him for he was shinningly fair with golden hair and very deep blue eyes. He wore a circle of gold around his head and was dressed in a short white garment and wore gold sandals.

We were in a great hall with very large, round pillars, the tops of which were lost in blue misty shadows of a distant roof. The floor was a very smooth tessellated pavement, of beautiful design and coloring. I have no memories of what we did together, nor how we played but I do remember the joy of meeting him and that I was glad to go with him into the recesses of the great hall.

As we lived in a small town we had to depend on coal oil lamps for lighting, and one night when I was about four years old we were so short of oil that only three lamps could be lighted. When my bedtime came my father wanted the lamp that was usually left in the hall as a night light to be brought down stairs again for him to read by. Mother asked me if I would mind being left in the dark. "Oh, no, I'd rather," I answered, "I can see the angels so much better without the lamp."

My mother didn't really believe I would be content without the light but I went to sleep without a murmur. I remember quite distinctly what I saw too. It seemed as though there were four beautiful women, standing, two on each side of my bed, and all gazing on me with loving interest and I returned their love

and looked from one to another trying to decide which one I liked best. They looked almost exactly alike. I put out my hand to touch one on my left side but she drew back and gave me to understand that if I didn't keep my hands down she would go away. As I wanted them to stay I kept still but I don't believe they ever came back after the night I spoke of them. Certainly I never saw either Fairen or them after I was six or seven years old.

Unfortunately the episode of the lamp was discussed by the family so that when I asked the maid to take me to see the lights on the hill across the pond a few hundred yards from our house two or three nights later she said there were none. I persuaded her to come out with me to see, but she still said there were no lights and she wouldn't take me. My mother said they were only fireflies but the girl gave notice because she wouldn't stay in such a spooky place. It was such happenings that made me learn to keep quiet but there were many little events that I stored away in my memory as very precious treasures only to be brought out and examined when I was alone.

There were, for instance, prayers that were answered in a wonderful manner, and I treasured the memory of my grandmother's last visit to me on the night she died. She seemed so young and fresh and golden that I was astonished the next morning when they told me she had died. It seemed impossible to associate her with the idea of death, when she was so alive. But I was so glad she came because even if everyone was grieved I knew there was nothing really to worry about. I knew she was all right.

Often when I ran quickly, as in racing, I found that I went at a swifter pace than my body could keep up with so that I would arrive at my destination only to find that I would have to return and



pick it up again. There was the same trouble in running down stairs and I narrowly escaped some nasty falls. I didn't think this queer until one day our rector, a close friend of the family, came in unexpectedly and I rushed down the stairs to meet him, and threw myself into his arms, held out to receive me. Instantly I was aware that something was the matter because he became chalky white and was apparently frightened. As he made a move for the stairs I looked back and saw my unconscious body falling. There was no time to lose. I dived into it more quickly than I can relate it, caught it up, jumped about three steps, recovered my balance and continued to the foot of the stairs and welcomed the rector. He was so much shaken that he could scarcely speak, but at length he asked me what happened.

"Oh, the outside of me just fell off," I answered. "I'm all right. I had to go back and pick it up, or it would have fallen down stairs." My assurances didn't seem to make him feel any better, and after questioning me thoroughly, he went away as disturbed as ever.

One night, not long after this, I wakened with a sharp pain in my side. I was about eleven years old by this time and shared a large attic room with my sister, while my parents slept on the floor below us, and they were both quite deaf. Of course my first reaction to pain was a desire for my mother. I tried to get up to go to her but the pain was too bad. I called to my sister to go and get her for me but she was too sound asleep and even the effort of calling hurt. The more frightened I became the more determined I was to get her, and at last I made a tremendous effort to get up. For a moment the pain held me back, then suddenly I was amazingly free, and stepped out on the carpet feeling perfectly fine.

For some reason I looked back, and there was my body sunk down on the bed, looking none too comfortable. It didn't look inviting and I felt well rid of it, only a little worried about it. I went down stairs to tell my mother, think-

ing she would come and make it better. I called her a number of times and tried to shake the bed to waken her but though her sleep became troubled and once I thought she was waking she neither saw nor heard me. Then I tried my father but he didn't even partially awake, so I went back to my mother. At last I realized the trouble. I needed the body I had left upstairs to be able to make myself heard.



On reaching the stairs I was in such a hurry that I started to run up two or three steps at a time. It was so easy that I returned to the bottom step to see how many steps I could take at one jump. Then I thought I would see how high I could bounce on each step. That was fun until I bounced from near the bottom step right up and through the ceiling, saw the rafters above and caught a glimpse of stars. At once I started pulling myself down but it was a great effort and on the next bound I had tremendous difficulty in preventing myself from going above the ceiling a second time. This thoroughly frightened me and I returned to my dense body as quickly as possible but the up pulling force was almost too much for me.

Terrified that I was being drawn away and would never be able to get back again, I rushed to my bed and flung myself face down on the still form there. But I couldn't get in. I had forgotten how. Other times when I had been out it



had just been for a moment and my body had been active, but this was a different matter. The dense body didn't help me at all. I remembered reading of some Indian woman who brought life back to a dead man by placing her hands on his and breathing in his mouth. I was ready to try anything so I tried to imitate her method but I could get no result. Then I tried to just sink into the body but couldn't.

Desperately I prayed for help. In a moment a full, rich, and kind voice asked me what was the matter. "I can't get in," I sobbed, "I got out and now I can't get back in." There followed a most gentle and understanding laugh from him who had come to help and I felt entirely reassured. "You certainly can't get in that way," he said. "You would have been in back to front if you could, wouldn't you?" "Why, of course," I answered, surveying my dense body and my own position, "I never thought of that."

He spoke again, this time commandingly, "Rise up above your head and turn around."

I obeyed. With one swift swirling movement I was in the darkness of the dense body.

The voice came again, "Are you all right?"

"I think so."

"See if you can move your feet."

After a moment's groping I was able to move feet and hands, felt my fingers, moved my head and opened my eyes and forced my heavy tongue to say "Thank you."

When I started to speak I still felt the presence in the room, but before I finished, the sound was falling on empty air.

"Oh, don't go," I called. "Wait!"

But he was gone. I stared at the place I had expected him to be, overwhelmed with disappointment. "If only I had been a bit quicker in opening my eyes," I thought, "or if I had looked at him instead of trying so hard to get inside my body, I would have seen an Angel.

"Well, anyway," I comforted myself, "now I know that angels laugh."

Soon sleep came and the next morning I awakened to a world vibrant with the spring time.

At family prayer, which my father always led before breakfast, the reading was from the Bible chapter where Christ says, "Ye must be born again," and it made a deep impression on me. Afterwards I said to my father, "I am born again, I was born again last night so today I am all new again."

He drew me into his arms, "You don't understand what it means," he said. "It is just the spring that you feel in the air. It won't be long now till we will be having leaves on the trees and green grass again."

"But I am born again, I *know* I am."

"Well, eat your porridge before it gets cold. You will understand better when you are older," and he straightened out the morning paper in a conclusive manner.

There was no use speaking again and all the older children were talking so I went over the past night's experience in my mind while my heart beat high with the excitement I could not express for fear they would laugh. "I am born again, I am born again," it seemed to sing, over and over.

On the way to school my feet danced to its rhythm. The sky was more intensely blue than I remembered ever to have seen it and the buds were swelling on the branches. All nature was awakening—the whole earth seemed pulsingly alive and I was part of it, one with it. The ecstasy was too great for me to bear. It seemed a joy beyond imagining and yet it hurt. I seemed to swim in the air, to mingle with the trees and the sky as I danced along the way and sang softly to myself, "I am made alive, I am born again, I know I am born again, because I am alive." And the gentle understanding laugh of him who directed me how to re-enter my body, seemed to be a part of the morning as I continued dancing on into the sunshine.



# The Astral Ray

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

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

## The Celestial Circle and Planetary Influences

BY FRIEDA G. NOLTING



HE celestial circle is the zodiac, which like all circles, contains 360 degrees. The dictionary defines the zodiac as an imaginary belt in the heavens, 16 degrees broad, which includes the paths of all the principal planets and, as its middle line, the ecliptic or sun's path. The fixed stars on either side of this ecliptic have been divided into twelve groups or constellations, known as the signs of the zodiac.

The zodiac, besides being divided into twelve signs, is divided into twelve houses. In *Simplified Scientific Astrology*, Max Heindel writes, "Most beginners find it very confusing to differentiate between these signs and houses, but if it is kept in mind that the signs are divisions of the heavens *relative to the vernal equinox*, and houses are divisions of the heavens *relative to the birthplace*, there should be no difficulty. The signs influence certain parts of the body; houses govern conditions of life."

Signs always contain 30 degrees each, while houses may contain as few as 12 degrees or more than 60 degrees, according to the distance of the birthplace from the equator. This variation is due to the spherical shape of the earth and the inclination of the earth's axis. At the equator where days and nights are of equal length, signs and houses always

contain 30 degrees each. In what is called a natural or flat horoscope, because of basic harmony of the houses with the sign, the first house is considered the natural home of Aries, the second of Taurus, and so on. This should be remembered in connection with whatever signs occur on the cusps in the birth chart.

Let us also divide this circle into quarters by drawing one line perpendicular to the diameter, and another at right angles to this line. This division is oftentimes referred to as the Celestial Cross. The arms of the cross represent in order: the vernal equinox, the summer solstice, the autumn equinox, and the winter solstice, and mark the beginning of each season.

The ancients used symbols of animals for the signs of the zodiac, and these are still used by humanity today.

At the vernal equinox the Sun enters the easternmost portion of the Circle, the first thirty degrees of which are called Aries. This constellation is pictured as a Ram, and the forces sent out from it are energy, courage, and impulse. It corresponds to the first house and represents the head. The first house governs the physical body and appearance, also conditions in the childhood home.



The next thirty degrees (2nd house) of the Circle, or chart, is occupied by the sign Taurus, the bull. This sign represents the neck, and the second house governs finances, and money earned by personal efforts.

The third sign of the zodiac (3rd house) is called Gemini. It signifies the twins, being dual in nature. Those born under its influence are restless and versatile. This sign rules the lungs and arms and hands. The house indicates writings, speaking, short trips, and brothers and sisters.

Next we come to the Nadir of the Circle (4th house), having the symbol of the Crab, the sign Cancer. The ancients used the symbol of the Scarab, which was the symbol of the Soul. This sign governs the stomach, and the house represents the home, old age, and property.

Proceeding around the Circle, the next sign is Leo (5th house), the lion. This is a powerful sign, and the natives born under its influence are generally courageous in mind and strong in body. The sign governs the heart and spinal cord; the house denotes pleasure, education, children, publications, speculation.

Virgo, the virgin, is the sign corresponding to the sixth house. This is the house of service, and rules health and sickness, also employment. It governs the bowels.

The next thirty degrees (7th house) takes us to the west portion of the Circle, to the sign Libra, the scales, indicating justice. This house represents the public, fine arts, partnerships—particularly the marriage partner. The kidneys are represented by it.

The eighth sign is known as Scorpio, the scorpion. This house has to do with legacies, causes of death, and regeneration. Sex organs, and all secret forces in nature are governed by this sign.

The ninth house of the Circle is called the house of aspirations. The sign Sagittarius, the archer, finds its home here. The house indicates the higher mind, religion, law, philosophy, and long journeys. It represents the hips and thighs.

Next we come to the southern point of the Circle, to the tenth house, and the sign Capricorn. Those born under the influence of this sign like public life. The house indicates profession and social standing. Capricorn governs the knees.

The eleventh sign is Aquarius, the Waterbearer, and corresponds to the 11th house. This is a humanitarian sign, which rules the ankles. The house represents friends, associates, hopes and wishes.

The last thirty degrees (12th house) of the great Circle are assigned to the sign Pisces, the fishes. This is a very sensitive sign, and those born under its influence have deep, tender feelings. The house indicates self-undoing, secret enemies, and debts brought over from the past. The feet are governed by this sign.

This completes the Circle in so far as definition of the houses and the sign positions go, but the signs have many other classifications. For instance, there is a northern and a southern division. The northern division includes the signs Aries, Taurus, Gemini, Cancer, Leo, Virgo. The southern signs are Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

Furthermore, there are the three divisions into Cardinal signs, Fixed signs, and Common signs. The cardinal signs are the four points of the celestial cross, or the four points of the compass, east, north, west, and south. They mark the beginning of seasons and are the signs Aries, Cancer, Libra, and Capricorn. Persons born under the cardinal signs act as leaders, pioneers, and executives.

The second sign in each Quarter is called a Fixed sign. These are Taurus, Leo, Scorpio, and Aquarius. They are called Fixed because there is no change of season in entering or leaving these signs and because their most prominent quality is stability. Those born under the fixed-sign influence are methodical, stable, and very determined.

The last sign in each Quarter is a Common sign, and the seasons change with their termination. They are Gemini,



Virgo, Sagittarius, and Pisces. Those coming under the influence of the common signs at birth are very flexible, and serve as 'go-betweens' in the work of the world. They are kindly, sympathetic, and very sensitive.

Another division of the Circle is the four triplicities, namely, Fire, Earth, Air, and Water. The Fire signs are Aries, Leo, and Sagittarius. Each of these signs possesses the elements of fire or spirituality. On the Ascendant they give much vitality; also a tendency to be quick tempered.

The Earth signs are Taurus, Virgo, and Capricorn. These signs belong to the physical, material realm, and those born under their influence are very practical people, though not to the exclusion of being spiritual. The Air signs are Gemini, Libra, and Aquarius; these deal with the elements of the air, and the signs induce reasoning and mental effort. The Water signs are Cancer, Scorpio, and Pisces, which deal with the fertile water elements. Those born under their influence are very sensitive to all vibrations, and very emotional.

The signs are alternately masculine and feminine, positive and negative, according to their elements. The odd-numbered signs are positive in their nature, and are the signs Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. The feminine, even-numbered, signs are negative and are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces. Earth and Water signs are feminine, and the Fire and Air signs are masculine.

According to Astrology, by reason of the Earth's daily revolution, the signs of the zodiac seem to *rise* and *set*, but, so far as the earth is concerned, the zodiac is stationary. A different sign rises approximately every two hours. Thus, the birth hour is one of the factors causing each horoscope to be individual.

The solar system is composed of the Sun, with the group of celestial bodies which revolve around it. For study purposes they are stated to be Mercury, Venus, Earth, Mars, Jupiter, Saturn,

Uranus, Neptune, and Pluto, each containing a nature of its own but each possessing the same essence or spirit as its center. The Moon revolves around our Earth and accompanies it in its path around the Sun.

The Sun is the center of our solar system, and is recognized by everyone as the Physical Life Giver. The Sun represents the Ego or Individual coming into manifestation. It is triune in its nature, namely, spiritual, mental, and physical. The Sun is masculine, therefore positive, and the angle of its rays at birth determines the department of life it will affect. For instance, one born when the Sun is in the Midheaven, at noontime, has one of the surest signs of general success in life. If one is born at midnight, when the Sun is directly below the birth place, then its influence would be felt through the fourth house, and the old age of the person would be brightened by the influence of the planetary rays in this house, etc. The qualities imparted by a well placed Sun are dignity, honor, pride, and a sense of responsibility. The Sun rules the right eye and the heart, also the fifth, fixed sign of Leo.

As the Sun represents the Ego or Individuality, so the Moon represents the Personality. The Moon is the great time-marker in our horoscopes, acting as the minute-hand on the clock of destiny while the Sun and other planets may be likened to the hour-hand. The Moon's home is in the fourth sign, Cancer. It is the planet of fecundity and plays a big part in the growth of plant, animal, and human life. As the Sun is the giver of Life, so the Moon is the giver of Form, and is also concerned with all psychic changes. In a full life the Moon makes three complete revolutions around the horoscope chart (by progression). The Moon rules all functional disorders, the left eye, cerebellum, the tidal air in the lungs, and the colorless fluid in the body, also the digestive activities. The Moon has no basic nature of its own but focuses the qualities of the signs and planets upon the mind. The position of the



Moon at birth determines the personal feelings of an individual, and also his ability to respond to the external vibrations, according to the house, sign, and aspects it receives.

The planet nearest the Sun is Mercury, which is 36 million miles in distance from it. It revolves around the Sun in eighty-eight days. Mercury is called "The Thinker," or "the winged messenger of the gods," perhaps because it is the planet of expression, and used as a mirror for other planets. Like the Moon, Mercury does not have a basic nature of its own, but focuses the qualities of the other planets and signs upon the mind. It represents the conscious human being more than any other planet; and as a planet it signifies the lower concrete mind. The tendencies of the mind are easily determined from the sign this planet is in and the aspects it forms. The planet rules the signs Gemini and Virgo.

The next planet in distance from the Sun is Venus, which is 67 million miles away from it. It revolves around the Sun in 224½ days. This planet gives artistic qualities, and is often called the planet of love for it is the love-ray of Venus that attracts man and maid to mate and gives the love that cares for offspring through helpless infancy. It is the ruler of Taurus and Libra.

Our Earth travels around the Sun in 365¼ days, and its distance from the Sun is 93 million miles.

The next planet in space is Mars, which is 141 million miles from the Sun. It takes Mars 687 days to travel around the Sun. This planet is positive in its nature, and rules our desires. When well placed in the Circle or horoscope, it endows one with dynamic energy, courage, and persistence. It rules Aries and Scorpio.

The next planet which we reach is Jupiter, which is the largest planet. It is 483 million miles away from the Sun. Jupiter is positive in its nature, and travels around the Sun in 12 years. This planet has a benefic influence upon human life, and when well placed in a

chart, it gives a noble character, and a jovial optimistic nature. It governs the signs Sagittarius and Pisces.

Saturn follows Jupiter at a distance of 886 million miles from the Sun. It takes it 29½ years to make a revolution around the sun. It is surrounded by rings composed of a dense swarm of small solid bodies. It is negative in nature, as well as obstructive. When well placed in a horoscope it adds caution and perseverance to one's character. It rules the sign Capricorn, and is co-ruler of Aquarius.

From Saturn we travel on into space, and come to the planet Uranus. This planet is 1 billion, 782 million miles distant from the Sun. It requires 84 years to travel around the Sun. Relative to mankind it has a peculiar influence. It rules electricity, and its force is very spasmodic. It brings many sudden and unexpected events. It rules Aquarius.

The next to the last planet known in our solar system is Neptune, 'the Divine planet.' It is also next farthest from the Sun, being 2 billion, 793 million miles away from it. Its year is 165 times as long as ours on earth. This planet is little understood, but when well placed in a horoscope it has a very beneficial effect in spiritual growth and development. Neptune rules Pisces.

Pluto, the latest discovery in the celestial family, is 3 billion, 680 million miles distant from our Sun and requires 248 years for a revolution. According to mythology, Pluto is the god of the underworld. Very little is yet known of the influence of this planet. It is thought by astrologers that Scorpio will be found to be ruled by Pluto.

Now that we have had our flight around the Celestial Circle and have learned something of the influence of the planets, let us remember that the Great Architect has not only given us the plan of life, but has given us free will to choose our path. We know that the planets influence our earth and our lives, but we also know that God rules the planets; so when we recognize God in ourselves, we can be ruled by nothing apart from God.



## Astrological Readings for Subscribers' Children

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

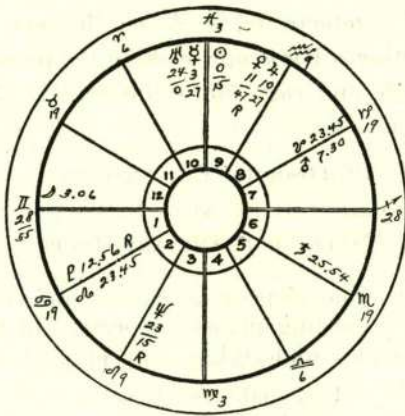
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

LILLIAN VIRGINIA K.

Born February 19, 1926, 12:15 P.M.

Latitude 43 North. Longitude 88 West.



We are using the horoscope of a young Miss for our reading this month who has the versatile, common sign Gemini on the cusp of the Ascendant, and both the Sun and Moon in common signs, namely, Gemini and Pisces. These are indications of a soul which is easily influenced by the minds of others, one who prefers to drift along the smooth and easy paths of least resistance. It were well for the parents or guardians to begin early to place responsibilities upon her shoulders, and thereby develop the responsible side of her nature. When these negative people are trained while young they may be taught to become quite responsible and may learn to express through the positive side, for all souls are born with both the positive and negative side to the nature. When as in this case the soul

was called into incarnation at a time when negative planets and signs were dominating, then the outer man expresses the negative while the inner man is still positive, but it is possible to bring this positive side into action through careful training.

Lillian has four planets in fixed signs: Neptune in Leo, Saturn in Scorpio, and Jupiter and Venus in Aquarius. These planetary positions should be taken advantage of by the guardians of this girl.

The questions might be asked: In what way could this girl be awakened to the positive side? How shall the parents go about it? We will first find the strongest planets and especially those which are in fixed signs and which are making helpful aspects. We find two very beautifully situated planets which are in conjunction with each other. The optimistic and benevolent Jupiter is in the humanitarian sign Aquarius in the ninth house, conjoined to the artistic and musical Venus, trine the Moon and semi-sextile the dynamic Mars. This is a very beautiful and helpful grouping of planets through which this girl could express herself in a positive manner.

These aspects will also be strengthened by the Sun sextile the dynamic Mars which gives positiveness and persistence. People with Sun and Mars in good aspect usually go after a thing with vim and energy, hence we may expect that Lillian may overcome the negative Ascendant and Midheaven by directing her efforts towards acquiring a musical



education, for with the Moon in the sign Gemini which has rule over the hands, she will be very nimble and clever with the hands. Office work where mathematics and stenographic work are required could also be very successfully accomplished. Mercury elevated near the cusp of the Midheaven and sextile Mars in Capricorn will give mathematical ability, therefore bookkeeping may also be added to her talents, for the mind will work very quickly. This aspect between Mars and Mercury also is conducive to rapid speech, indicating one who will be apt and quick to express herself. Uranus elevated and in trine aspect with Saturn, from the tenth and the sixth houses, indicates the employer and the employee; she will ever become the favored employee, because of her desire to please and her loyalty to the employer, but she will also on this account engender jealousy and meet treachery from fellow workers for Neptune is in the third house in Leo and square Saturn in the martial sign Scorpio.

Pluto in Cancer, the sign which has rule over the home, and Mars opposition Pluto would indicate disharmony in the home. The parents who are the guardians chosen by God to help this soul to receive its start in life are legally and before God responsible for the proper training of the child which has been given into their keeping, and if, through their inharmony, this soul is denied its opportunity then the parents will incur a very heavy debt of destiny. Discipline and harmony are necessary in order to develop the very best within the nature of the child.

Sun and Mercury conjunction in the watery and negative sign Pisces, square the watery Moon in Gemini, the sign which has rule over the lungs, will give a tendency to coughs and colds which if neglected could become very troublesome. We would advise that this girl sleep in a room with plenty of fresh air. She should acquire the habit of deep breath-

ing, for it will be most helpful and health preserving. People with afflicting planets in common signs are all too prone to become careless as to their habits and often form the habit of shallow breathing which permits the lungs to become sluggish, and coughs and colds are the result.

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# Worth-While News



## Crop Reduction Assailed

MERIDIAN (Idaho), Oct. 21.—(U.P.)—Senator Borah of Idaho tonight predicted that under the philosophy of crop reduction to maintain prices the American farmer will lose the foreign market and will have to fight for his life against foreign encroachment in the home market.

Borah assailed what he termed "compulsory destruction of foodstuffs," and said that existing surpluses belong "in the stomachs of American children, millions of whom are undernourished and poorly clad."

He disclosed that during the coming special session of Congress, called to consider permanent farm legislation, he will seek not to control production, but would rather have the government buy up the surplus and see that it gets to those in need of it.

Borah, speaking to a Pomona Grange meeting in this agricultural community, said he could not condone a measure which would "virtually buy destruction."

Borah said if the people as a whole could enjoy a decent standard of living they would need at least "10,000,000 more food-producing acres to meet the demand."

He said the surplus of foodstuffs is caused not because of overproduction, but because a "vast proportion of our people have not the means to buy what they ought to have."

"You can go into millions of American homes, not relief homes, either," he said, "and you will find the housewife cutting out . . . more and more . . . skimping here and there on food, keeping more children out of school because they are undernourished."

"While that condition prevails in this country I feel we ought to find some way to deal with the matter rather than by compulsory reduction of foodstuffs."—*Los Angeles Times*, Oct. 22, 1937.

The earth is not composed of a solid homogeneous substance. On the contrary, it is formed of nine separate and distinct layers or strata of substance of different thicknesses, all of which surround a central spiritual core which is an expression of the consciousness of the Christ. In the seventh or reflecting stratum are to be found certain forces which are known to mankind as the "Laws of Nature." Here they exist as moral or immoral forces according to earth conditions, for at all times they

are an exact reflection of the moral or immoral status of mankind and are the general agents of much retributive justice, also beneficent blessings. They are the cause of abundant crops, also of no market—a reaction to greed. Greed may acquire plenty, but when that which one possesses cannot be turned into profit, it often becomes not only a source of annoyance but a veritable curse to the greedy soul who coveted and acquired it.

The reaction to deceit worked out through these nature forces may be discovered in such occurrences as large heads of wheat containing puffy, diseased grains inside each separate sheath or covering. Fear develops a restricting effect upon these forces, resulting in scanty crops and shrinkage everywhere. To wastefulness they react with famine; to recklessness with wind storms. "Sow the wind and reap the whirlwind." To unbelief in a higher Power their reaction is crystallization of the earth; hate induces destructive out-of-season freezes; unleashed emotions incite them to cause floods and inundations; vindictiveness results in their producing an interlocking of the vital and desire bodies of the earth; envy and jealousy induce earthquakes, the splitting of the earth into divisions; lust stirs them into sulphurous reaction, and anger impels them to indulge in volcanic outbursts.

Knowing the causes which result in all this reactionary destructiveness, what then is the remedy? It has been stated that these nature forces are an exact reflection of the moral or immoral status of mankind. If the immorality of the human race has caused and does cause these forces to create such havoc upon and in the earth, then man's moral actions would and do incite in them beneficent reactions. When man overcomes selfishness, ceases to indulge in



greed, and begins to practice charity, he will always find an outlet for his products. When he no longer practices deceit, and radiates sympathy for all, Mother Nature will no longer deceive him. When he replaces fear with courage, she will reward him with bursting granaries. When wastefulness is replaced by frugality, famines will become unknown. When recklessness is superseded by care, the wind will be tempered to the shorn lamb. When belief in a higher spiritual Power supercedes unbelief, crystallization will give way to adaptability. When vindictiveness—revenge—becomes transformed into forgiveness, the interlocking of the desire and vital bodies of the earth will be loosened, and spiritualization of both vehicles will be evidenced. When envy and jealousy give place to joy in another's happiness, the earth will cease to be torn apart with seismic disturbances. When lust becomes transmuted into chastity, sulphurous reactions will cease. When anger gives place to self-control, volcanic disturbances will become unknown. And when hate gives place to love, the whole earth and all that is thereon and therein will become glorified.

These same nature forces when animated by good bring rain when needed, shift the clouds, and let the sun shine on the earth. They temper the winds and change their direction; they form coal, oil, iron, silver, diamonds, and many other precious substances which the earth contains. They are either a blessing or a curse to mankind, but it is mankind who directs their course and is responsible for their activities and the nature of them, and not an avenging God or a traitorous devil. There is nothing hopeless at all in the present state of affairs unless *thinking* makes it so. And if thinking makes the remedying of conditions as they are today seem hopeless, then thinking can just as easily correct the present conditions; and that is exactly the thing which must be done.

Thought power is a creative force,

and when it is directed by righteousness it will turn the minds of our people into channels of right action. Then master minds, instead of using their ability to hoard all sorts of commodities, will direct it toward devising industries that will furnish honest labor for all who are able to work. And coupled with this they will devise an efficient system for a just distribution of all that is produced.

## The Home Altar

"The American home must be restored to a position of prominence. Nothing else in the world can take its place. The old ideal of fidelity, monogamy and chastity must be re-enthroned. The marriage vow must have sacramental significance. Companionate marriage, easy divorce, the liedie and Hollywood's passing show will bring ultimate weakness and not strength if adopted as the mores of this land we love. We need fewer houses and more homes. They are a part of God's divine plan and hence indispensable to America's worthy future. . . . While we recognize the things which make home life difficult in this complex age, we also recognize that there was something in our parents' home which is lacking in ours. That something is precious. To reclaim it will prove worth all it costs."—James W. Fifield, Jr., *Pacific Rural Press*, Oct. 23, 1937.

No institution exists in the world today, or ever has existed, that is as necessary to human welfare and progress as the home. On its foundation all true advancement depends. In the home is exemplified the two poles necessary for creative activity, the masculine and feminine energy, without which nothing can come into being. Every child has the right to an honest, progressive, honorable, upright father and a refined, nurturing, loving, understanding mother. No career in the world ever has compensated or ever will compensate for the loss of opportunity to build a real home where children can be reared in the proper kind of environment. It is not money which builds a true home but the character of the father and mother. There is no limit to the influence such people through their posterity exert in the world for

(Continued on page 574)



# Question Department



## Sun Spots Do Not Just Happen

### Question :

What is the real cause of sun spots and why do they seem to always occur during troublous times?

### Answer :

Sun-spot activity, recurring in eleven year cycles, is in reality caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle we designate as the sun. When the outbreathing of this great Being occurs it carries with it the life and vitality of the Architect of the Universe, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within the solar system, giving, without stint or measure, life to all that is. And this great outflow of vital energy manifests in everything from the tiniest differentiated life-spark to all the great Beings who guide and direct the processes of evolution. On our mundane sphere we see it manifest in pleasant, sunny weather, in good crops which the vitalized earth is able to produce, and in healthier, happier people, who are inclined to be more amiable and kind. In other words, this great outbreathing of the Cosmic God marks an era of increased vitality and good feeling, and accelerates growth on all planes of being. During this time the sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one-half years, is followed by an inbreathing requiring an equal length of time. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While

the major part of the sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent. Feeling the results and not knowing the cause of the distressing conditions, people begin to criticize, blame, distrust, and actually hate one another; and after the recurrence of these conditions for a number of times the feeling engendered begins to crystallize into a definite thought-form animated by the desire for revolt which may force changes. This state of unrest grows until humanity becomes so saturated with ill feeling that at the time of one of these recurring sun-spot periods an outbreak of war is very likely to occur, as was the case in the last, great war.

During the five and one-half years of inbreathing the sun alchemically transmutes the poison of passion, envy, pride, lust, hate, et cetera, into pure love and life force, and returns these to the various planets of the solar system. It is while this alchemical transmutation is taking place that the sun-spot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

Beginning with 1907 the following figures give a fairly approximate estimate of the sun's outbreathing and inbreathing up to 1951.

1907 to 1912½	.....	outbreathing
1912½ to 1918	.....	inbreathing
1918 to 1923½	.....	outbreathing
1923½ to 1929	.....	inbreathing
1929 to 1934½	.....	outbreathing
1934½ to 1940	.....	inbreathing
1940 to 1945½	.....	outbreathing
1945½ to 1951	.....	inbreathing



## THE PANORAMA OF THE BLIND

*Question:*

Does a man who has been completely blind in his past life, when he views its panorama, actually see the pictures that existed around him?

*Answer:*

The subconscious mind consists of the records imprinted on the negative atoms of the vital body's reflecting ether. When such a man as cited is freed from his dense body his spiritual power comes back in some measure and he is able to read these pictures with his spiritual vision.

The panorama presents itself to him in a manner similar to the way the scenes of a moving picture are shown, except that they are presented in reverse order from the time of passing to the moment of birth.

Now since this record is independent of the physical sight, and since the reading of the record is dependent upon spiritual sight, it is true that people who have been blind during their past life actually do see the pictures of that life in the after-death panorama.

## INSECTS, VERMIN, AND PESTS

*Question:*

We are almost overrun with small insects, vermin, and cockroaches. Is it wrong to exterminate such bothersome pests?

*Answer:*

This question has been asked so often lately that we are giving it a paraphrased answer based on Max Heindel's reply when the same subject was presented to him for a solution.

The Rosicrucian teaching has always conformed to the teaching of the Bible, "Thou shalt not kill"; but we have never felt that this injunction was intended to include pests, vermin, bacilli, or other microorganisms which take such a toll

of human life. The bacilli of infectious diseases are particularly the embodiment of fear and hate, and therefore they can be effectually vanquished by applying the opposite forces of courage and love.

Beasts of prey and poisonous reptiles should never be permitted to go about where they would endanger human life, and it is perfectly right to exterminate them should the occasion really demand it. What we do insist upon, however, is that it is wrong to kill for profit, for sport, for food, or for the gratification of vanity, that is, using animal skins for personal adornment, et cetera.

## PAYING OUR KARMIC DEBTS

*Question:*

Do people who kill in warfare suffer as do ordinary murderers?

*Answer:*

Suffering in purgatory is due to conditions within the desire body. The murderer, that is, an individual who kills intentionally, proves by his desire to murder, that coarse elements exist in his desire body. It is these elements that are responsible for his excessive suffering in purgatory.

Where killing is not done through a desire to kill, the same suffering would not occur, since the desire body may be relatively pure and clean, with but little of the coarser elements in it. It is always the *motive* or *incentive*, furnished by the desire body which determines the suffering due to killing.

However, although the purgatory suffering varies, one condition holds good in all cases of killing—restitution must be made to the victim or victims. Thus in lives to come the debt to the victim must be met and paid in full. This may entail sacrifice and sorrow, or it may be paid by loving self-forgetting service, according to the temperament of the individual who is paying the debt.



# Nutrition and Health

## Rosicrucian Ideals

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

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

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

## Food Is the Body's Fuel--Christmas Sweets

BY EDYTHE F. ASHMORE, D.O.



If it is true, as many of the radio fireside chats would have us believe, that one-half of the struggle of life is a struggle for food, then any series of articles upon nutrition is useful in so far as it teaches the truth about food values, what is nutritionally essential, and the common deficiencies in the national diet so that the reader may fortify his body against certain diseases. The vitamins and mineral salts have been briefly discussed and there remain two subjects of vital moment, protein and energy. The first I shall leave for the next issue of the magazine.

The activity of the body depends upon a continuous expenditure of energy and that in turn upon a constant supply of fuel. For a limited time the fuel need could be met by the body's own substance but under ordinary conditions, the maintenance of good health requires frequent intakes of food. The fuel foods are proteins, fats, and carbohydrates because they may be oxidized, or burned in the chemical reactions of the body, of which there are many for each foodstuff. The residue that is left consists of water, carbon dioxide, and nitrogenous compounds.

The result of the work, internally and externally, that the body does is heat and

this heat is measured by a standard called a Calorie. This differs from the machine because the heat it generates is the source of the work done and the measurement is a small calorie. Occasionally writers carelessly substitute one word for the other but when we speak of the Calories in a given weight of any foodstuff, we are speaking in terms of the accepted standard.

There is a wide difference among foods as to the number of Calories according to weight; for instance, we find there are one hundred Calories in one large orange, five cups of shredded cabbage, one medium sized potato, one tablespoonful of butter, or four medium sized potatoes. The foods that contain much water are poor sources of energy for there are no Calories in water. Fats are high in Calories; so are concentrated foods like cheese, nuts, dried fruits, and chocolate. If one were planning strenuous exercise for the day, an addition to the dietary of the concentrated foods could be recommended while the sedentary office worker should choose at midday satisfying meals with plenty of cellulose, such as salads. There are many tables published which give the Calorie portions of foodstuffs in common use so that the person who needs to reduce the intake of food or increase



the amount of it may have the necessary information for the building of correct menus, never forgetting to balance vitamins, proteins, and mineral salts in whatever choice is made.

There is one type of disease in particular where our procedure in dietary treatment has changed completely in twenty years all due to the newer knowledge of nutrition. In fevers, as for instance in typhoid, we know today that it is no longer wise to starve the patient because the oxidation in the body is so highly increased that extreme emaciation may result, exceedingly great weakness may follow, and often the hair falls out. It is better to use food as the fuel for the fever than to burn the body tissue, with the caution, however, that the dietary shall be very bland, with a low protein content. We recommend milk, cream, lemon juice, orange juice, and grape juice, with an addition often of milk sugar. The Calories may need to be four thousand a day. In this connection I am glad to recommend the latest book prepared for the benefit of the layman in particular, *Dietetics Simplified*, by Laura Jean Bogert and Mame Porter.

There has been during the last fifteen years such a tendency to reduce the amount of food to the smallest possible minimum compatible with bare existence that any nutritionist would neglect a duty if she did not point out the dangers of such a regimen. Recently I asked a group of people, "Why do we eat food?" and the commonest answer was, "To keep us going." I doubt that one of the group realized the significance of what is meant by keeping going. Suppose we look at the child quietly asleep. He is using the least possible energy but even that amount is considerable for his breathing must continue, so must his circulation of blood and other fluids; digestion is progressing; glandular activity has not stopped; while muscular tone is at a minimum, still there is enough to help him to initiate a movement to turn away from a strong light; and the surface of his body shows that a normal

temperature is being maintained. When he awakes and stands to dress himself, he makes use of some energy to keep his body upright, to move it to another place, to carry its weight, and to arrive at a mental determination as to what he will do next. I have been told that one-seventh of our energy is spent in the above physiological functioning. If we use as much as one-seventh of our energy in quiet sleep, how much more do we use in the average activities of the day! Energy is the result of chemical reactions and it is up to us to supply the material for the oxidation. The person who eats but a little more than will keep him or her alive has no reserve to meet emergencies and has not strength to enjoy the blessings of the day.

The United States Department of Agriculture has published a bulletin of the total Calories per day needed by people in the different occupations and these are estimated to be from 2600 Calories for the professional man or woman to 3500 Calories for the farmer or laundress. Woodchoppers and men of very hard occupations may need as many as 6000 Calories in the colder climates. Women in sedentary occupations, as stenographers, need about 2000 Calories a day. Tall people need more than short people for the tall person has more skin surface; even the temperature upkeep of that skin amounts to something, and so do his longer bones need more fuel to help them move.

I have been asked to explain basal metabolism in this series but I think no further explanation is needed than to describe it as a measurement of the lowest possible energy the body can use to keep it alive; it is comparable to resting in bed with no activity, like the child asleep of whom I spoke above. Beyond this a description would be technical.

Back in the days of the World War, we prided ourselves on how little sugar and fat we could use, so that a large surplus could be sent to our soldiers in France and to the civilians among our allies. No one said anything about these



foods as givers of energy but they rank among the first because they are concentrated foods. As the holiday season is approaching, I shall say more about sweets and leave fats for another time.

The simple sugars might be called the best because they are absorbed directly into the blood and they are usually called glucose and fructose. They are found in fruit and plant juices. Sweet corn, sweet potatoes, and onions contain glucose. Any surplus of glucose in the blood is stored in the liver up to its capacity as glycogen and this glycogen may be reconverted to glucose when the blood sugar becomes less than normal. Of the second class of sugars are lactose, found in milk, maltose, present in germinated grains, and sucrose from the sugar cane and sugar beet. The starches in digestion are changed to glucose, and so they together with the sugars are included in the class called carbohydrates. By another type of process, surplus sugar is changed to fat for storage in the body and so some of the fat people we see are consuming too much carbohydrate. The counting of Calories should begin with the sugars and starches.

When I plan to make Christmas candies, I use ground dried fruits such as dates, raisins, figs, apricots and sometimes prunes for a base, often stirred over the fire with honey and then dried and later dusted with powdered sugar or dipped in melted sweet chocolate. There is some fat in the chocolate and also in the nuts that I chop and add to the mixture. One may prefer to omit the honey to shorten the process and one may add maple sugar for a flavoring. When I make Christmas cookies I like the German *lebkuchen* or the American hermits. The almonds which are used so much in German cookery are very nutritious. The best nut of all is said to be the Brazil nut because it has an excellent protein content but Americans neglect it for the home grown walnut.

I have spoken before of molasses for its iron and calcium content and I wish

that more desserts were made of this valuable syrup. Those of you who were brought up with a weekly treat of Indian pudding know that the early American dishes are very satisfying. I count as one of my most joyous memories a visit to a sugaring-off in a maple bush, as they called them in Michigan.

Maple sugar, maple syrup, and honey have traces of minerals which give them their flavor but they have no vitamins, which reminds me of the experience of a well-known biochemist. She went into a so-called health store to buy soybean milk. The energetic saleslady said to her:

"Don't you wish to buy some honey? This is a fine kind because it contains all the vitamins and minerals."

My friend was very much amused but she answered quietly: "I have a supply of honey on hand. It happens that I teach the subject of foods and I know that honey has no vitamins and only traces of a very few minerals."

The unabashed clerk said, "Oh, but this is California honey!" Thus do the recent comers overestimate some of the very good state products.

## SUMMARY

The body's existence and activity depend upon the oxidation of food.

The converting of food into energy is measured by the number of Calories the foodstuff contains.

A diet high in Calories is needed by those who earn their living by the dint of physical labor. Fevers also require that the patients be given a bland diet with a value of three thousand to four thousand Calories.

Reducing diets should be under the supervision of a biochemist or physician.

The best sweets are honey, maple sugar and syrup, lactose, maltose, molasses, and above all those found in fruits and vegetables, because in eating these one gains also vitamins and minerals which sugars in themselves do not contain.



**Patients' Letters**

Ohio, July 22, 1937.

Dear Loving Friends:

I thank you with all my heart for your loving service. The tenseness in the back of my neck seemed relieved almost immediately.

How wonderful, how glorious it is to know there are those we can come to. I never feel alone no matter how heavy the burden or how difficult the problem or the condition of the body, the knowledge that there is such a haven on earth as Mt. Ecclesia is a comfort in itself. Then when one receives such solicitude, such words of wisdom that one knows are only gained through much sacrifice and suffering, one is uplifted more so than ever to that sense of Oneness that increases the joy and the gratitude in one's heart. Were it not so life would scarcely be worth the living.

Blessed ones giving without money and without price. May the heavenly Father bless you. Would that I could contribute to the work with a substantial sum. If that time ever comes I shall not forget.

Again my love and deepest gratitude to your holy souls.

—S. M.

California, June 25, 1937.

Dear Friends:

I want you to know how the Invisible Helpers helped my daughter. Two weeks ago she broke her arm—we had no way to get to the doctor until the following day. I had her write to the Invisible Helpers and put the paper under her arm. She suffered a great deal and I was powerless to help her, except to concentrate all my thoughts on her arm and ask for help for her. About midnight she relaxed and fell asleep. I know the Invisible Helpers helped her. The next day the doctor after X-raying her wrist was surprised at the position of the bones—they looked as if they had been set. He was sure some one must have set them—of course I know how they were set. The arm is knitting rapidly and perfectly, which seems a source of wonder to the doctor. But oh, how my heart rejoices because I know the Truth.

May the roses bloom upon your cross and the peace of Christ be with you always.

In loving fellowship, I am ever,

Yours sincerely,

—Mrs. W. L. A.

Mexico, Jan. 31, 1937.

Dear Friends:

This is to let you know that I am getting better every day. The diseased condition in me seems to have disappeared. I feel twice as young and everything is so different. I pray you all are getting along fine too.

With best wishes,

Your friend,

—H.R.A.

**Healing Dates**

November .... 7—15—21—27

December .... 5—12—18—24

January ..... 1—8—14—21—28

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

**People Who Are Seeking Health**

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

From the sunlit heights of life, the deep vales and hollows of its necessities look darkest, but to the faithful, whose path lies there, there is still light enough to show the way, and to no other eyes do the everlasting hills and blue heavens seem so brilliant.—J. Martineau.

• •

The history of every Christian reform is the history of toil and watching through long discouragements. God tests His people before He blesses them. Trust through the dark brings triumph in the dawn.—T. L. Cuyler.

• •

If you wish for success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—J. Addison.

• •

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.—Felton.



# VEGETARIAN MENUS

## BREAKFAST

### Before Breakfast

8 oz. Loganberry Juice

### Cooked Oatmeal with

2 tbsp. Wheat Germ

Top Milk and Honey

Fresh Baked Pears

*Ficgo*

## DINNER

*Beet Juice Cocktail*

*Fresh Lima Beans*

*Brussels Sprouts*

*Parsnip Cones*

*Celery Stalks Filled with*

*Cheese*

*Peach Dainty*

## SUPPER

*Tomato Chowder*

*Cauliflower a la French*

*Frutti Salad*

*Fig Cream*

## RECIPES

### *Tomato Chowder.*

Ingredients: 1 cup celery (cut fine), 5 medium-sized tomatoes or 1 can solid pack, 2 medium-sized onions,  $\frac{1}{4}$  cup brown rice, sufficient savita to suit the individual taste, butter.

Peel fresh tomatoes and dice. Chop onion fine and braise in butter to a light brown. Mix together with four cups water; add cut celery and rice and seasoning, and cook slowly until rice is done.

### *Cauliflower a la French.*

Ingredients: 1 cauliflower, 2 table-spoons milk, 1 egg, whole wheat bread crumbs, grated cheese and seasoning.

Prepare cauliflower in equal portions for individual service and steam until tender. Dip each piece in well beaten egg and milk mixture, roll in bread crumbs and cheese mixture of  $\frac{2}{3}$  crumbs and  $\frac{1}{3}$  cheese. Arrange in buttered shallow baking dish and bake until tender and brown. Serve on whole wheat buttered toast and surround with hot cream sauce.

### *Parsnip Cones.*

Steam parsnips until tender and mash, add butter, hot milk and seasoning. Shape into cones, roll in beaten egg and crumbs and bake in oiled baking dish until brown.

### *Cheese and Celery Salad.*

Prepare and crisp celery stalks. Fill with cream cheese seasoned and mixed with finely chopped green pepper, and dill pickle. Garnish with chopped pars-

ley. Cut in two-inch lengths and serve on lettuce with a garnish of ripe olives.

### *Frutti Salad.*

Ingredients:  $\frac{1}{2}$  cup diced peaches,  $\frac{1}{2}$  cup halved and seeded Tokay grapes,  $\frac{1}{2}$  cup diced pineapple,  $\frac{1}{2}$  cup diced bananas, and a good sprinkling of nuts.

Arrange the fruit on lettuce leaves topped with a spoonful of cream mayonnaise.

### *Fig Cream.*

Ingredients: 1 lb. figs, 1 cup broken nut meats,  $1\frac{1}{2}$  cups whipped cream.

Soak figs over night then steam until tender. Chop fine and fold in some of the whipped cream. Add nuts, and garnish with remaining whipped cream and nuts.

### *Peach Dainty.*

Arrange in individual fruit cups a large halved peach with a little of its own syrup. Fill centers with cut dates and raisins. Garnish with nut meats and top with a little whipped cream.

### *Beet Juice Cocktail.*

Ingredients: 5 oz. fresh pressed beet juice,  $\frac{1}{2}$  oz. parsley juice,  $\frac{1}{2}$  oz. lemon juice, seasoning.

Mix above ingredients as listed, chill and serve.

### *Brussels Sprouts*

Remove outside wilted leaves and soak in cold salted water for ten minutes. Cut in half and steam or cook with care so as to retain the natural color. Serve with melted butter and a little lemon juice if desired.



# Children's Department

The following article received THIRD PRIZE in our Manuscript Competition.

## Tales of a Tart-Boy

### A Young Pilgrim's Progress

*In Six Parts and a Postscript. A Story for Grown-Ups to Enjoy Reading Aloud*

BY IEN WULF

#### PART SIX—Conclusion

##### THE BLUE PRINCE



ARTULLIAN and Hulda and Hulda's Mother and the Philosopher all walked hand in hand along the road. They helped each other over the rough places and sang old-fashioned songs and told stories. They were very happy indeed to be together. From time to time they came upon solitary people who had wandered away from the crowd on the highway and were searching, for themselves. Some were a little afraid to return to the King with their robes so dirty, even though they listened to the Tart-Boy's story with complete respect. Some thought it rather a flimsy idea, and others were so busy making money and buying unnecessary possessions and cheating other people that they had entirely lost interest in the quest. But a few were sincerely delighted with the discovered secret and were more than ready to follow advice and start on the long journey home. One or two even asked permission to journey along with the little party, then and there.

So it was a happy company that arrived back in the land of Good King Courageous. Tart-Boy was soon hailed far and wide and there was great rejoic-

ing everywhere. After he had entered the town with his friends, an excited fellow ran and woke the King out of a good sound snooze—just in time to put on his crown and prepare a right-royal-regal-ripping welcome.

The Tart-Boy was deeply pleased with his reception, though he tried not to be vain about it or foolish. He realized humbly that he was indeed privileged to have this happen to him. Then, too, he was still a little uneasy about losing his fine robe. What would the King say? Well, of course, he hadn't really lost it, for there it was, made into a coat for Hulda. And what do you think was said about THAT?

Tat-a-tah! Tat-a-tah! Rat-a-tat, Tat-a-tat Tat-a-tah! The trumpeters blew so loud and furious that the sound whizzed up into the sky. It frightened the birds as they circled about or perched on tall trees to watch the proceedings. Oh, the fun! It was a great, great day! This was a much finer and more galatorious celebration than the people had had in the beginning. This was home-coming from a glorious adventure! The King was so merry and so happy that he almost danced along the street. He insisted on walking all the



way to the Town Square just to show his respect for the boy who had solved the riddle.

Banners were flying, horses were prancing, people were shouting "Hurrah, Hurrah," as Tartullian and Balloonatic and Hulda and Hulda's Mother came along the street with their faithful friends. Clowns pranced about ahead of them and tossed popcorn balls into the crowd for people to eat. Little girls with baskets on their arms ran swiftly in and out and strewed flowers and sweet-smelling grasses on the cobble stones in front of the travelers. Everyone was proud and happy to have them back!

Then the King mounted the platform. He turned, and as he held out his hands for silence a great hush came suddenly over the people. It was so quiet they could all hear him whisper: "Bless you, my subjects," before he began to speak.

"It is a year and a day since we all gathered here together to bid good-bye to the searchers in the great and, I may say, glorious Quest of The Blue. You all know that our own Tartullian, the Tart-Boy, one of the youngest of these, has succeeded. He is now here before me to claim his reward. But where is his robe? He knows very well that I told him to keep his beautiful robe clean and unsoiled." And he darted a quick glance at the Tart-Boy out of the corner of his eye that made the lad shiver in his boots.

"Well, if you remember," the King went on, "I also told him to keep his innards unspotted too, which means to have a clean mind and a pure heart and a fine set of feelings about things. And just look at him, my people! His body is still scratched and gouged, and it is bony in spots, but MY, it IS *Clean*! I can see he eats the best of good, clean food and drinks the purest of water and all that, and as for that beautiful robe," and again he pretended to glower at Tartullian, "you can easily see what he's done with that!" He pointed toward

Hulda. "He's given it to someone who needed it worse than he did and who was cold and alone. Now don't you think that's worth more than just saving it and being a meany?"

The people laughed and shouted, "Yes, yes, yes!" three times. They were anxious to have Tartullian forgiven and they had by now taken a great fancy to Hulda as well. The King's face showed a broad grin.

"I am so glad you all agree with me. Yes, Tartullian has not only found the Blue, but he has helped OTHERS to find it as well—a great many others. And now I'm going to let you in on a little secret." He lowered his voice a little in fun, but he was still booming away quite loud.

"You all know by this time that Tartullian guessed the truth—that the Blue I sent him in search of was a blue image of Me in his heart. But here is the greater truth: it is an image in the hearts of each and every one of you, oh, my people. And listen carefully to this: it is not only an image of me, your King, but an image of your true Selves as well. In that we live and grow, united."

And here he turned to the Tart-Boy. "Do you understand that, Tartullian?"

He beckoned to the Tart-Boy, and he came shyly forward leading Hulda by the hand. At first, as he began to speak, his voice trembled a little but he gradually became more confident.

"I understand, O King, that you and I in our hearts are One Being. I understand that our Spirits are united in Oneness, and that the image of You is always the image of me as well, and of us all. I know that You are in me, and that I AM in You—and that makes me very proud and yet humble at the same time. In You, I conquer. Through me, You reign."

"That's the spirit," someone shouted. Thousands of hats were thrown into the air suddenly, and the King took hold of the boy's hand and pounded him good-naturedly on the back while he secretly

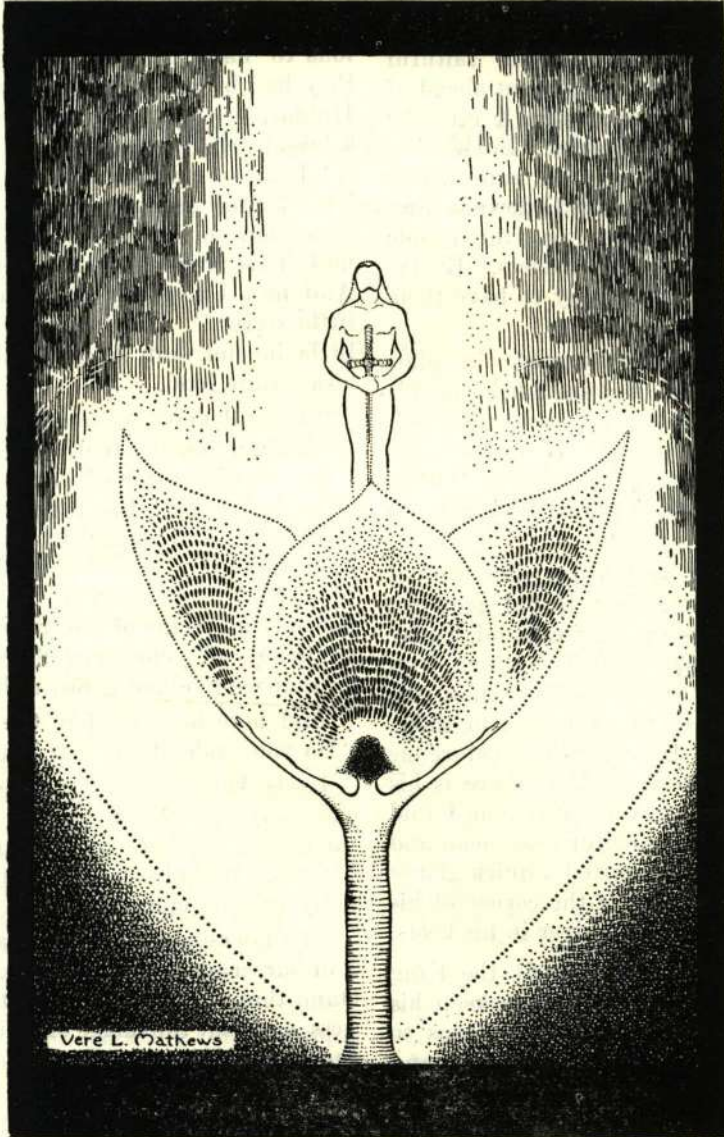


wiped away a tear or two. Then everyone began to chatter and talk and laugh at once and the King had to ask again for silence.

"And now, oh, my people, you shall

geous ad infinitum"—(which means as long as there is anything there to reign over, however long that is). He continued:

"His friends who helped in this ad-



hear of the rewards," he shouted quickly in order to interest and quiet them.

"Tartullian the Tart-Boy shall henceforth, from this day, now and forevermore be known as the BLUE PRINCE. That shall be his nickname, and he shall reign with me over the land of Coura-

venture shall also advise and serve and counsel us, as long as they wish and can find useful service to do. As for the Balloon-Man Philosopher, he shall be the official Court Ballooner and have charge of all balloons, kites, books, and other flying flights of fancy. He shall also



have charge of the giving of food and toys to the poor."

"Hurrah, hurrah, hurrah!" everyone shouted, and this time as it was all for the philosopher, Tartullian joined in with all his might and main.

And again the King turned to our hero, saying: "I shall grant you one complete wish, my boy."

"Thank you, Sire," said Tartullian. "I'll sleep over the idea," which meant he'd take time to think it over.

"But no," the King insisted. "You must decide right here and now what it is you would most wish to do."

Everyone was staring and staring, and Tartullian felt he must be swelling up like a toad and turning all red. He gulped hard to try and swallow his throat back down again where it belonged. Then he said bravely and quietly what he had thought about in the hayloft on that wonderful Midsummer Night:

"I'd like to marry Hulda when I grow up, and have forty-seven beautiful children who'll grow as easily as milkweeds, and never have to be nagged at or scolded at all."

The people laughed and shouted and clapped their hands, and some had tears in their eyes. The King said he guessed *that* wish would be up to Hulda, that she could decide for herself later on. At any rate Hulda's mother smiled and that seemed a pretty good sign. And presently Tart-Boy's father and mother came up and hugged Hulda nearly to pieces. She didn't object, just smiled and giggled, and that was a pretty good sign also. So the King led Tartullian and Hulda right up onto the highest part of the platform and joined their hands together. Then he dipped on one knee before them and took off his hat, calling out:

"Kneel to the future King and Queen of Land Courageous!"

After the people had also saluted in this way the good King led them in three hearty "Huzzahs" and many lusty cheers. He asked Tartullian if he would like to say anything before they dismissed and all went home to their tea.

Tartullian looked around, thought a minute, and said simply, "I know now what real Joy is instead of just happiness, for I've found The Blue. I hope you'll always remember me as the Tart-Boy; and do come and see us on alternate Fridays."

The people were pleased and the King was pleased. In fact the jolly old monarch felt so good he gave orders that every person who wanted one should be given a big balloon, a lolly-pop, or a double ice-cream cone. And just to celebrate, most everyone took all three!

*P.S.—If you should ever wonder what became of that kitten, I happen to know that they sent for it and had a bed made up "speshul"—right in the Palace Kitchen!*

*P.S. the Second—If you keep this story until you're older, I hope you'll find out a lot about the Blue Image that I don't know of at all.*

THE END

## Benediction

Our Christmas frontispiece, *Benediction*, is the gift and joint work of Miss Vere L. Mathews and Miss Ruth Harwood, members of the Temple Guild of Berkeley, California. This is an artistic movement toward a high standard of workmanship and ideals. Miss Mathews has also shared her artistic talent with us in the illustrations of the children's serial story, "Tales of a Tart-Boy."

## Study by Mail

Courses are available (1) in the Philosophy, using *The Rosicrucian Cosmo-Conception*, by Max Heindel, as textbook; (2) in Bible Study, with the Bible as text; and (3) in Astrology, in which *Simplified Scientific Astrology*, by Max Heindel, is the text for Junior Course.

*All our teachings are free. The cost of printing and disseminating them is met by freewill offerings from the students.*

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



# Echoes from Mt. Ecclesia

••



THE word Fellowship stands for friendly intercourse, an association of people who have a common interest and desire to express it by closer association. Fellowship is a beginning of and expression of the true universal brotherhood; it weaves the tie that binds man to man. And it is good for man to express it by a friendly intermingling in the spirit of brotherhood. Such was the feeling in the coming together of the workers and the visiting members of the Rosicrucian Fellowship at Headquarters to commemorate the birthday of Mt. Ecclesia.

On the morning of the 28th of October, all available automobiles, also several machines from Long Beach drove the 18 miles from Mt. Ecclesia to beautiful Live Oak Park which is covered with a canopy of live oak trees. The park is arranged for gatherings and has a number of cement tables with seats, one of which will accommodate over a hundred persons.

A group of young men and women prepared and served the lunch, and it was a hungry and happy crowd which sat at the table and enjoyed both the lunch and talks. Several of the older members who had personally contacted Max Heindel told of certain personal touches with the beloved leader which were most interesting to the younger and later workers and members.

Our next day of importance is Christmas which fortunately falls on Saturday. This gives visitors an opportunity to spend two full days at the *Spiritual Headquarters*. The Christmas festivities will begin on Friday the twenty-fourth, Holy Night, with a very appropriate program followed by several lectures during Christmas Day. It would be necessary, however, for those who desire to

spend this holiday with us to reserve rooms in advance, for Mt. Ecclesia is quite crowded each year for Christmas.

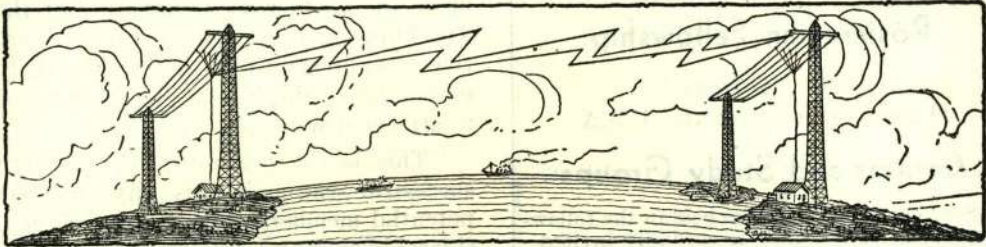
We are enjoying the presence of one of our very active and capable teachers from Lagos, Nigeria, West Africa—Mrs. Gertrude La Page. She has spread the Rosicrucian teachings through a large portion of Africa, and has a very interesting group of natives in Lagos who are taking a great interest in the teachings and many have become vegetarians. Mrs. La Page has written some most interesting Rosicrucian articles which have been printed in *The Comet Magazine*.

We would remind our readers of the fact that a Christmas gift of one of the Rosicrucian Books will carry a spirit of Christmas cheer and at the same time will bring hope, peace, spiritual strength and comfort to the friend who receives the gift. Help us to pass on this philosophy which makes life worth living.

The month of September was one of beautiful beginnings for two happy couples at Mt. Ecclesia. On Monday, September 6, 1937, Miss Olga Gui, of Burdick, Kansas, and Mr. Frank Marlin, of Oceanside, California, both Summer School students, were united in marriage in the flower-filled chapel at Mt. Ecclesia. They are making their home in Oceanside. And on Monday, September 27, 1937, Miss Elizabeth Prell, employed in the Healing Department, and Mr. Thomas Hansen, assistant in the Astrology Department, also plighted their marriage vows in the same chapel. The bride's parents, Mr. and Mrs. Leonard Prell, of Los Angeles, were present for the ceremony. Mr. and Mrs. Hansen are continuing their work at Headquarters. The loving thoughts and best wishes of all surround these happy couples in this momentous step.



# Rosicrucian News Bureau



The Preamble of the Program given at the Conclave held on October 3, in Utica, New York, contained some beautifully practical sentiments which we think well worth sharing with all our friends and Groups:

WHEREAS, It is the purpose of The Rosicrucian Fellowship Teachings to help create a nobler, happier, wiser humanity,—

And WHEREAS, the earth conditions have reached a spiritual level requiring the steadfast guiding hand of a sound, scientific and spiritual philosophy,—

And WHEREAS, the Christian *Rosicrucian Cosmo-Conception* furnishes to all seekers and serious students such needed philosophy,—

And WHEREAS, the Rosicrucian Fellowship Headquarters provides the material focusing and distributing point for these esoteric, Christian Wisdom Teachings,—

And WHEREAS, many of us students have greatly benefited by these Teachings in spirit, soul, and body,—

And WHEREAS, it is our sincere desire to promote, preach, elucidate and propagate these helpful teachings to anyone wishing to study as a seeking soul,—

And WHEREAS, our fraternal, spiritual code requires that we "preach the gospel and heal the sick," but never to proselyte or to urge anyone against his will or desires; be it therefore

*Resolved, That, etc. . . .*

## OAKLAND AND SAN FRANCISCO, CALIF.

It gives us much pleasure to announce that Mr. F. A. Jones, one of the members of the Fellowship Board of Trustees has been sent out to take up work in the Fellowship Groups on the West Coast, his present address being c/o The San Francisco Trailer Camp, 701 Sunnydale

Ave., San Francisco. Mr. Jones will probably work for some months in Oakland and San Francisco, assisting the friends in those cities to establish and maintain Centers, and will then proceed north to aid in furthering the Teachings in that section of the country.

We look forward to seeing a systematic arrangement of field workers operating from Headquarters, each worker to have a definite territory to cover, and we consider the placing of Mr. Jones in the field the beginning of such an arrangement. A definite system of trained field workers will, we feel sure, be a powerful factor in bringing about closer cooperation between Headquarters and the Fellowship Groups and Centers and a consequent greater efficiency in spreading the Western Wisdom Teachings. Singly, we can do little, but by all working together toward the accomplishment of a definite plan, we can acquit ourselves creditably in this humanitarian work of the Elder Brothers.

## FREE CITY OF DANZIG.

"Sorely in need of more light is this world, and we are fully aware that much hard work is ahead of us," writes a loyal member from the Free City of Danzig. This friend is earnestly endeavoring to do her part in "spreading the Light" by conducting a Study Group in her home at Grosse Schwalbengasse 17 III. Regular classes in Philosophy and the weekly Healing Service are held there, and the public is cordially invited.



## World Headquarters

OF THE

### Rosicrucian Fellowship

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

### Centers and Study Groups

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

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

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*Burlington, Vt.*—91 No. Union St.

*Calgary, Alta., Can.*—108 14th Ave. W.

*Calgary, Alta., Canada.*—Young People's Group, 1318 15th Ave. W.

*Chicago, Ill.*—Rm. 802, 155 N. Clark St.  
Ashland Blk., 8th Floor.

*Chicago, Ill.*—c/o Mrs. Magdelina Goveia,  
4921 Montana St.

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

*Columbus, Ohio.*—253 N. Hague Ave.

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

*Denver, Colo.*—1155 30th St.

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

*Kansas City, Mo.*—2734 Prospect.

*Long Beach, Calif.*—361 E. First St.

*Los Angeles, Calif.*—2523 W. 7th St.

*Los Angeles, Calif.*—4830 Floral Drive.

*Milwaukee, Wis.*—234 Fine Arts Bldg., 125  
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*Minneapolis, Minn.*—1008 Nicollet Ave.

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

*Portland, Ore.*—Room 316 Dekum Bldg.

*San Diego, Calif.*—Rm. 9, 1039 7th St.

*Shreveport, La.*—1802 Fairfield.

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

*St. Petersburg, Fla.*—525 7th Ave., South.

*Toronto, Canada.*—c/o Mary Tamblin, 158  
Hallam St.

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

#### READING, PENNSYLVANIA.

Fall activities were begun on October 5th by this Group. Plans have been made for an increased spreading of the Teachings in that vicinity, an informative news item in one of the local daily newspapers being one of the means used to attract new people.

"This is the beginning of our sixth successful season in this city, and our potential membership has increased considerably," states the item. Regular weekly meetings are held in the W.C.T.U. Hall, Sixth and Franklin Sts., a part of each period being given to a discussion of Philosophical questions or topics presented by students.

#### HERMOSA BEACH, CALIFORNIA.

Thoroughness and comprehensiveness characterize the weekly class work in Philosophy conducted by the earnest members of this Group. Music, oral prayer, meditation, class study, and parting admonition all form a part of the regular class period, a detailed outline of the subject matter being used for the class work proper. Learning *how to study* is a valuable part of the knowledge acquired by these students. Of the four monthly lessons, three are devoted to the outlined Philosophy material and one to a "reiteration" lesson, or review. Moon Meetings are also observed by this Group, the members of which all happen to be Probationers.

#### CALGARY, ALBERTA, CANADA.

Such a fine, enthusiastic letter comes to us from the leader of the "Young Aquarians" in this city that we pass on as much of it as space permits:

"I am happy to say that our Young Aquarian Group is started again. Our old members are back, and several new ones have started, too. Interest is keen, and there seems a general feeling that we are off for a good year's work. The spirit of seriousness, yet of happy good fellowship, is evident and good to feel. . . . All take a fine interest and everything goes most harmoniously. . . . We



still continue on Monday evenings, though there is a possibility of change as several more, who cannot come on Mondays, wish to come. . . . We give you our assurance that we are doing our best to live up to what is required. . . . As you know from our reports, our studies are entirely Rosicrucian and as outlined in the lesson Courses. Please count upon us to help in any way to strengthen the Work.”

MILWAUKEE, WISCONSIN.

“We have decided to start a new Bible Class, using the Bible Course from Headquarters as a basis for class work,” writes the Corresponding Secretary of this fine Group. “We will also start a new Astrology Class combined with the Beginners’ Class on Monday nights,” continues the report. “From 8:00 to 9:00 P.M. we have beginners’ astrology, and from 9:00 to 10:00 P.M. we have the new class, the subjects including astro-diagnosis, dietetics, and vocational guidance.”

The members of this Center were happy to have a visit from Mr. Alfred Johnson of St. Paul during the month of September. Several lectures were given by Mr. Johnson in Milwaukee and Racine, and both Groups look forward to having this earnest worker with them again soon.

THE HAGUE, THE NETHERLANDS.

A recent communication from this diligent Group tells us of the commencement of the fall and winter activities in their new meeting place. Worthy of especial notice is the attractive furniture in the rooms, which has all been made by the members themselves.

The opening meeting, which was made of a festive nature, was attended by 126 members and their friends. The President gave a talk on the history of the Rosicrucian Order and of the Fellowship, and one of the members added much to the occasion by a beautiful rendition of our Opening and Closing Hymns. A spirit of enthusiasm and interest in forwarding the Work made the

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*Asuncion.*—Louis Alberto de Herrera, Republica Francesa.

*Asuncion.*—Garibaldi 118.

PERU

*Lima.*—Box 637.

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*La Paz, Iloilo.*—19 Burgos St.

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*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

*Den Haag.*—Secretariaat: Roelofsstraat 88;

Vergaderplaats: Sweelinkstraat 62.

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

*Zaandam.*—Oostzijde 386.



meeting indicative of further splendid accomplishment in spreading the Teachings during the coming months.

#### ASUNCION, PARAGUAY.

A steady growth from the beginning of its existence has marked the career of the pioneer South American Group which meets on Calle Luis Alberto de Herrera y Republica Francesa of this city. A constant increase in membership has taken place during the years since its inception, and it is especially encouraging to note that there has always been a goodly number of visitors present at the classes.

Weekly classes in the Philosophy and Astrology are conducted, prayer and concentration always being used at the beginning and ending of each class.

"Perseverancia," the monthly publication put out by this enterprising Group, continues to give the public various interesting phases of the New Age Teachings.

#### THE HOME ALTAR

(Continued from page 558)

things which are upright and holy. Divorce, companionate marriage, or marital relations without marriage are its greatest enemies. Similar experiments were tried by the original Turanians as far back as early Atlantean times and proved to be a dismal failure.

The Rosicrucian Order teaches that marriage is a sacred sacrament and that as an institution it must continue until humanity as a whole no longer has use for physical bodies. All of which is in accordance with the Bible as proclaimed in Matthew 19:4-6, and 22:30.

The appalling results of broken homes is demonstrated by the fact that approximately two-thirds of the youthful criminals brought into the juvenile courts come from homes the parents of which are divorced.

The Rosicrucian philosophy encourages young people to marry and establish the best homes possible, teaching their children by example to develop the qualities they desire them to exemplify.

#### THE OTHER PLACE

(Continued from page 545)

out something. But, in the enlargement, I feel that his grandmother, as well as myself, would want the enlargement to look exactly as Johnny did in this life. Look, please, so you can instruct your company what I want done—so that the portrait will show our boy's birthmark."

Smith bent over the boy's face. What was she doing? Then he gasped—amazed. Just below the eye of the boy's left cheek, she had penciled a triangular mark!

---

#### QUO VADIS?

*Out of the vast UNKNOWN*

*Cometh the SOUL, from afar.*

*Goeth—as a leaf upon the wind  
is blown,*

*Unto an unseen STAR.*

—Roupert M. Campbell.

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