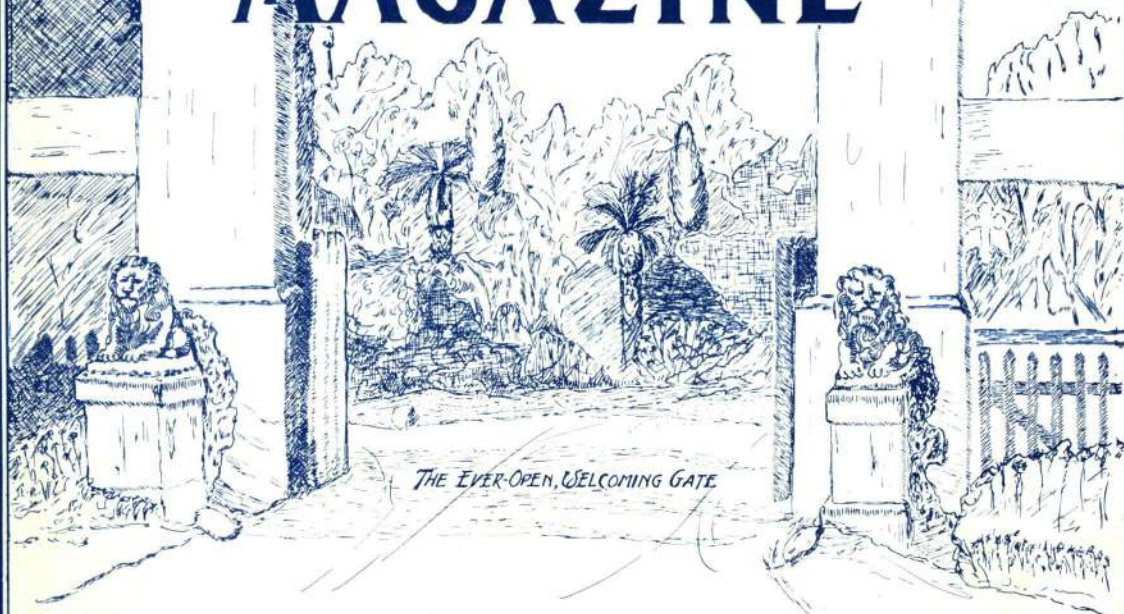


The ROSI CRUCIAN MAGAZINE



Rays from the Rose Cross



FEATURES

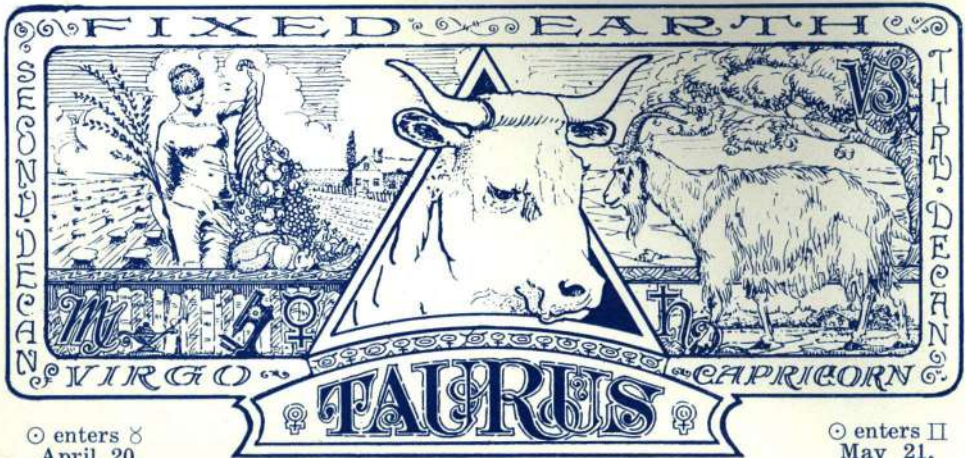
Fame and Confession (III)
Children: Education and Future

JANUARY, 1937

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SAMPLE LEAF OF The Rosicrucian Calendar



☉ enters ♈
April 20,
0:20 P.M.

☉ enters ♋
May 21,
11:57 A.M.

1937

MAY

1937

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
☽ enters ♋ 6:05 P.M.			☽ enters ♌ 1:51 A.M.		☽ enters ♍ 5:43 A.M.	
9	10	11	12	13	14	15
☽ enters ♌ 6:29 A.M.		☽ enters ♋ 5:57 A.M.		☽ enters ♎ 6:03 A.M.		☽ enters ♏ 8:30 A.M.
16	17	18	19	20	21	22
	☽ enters ♌ 2:21 P.M.		☽ enters ♍ 11:38 P.M.			☽ enters ♎ 11:18 A.M.
23	24	25	26	27	28	29
		☽ enters ♌ 0:10 A.M.		☽ enters ♏ 0:54 P.M.		
30	31		Memorial Day Sunday, May 30			
☽ enters ♌ 0:10 A.M.						

Meditation for the Solar Month of Taurus

"In the beginning was the Word. . . All things were made by him: and without him was not anything made that was made."—John 1:1, 3.

New Moon, May 10, 1:18 P. M., in ♈ 19° 27'
Full Moon, May 25, 7:38 A.M., in ♌ 3° 40'

Healing Dates 7—13—20—28
Moon Meeting Dates 8—23

Greenwich Mean Time
is given in all cases.

First Probationer Service was held at Mt.
Ecclesia, May 25, 1913, 7:00 P.M. (P.S.T.)

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

January

1937

VOLUME 29

NO. 1



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OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

The Preface

of

The Fame and Confession of the Fraternity of R: C:

BY EUGENIUS PHILALETHES



(This is No. III of a series of articles which will represent a digest of the first edition of the English translation of the *Fame and Confession*. Little if anything of even minor importance has been omitted. The spelling, language, and phraseology have been modernized. We are indebted to the generosity of Mr. Manly P. Hall of Los Angeles for the loan of an original copy to use.—EDITOR.)

(Continued from December)

I CONFESS that I have no acquaintance with the persons of this Fraternity, but I am no stranger with their doctrines. I shall speak something of them, but not that I would discover or point out any particulars, as that is a kindness which is not given to any man until he first eat a bushel of salt with them.

They tell us that the fire and spirit of God worked upon the earth and the water. Out of them the spirit extracted a pure, clear substance which they call the terrestrial heaven. In this heaven the spirit seated itself impressing its image therein. Out of this heavenly clarified extract, impregnated with the

influx of an image of the spirit, was formed that noblest creature whom we call man. This first matter of man was a liquid, transparent salt, a certain bright earth, purified by a supernatural agent, and tempered with a strange unctuous humidity enlightened with all the tinctures of the sun and stars.

This was and is the essential substance of all creatures, and this society acknowledges it to be the very basis and the first gate that leads to all their secrets. This earth or water, call it what you will, for it is both, naturally produces their agent, but it does not come to their hands without art.

By their agent I understand their fire, commonly called *mas aquae, vulcanus, sol invisibilis, filius solis, astrum inferius, faber occultus, intrinsecus*, and a thousand other names. It is outside of all metaphors. In plain terms, it is the tincture of the matrix, a fiery radiant soul that calls up another soul like itself, for it awakens the anima of the mercury which is almost drowned in a cold and phlegmatic oblivion.

Let the reader endeavor to understand the philosophers for they tell us that God first created chaos and afterwards divided it into three portions. Of the first He made the spiritual world, of the second the visible heavens, and their lights, but the third and worst part was appointed for this sublunary building. Out of this coarse and remaining portion He extracted the elemental quintessence or first matter of all earthly things. The four elements were made of this.

This is the theory of Raymund Lully and if you can make nothing out of it I can without a figure tell you how wise you are. There are in the world as many kinds of salts as there are species and the salts differ as essentially as the species, for the specific forms lie in the salt. There is no true physic but what is in salt, for salt has never been known to putrefy, but hinders putrefaction and corruption in all things. What hinders corruption, hinders all diseases. It is evident that salt hinders corruption and a solution of the part, and this not only in living things but also in dead bodies. It is to be observed that Virgil in the cure of Aeneas brings in his mother Venus with a panacea or universal medicine.

This word is much abused by certain alchemists as they call themselves. Servius quoting from Lucretius tells us that the panacea is salt. It is true that if we could putrefy salt it would reveal all the mysteries of nature for it has all tinctures in it. But to destroy this substance is a hard task for he that would do it must do more than death can do.

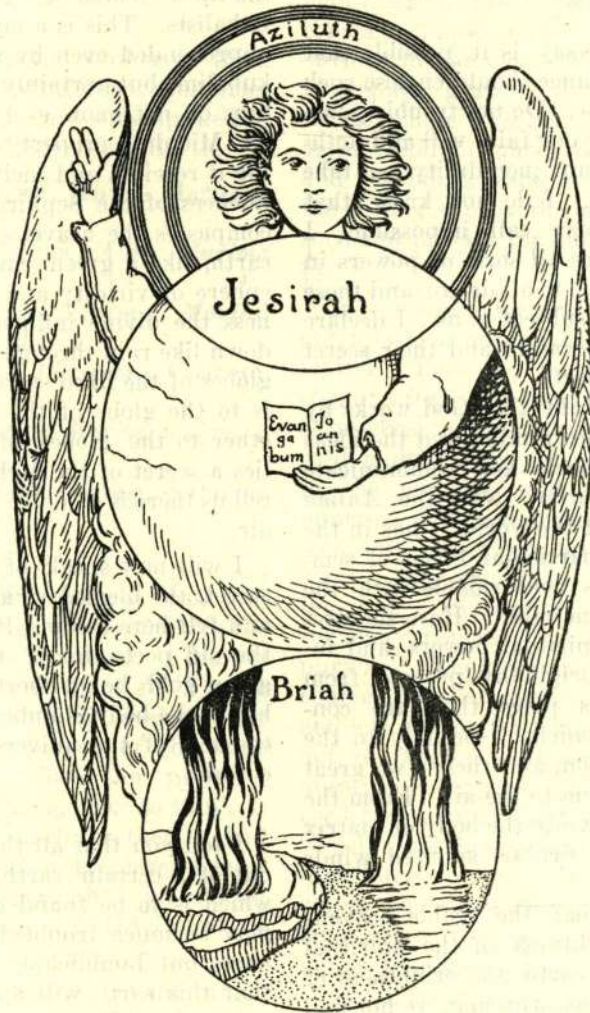
However, it cannot be denied that some wise men have attained to the putrefaction of salts, but they received this key from God and it is the great secret of their art. What I admire most in it is this, that when it is killed it does not die but recovers to a better life, which is a very strange privilege. If some animal dies, an herb withers, or some metal be calcined and the parts thereof truly separated, we can never restore them again. But this mystical substance, this root of

the world, if you will bring the parts together after they are separated, they will not be quiet but run from one complexion to another, from this color to that, as from green to red, from red to black, and from black to a million of colors. These miraculous alterations will not cease until it has worked out its own resurrection and has clearly brought itself to a supernatural temperature.

Salt is the true grain, the seed not only of this world but of the next. It is the mystery that God has made. It is a living water wherein there dwells a divine fire and His fire binds the parts to itself, coagulates them, and stops their flux. Salt is the water that does not wet the hand. This fire is the life and therefore it hinders death. It is such a preservative against death that the very gross body of salt prevents corruption wherever it is. But if any man would fully know the power of this fire, let him wisely and effectually dislodge himself, let him destroy his habitation, and then he shall see what course this artist will take to repair his own house. Do not think that I speak of common salts though I do confess they are good medicine if rightly prepared.

I told you formerly that there are several kinds of salt, and here I would have you study lest your labors should end with complaint of the chemist in Sendivogius "*Lapidem amissum deplorabat, & maxime condolebat, quod Saturnum non interrogaverit, quale SAL hoc fuerit, cum tot varia Genera Salium reperiantur.*" I advise you to consider the several divisions of chaos as Raymund Lully describes it. It is not subject to many complexions and therefore your mistakes cannot be many.

Now let us touch upon the treasures of our saltish liquor and our liquid salts. "*Veniamus quaeso (faith one) ad illum spiritus, seu Aquae gradum, quid nobis sensibilior, magisque familiaris est; Naturaeque; aerae vestigia diligenti inquisitione scrutemur, in cuius Occulto mirabilia delitescunt: videlicet, Angeli*



The three superior worlds of the Cabala, from a manuscript of Eliphas Levi, "The Mysteries of the Cabala." Aziluth, the sphere of God; Jesirah, the sphere of creation; Briah, the world of form.

omnium Generum, Formae rerum inferiorum Essentificae, Humidum radicale cuiusq; Viventis, Ignis spissi Nutrimentum, Admarabiles Meteororum apparitiones, ventorum cuisque Anguli violentae Irruptiones, & infinita alia Mysteria."

You may now say is it possible that any bodily substance should enclose such mysteries as these. Do not trouble yourself about it for your faith will add nothing to it and your incredulity can take nothing from it. I do not know that thing which I may call impossible. I am sure there are all sorts of powers in nature answerable to all desire, and those very powers are subject to us. I declare to you their generation and their secret descents to the earth.

It is most certain that God works by the ideas of His own mind and the ideas dispense their seals and communicate them daily to matter. Now the *Anima Mundi* ("soul of the world") has in the fixed stars her particular forms of seminal conceptions conformable with the ideas of the divine mind. Here she first receives those spiritual powers and influences which originally proceed from God. From this place they are conveyed to the planets, especially to the Sun and the Moon, and these two great lights impart them to the air. From the air they pass down to the belly or matrix of the earth in prolific spirited winds and waters.

Seeing then that the visible heavens receive the brightness of the spiritual worlds, and the earth the brightness of the visible heavens, why may we not find something on earth which includes this brightness and comprehends in itself the powers of the two superior worlds? Now if such a subject be found I suppose it will not be denied that the powers of the angelic and celestial worlds are very strange and it is hard to determine that which they cannot do.

The salt I have spoken of formerly is the body of the Universal Spirit. It is the sperm of nature which she prepares for her own life as we would prepare oil

for a lamp. It is a very strange substance but very common and is most properly called by some philosophers *Saline virens, & Mirabilis*.

It will not be amiss to say something of the *linea viridis*, or "green line," of the Cabalists. This is a mystery not rightly apprehended even by the Mek-kubalim, but certainly the modern rabbins do not know everything. It is the last Midah or property of the Sephiroths, for it receives and includes all of the influences of the Sephirothical Order. It compasses the heavens, and in them the earth, like a green rainbow or one vast sphere of viridity and from this greenness the divine influences are showered down like rain through the ether into the globes of the fixed stars, for what the air is to the globe of the earth such is the ether to the globes of the stars. Here lies a secret of the Mek-kubalim for they tell us there is a double Venus in a double air.

I will now speak of the philosophers' secret, the blessed viridity which is seen and felt here below. It is the proteus of the old poets, for if the spirit of this green gold be at liberty, which will not be till the body is unbound, then will the essences of the universal center be discovered.

.

I tell you that all these miracles grow out of a certain earth, a soft red clay, which is to be found everywhere. You may be much troubled at these appearances but Iamblichus tells us seriously that this earth will attract angels, that is, good spirits.

.

I know the philosophical earth does not discover those forms of which I have spoken in the common ordinary process, which if any man knows I shall not just for that reason call him a philosopher. There are several ways to use this mystery, both first and last, and some of them may be communicated, but some not.

In conclusion, this clarified earth is the stage of all forms for here they are

manifested like images in a glass. When the time of their manifestation is finished they retreat into that center out of which at first they came. Hence came all vegetables, minerals, and animals, even man himself with all his tumult and principality.

This soft clay is the mother of them all and what the Divine Virgil sometimes said at Italy may be properly applied to this Saturnine and Sovereign Earth.

*Hæc dedit Argenti Rivos, Aerisque
Metalla
Ostendit venis, atque Auro plurima
fluxir.*

*Hæc Genus acre Virum: Marfos,
Pubemq; Sabella,
Assuetumq; Malo Ligurem, Volcosq,
verutos
Excolit; Hæc Decios, Marios, magnosq,
Cammilos.*

*Salve magna parents frugum, Saturnia
Tellus,
Magna Virum!—*

I have endeavored to present some reasons for those strange effects of which the society has publicly professed. I did not do it as a kindness to them, for I write no plots, neither do I desire their familiarity. I am indeed of the same faith as they and I have thus prefaced because I had the impudence to think it concerned me as much as them. And verily it is true that wheresoever I meet my own positions, there I have an interest and am as much bound to the defense of that author as I am to my own.

The ground here laid is the art of water, the philosophers' *Clavis humida*, and this society's parergon. I do not dare say anything of their metaphysical mystery but I can tell you that it is not the same as the philosophers' stone either in form or matter. Let this satisfy you.

I know some dispositions are so opposed to these principles that I might write again to excuse what I have written but I am resolved not to do this. If you are a malicious reader and think it too much because it does not agree with your own

opinions, I must tell you that none of you are my peers for I have known some sciences of which you have never heard, nor your fathers before you.

But to make an end I would have every man descend into himself and rationally consider those generations which are obvious to our eyes. We see that there is a power granted to man over those things whose original he knows. Examples and instances we have in corn and vegetables whose seed being known, the farmer can by the seed multiply his corn and provide for himself as he thinks fit.

It is just so in mineral. There is a seed out of which nature makes them, a first matter. This the magicians carefully sought after for they reasoned within themselves that as nature in the vegetable seed multiplied vegetables, so they also in the mineral seed might multiply mineral. When they had found out the seed they practiced upon it in several ways. They shut it up in glasses, keeping it in a most equal temperate heat for many months. But all this was to no purpose. Then they conceived of another course, for they buried it in the earth and left it there for a long time, but without any success. At last, God without question being their guide, they considered that nature had for every seed a vessel of her own, and that all her vessels were but several sorts of earth. For example, the vegetable seed had the common earth for its vessel, for therein nature planted it. The animal sperm had the flesh, and flesh is but a soft, animated earth as it appears in the dissolution of the body. They say plainly then that both these vessels were not appointed for the mineral sperm. They were too cold for it and common fire was too hot, or if it were too well regulated, yet it could not alter the sperm for it did not have the qualities of a matrix.

They then tried several new heats. They exposed their matter to the sun, they buried it in dunghills and in beds of quicklime. They placed their glasses

in the moonbeams; they invented new baths, they made use of sand, ashes, and iron filings. They burned oil and fancied all sorts of lamps. But all this was error and it ended in a troublesome nothing.

All these falsities will be met in their books. When they had found the mineral vessel, especially the second earth, wherein they placed their mercury and sulphur, they then so confounded the work that it is almost impossible to get the preparation out of their hands. I thought it fit to touch upon this that those difficulties which great and aspiring wits must strive after may be more

apparent. I think I have pretty well cleared the way.

Thus reader, have I given you my best advice. It now remains that you should rail at me for it. It may be that you have a free spirit, but if this liberality concerns not your credit, keep your spleen to yourself for I would not have you spend what you can well spare.

SOLI DEO GLORIA

(Next month a digest of *The Fama Fraternitatis, or, a Discovery of the Fraternity of the most laudable Order of the Rosy Cross*, the book discussed in the "Preface" will begin.)

Children: Their Education and Future

BY WILMA SWISHER

WE ARE now approaching the Aquarian Age, and events will move faster and faster as time speeds on. Our mentality becomes keener and stronger as the vibrations from Mercury are received and specialized by the human race to a greater extent. It is no longer a question how problems were solved in the past and how individuals conducted themselves then. We are becoming aware that a strange new future is rapidly moving upon us, and are concerning ourselves as to how we are to meet that future. Problems and aspects of life will present themselves that have never confronted the race before. It is no longer sufficient that we know in-part and act in part; it is becoming necessary that we understand and realize more and more of the whole of life, the great plan that sustains all the parts and causes them to move forward as a grand, complete whole. What we knew yesterday and the day before no longer suffices to give us efficiency upon the path of progress.

We find it necessary to know how to think, how to analyze, how to choose, and

how to discriminate, that we may be able to emphasize that which is eminently important, and eliminate that which is of less value for the common good.

It is from this standpoint that we consider the subject of children, their education, their welfare, and their influence upon the future progress of the world; for a child is as a seed having taken root and having produced its first tender stem with which to react against the elements. The manner of growth, the sturdiness of the plant, the magnificence and beauty of its blossoms, and the sweetness of its perfume depend to a great extent upon the conditions with which the plant is surrounded.

A child may further be likened unto a blank book of pure white pages, stainless and full of promise. In the training school of life, these pages must be filled. The parents, guardians, and teachers have much to do with the manner in which the life story shall be inscribed upon these pages.

Children come to us to be helped and directed in the way they shall go. They are the hope and stay of the future. In

fact, they are the future, and by helping them we are projecting our energy, our efforts for good, and our highest ideals into the future. In a few years, we who are now bearing the burdens of the day shall have passed on, and the children of the present will be the men and women of the next generation, who, in their turn, will shoulder our loads and carry them a little farther. All the good we are able to implant into their hearts they will hand on to another and younger generation, and thus the cumulative process of carrying the light forward goes ever onward.

There is at present no factor of life's onward march more important than the training and education of our children. Our sciences, our religions, our fine arts, and all the improvements and expansions of our industrial system count for nought unless the men and women of the future know how to appreciate them, how to improve upon them, and how to make them count for the common welfare.

The child of today is a unique being, a profound mystery, a bundle of possibilities and potential forces. He comes to us helpless and negative; flexible, innocent, and credulous, but eminently teachable. And, although helpless and negative, yet he holds within himself the latent attributes of God, to be brought out, molded constructively, and transmuted into dynamic energies.

To begin with, the child has a right to be well-born. By this we do not mean that he should be surrounded by wealth and luxury. We do not mean that all obstacles should be eliminated, all hardships smoothed out, and his path made perfectly easy and effortless. That is far from our ideal, for we remember that Christ Jesus, the greatest entity who ever trod our earth, first saw the light in a manger, but from within that manger radiated a power so great that the good and the wise of the world came to do him homage and to present their rare gifts. In that lowly manger were rooted the principles of a new dispensation for the children of men, a dispensation of

love and light that will eventually lead the weary wanderers back home to the Father's kingdom.

Consequently we realize that it is not wealth and ease that are meant by a child's being well-born, but rather that the incoming ego should be welcomed by parents of strength and character, parents who can give him a sound body, a strong, pliable mind, and the capacity for high ideals. We know, of course, that the majority of the children born at present do not find these conditions; on the contrary, they often come into homes where they are not welcome, to parents who are not willing to make any sacrifice for them; into homes where the greed for possession is strong, and the relation among the members of the family is anything but pleasant. Thousands of these children die early. From this unfortunate outer state they go back to the inner heaven home, where they are enabled to receive constructive help, there to await the opportunity for an embodiment under more favorable conditions. To welcome, to love a child into life, and to prepare it for a useful, helpful sojourn here, is one of the greatest privileges given to men and women on earth. It is true that this requires sacrifices and always brings great responsibilities, but the joy of having given something worth while to the future far outweighs these.

There are always egos waiting for the conditions of an embodiment that may enable them to exercise greater opportunities for good, but the parents able and willing to help them to such desirable conditions are, as yet, but few. One such ego, well-born and properly trained, can accomplish more good in one lifetime than the thousands who come haphazardly into conditions that are unfavorable and inimical for constructive, progressive work. But, since this is the age of the awakening of the common consciousness, the age of the coming of the brotherhood of man, we must all work to that end which will make better conditions for the masses of the children who are coming to us now and here. We

must take them as we find them and unite our efforts to bring about conditions for their betterment.

A step in the right direction was taken when the Parent-Teachers' Association was formed, where ways and means may be discussed, to be tested out, with a view to fit the child for his entrance into the great school of life. It has been found that each child in himself presents a separate problem, yet there are certain common principles that may be brought to bear upon the whole in such a way that all are benefited. All children go through certain stages of growth. The physical body, for instance, passes through a period of gestation lasting about nine months, during which the organs and the general mechanism of the physical body are completed.

But there are other and finer vehicles that take a longer time. The first seven years of a child's life, for example, are employed in bringing to maturity the invisible vital or individual etheric body, which transmits to the physical form life and the power of motion. It is during these seven years that the child forms its basic habits for the whole of its after life. It is during these early years of childhood that the lines of growth for the physical body are determined. It is of great importance, therefore, that the child's clothing and food be well looked after. All his garments should be of such a nature that nothing binds, chafes, or hampers the growing form. The whole of the body, not only a part of it should be adequately protected against the elements. To put a coat on the child's body, a scarf about its neck and a warm cap on its head, while the poor legs are bare to the thighs, when the weather is freezing cold, is absolute cruelty, such as we would not perpetrate on our animals, and yet mothers send their little girls out on the street in early spring and late into the fall dressed that way. Plain common sense should tell the dullest of mothers how to protect and safeguard her children's health better than this.

Of all the nations on the earth, none have been so well informed, and so perfectly skilled in building strong, graceful bodies as the Greeks. The classic beauty of face and form of the Greek is everywhere recognized and nowhere equalled. The secret of this marvelous beauty lay in prenatal training, in the right choice of food, air, and exercise, together with clothing that was elegant and at the same time sensible and eminently comfortable.

During the early years the "sense organs also take certain definite forms, which give them their basic structural tendencies, and develop their line of activity during life. All later growth follows these basic lines, whether it be deformity or symmetry." Harmonious development of the physical body and its sense organs is greatly aided by rhythm. Tone, music, rhythm, is the great builder of graceful forms. Rhythmic movements are of inestimable value to the growing child. Soft, musical, rhythmic tones of voice in the home are also of great value, bringing about harmonious conditions and qualities in the growing child.

Children often bring over with them from another life, a negative clairvoyance, which enables them to see on the inner plane, where they contact and play with invisible comrades. Wordsworth must have had this in mind when he wrote these beautiful lines:

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

Now, in case that a child has this fixed by observing the results of good power of the inner vision, it should not be discredited or held up to ridicule. It should be given the natural, matter-of-fact treatment that we accord to other faculties. Neither should a child with a precocious development be considered a marvel, and prodded to make a public exhibition of himself. We all know of a child here and there that has carried over from a former life some special development to which the inner avenues are not yet closed. Some can read almost any difficult reading matter as soon as they are able to utter words. Some can solve mathematical problems when mere babes, and others can render and compose music and poetry, all due to the fact that certain inner contacts still remain open.

Before the seventh year, while the forces are developing the individual vital body, children should not be burdened with mental problems because they have not yet developed the power to think along abstract lines. During these years the child develops by observation and imitation, depending almost entirely on example. Therefore, it behooves the parents to be careful of their language and all their activities to the minutest detail. If a father does not want his boys to use tobacco, he must set the example by refraining from it. If a mother does not want her girls to be frivolous gigglers, she must set the example of common sense.

After the child has cut its second set of teeth, it commences to make its own blood, and the positive vital forces are born. He then begins to use the personal pronoun "I" and no longer speaks of himself as Johnny, or Mamma's boy. He has become an individual and must be dealt with as such. At this age regular memory training should begin; the good habits previously started should be firmly

deeds as compared with those not considered good. The power of conscience should be worked upon, and aroused, by putting the child to the test here and there. Is he willing to do the right thing, although he may be obliged to make some slight sacrifice?

Much can be done in the way of developing an even and harmonious temperament by the use of the proper colors, for color represents vibration. This is a deep subject on which most educators are not yet well informed, although some general principles are definitely known. A bright red, for instance, will make a highstrung child more nervous, while it will stir a lazy one into greater activity. Soft, subdued colors are harmonizing.

Primitive people love the strong, glaring colors. Until a deeper study is made on this subject, it will be difficult to proceed intelligently along these lines, although it may be reasonably safe to select the same colors as the child's eyes and hair, or such colors as harmonize with the eyes



and hair. Some children have the natural instinct to select the colors that suit them best while others are at sea.

The problem of play is also an important one. "Toys should be of such a nature that they are not finished, so the child finds something constructive to do in finishing them." Playthings that can be taken apart and put together again are desirable. Jointed dolls with unfinished clothes for girls, and mechanical toys for boys are good. Anything that will bring out and develop greater skill in the movement and training of the muscles serves the purpose well.

Of equal importance with the problem of play is the problem of punishment. Children must be trained to be orderly and obedient. How is it to be done? The past generations used the rod with seemingly good result, and in many cases in

the present generation, a little of this punishment may still be in order, where children seem to have respect for no other means of correction. But, on the whole, the instructor of the present age has laid the rod aside because he has found a better way to deal with the average child.

Max Heindel believed that all proper and necessary punishment could be dealt out by withholding privileges from a naughty child. All children have their likes, dislikes, and preferences, so each one must be dealt with separately on this problem. Find out what the child's choice is in the luxuries of food, of play, or any nonessential for which the child shows a great fondness, and withhold that in case of naughtiness. No child, however, should be deprived of essentials in the food line. Much depends on the understanding, the ingenuity, and the resourcefulness of the mother or the teacher in handling the problem of punishment successfully.

A certain educator cites the case of a little girl named Hilda, whose mother was conversing with an unexpected caller. Hilda wanted to go out on the street, and the mother said "No, not now," but Hilda snatched up her coat and ran out. Presently she came rushing back, excited, and demanded at the top of her voice, "Mamma, gimme a nickle, quick—a peddler with chocolate bars for a nickle." The mother protested and the little girl snatched up the mother's purse, took the nickle and rushed out. The mother began to apologize to her caller and complained about the perversity of children nowadays, concluding that nothing could be done with them. In a case of this kind, common sense shows that it is the mother who really needs the training, and that the only hope for such a child lies in the teacher at school, and the hard knocks by the public at large. Children with such mothers are to be pitied.

Another leading educator says: "Mothers should feel it a very important part of the training of their children, to make them calm, reasonable, and helpful in

cases of emergencies and accidents." He cites two cases: Mrs. Blank's little girl all dressed for the party discovered a caterpillar on her dress. The mother screamed and made ineffective dashes at the poor little intruder while the child howled like a Comanche. If this little girl had been taught something about the beauty and harmlessness of most insects, this ridiculous scene could not have taken place.

In contrast to this is the second case: Little Mary, thirteen years old, had been left in charge of her baby brother, three years of age. They were standing on a table-rock overhanging the hot springs, boiling some hundred feet below. The girl had been holding the child's hand but let go for a moment, to run back a little way for a handkerchief she had dropped. Meanwhile the little boy rushed straight forward to the edge of the precipice. Mary, realizing his great danger, dared not call to him or pursue, because that would insure his destruction. She quickly grabbed some candy out of her coat pocket, held it up and shouted "Candy." This checked the little fellow on the brink of the cliff, and he turned and came skipping back.

All children, whether rich or poor, should be taught as early as possible to wait on themselves and also do little things for others. They should be taught to keep their toys in order, and not monopolize the rights of others. When the father or mother is speaking, Johnny is not to carry on a loud conversation of his own.

Perhaps the most critical period for the growing boy or girl is the age of about thirteen or fourteen, when the desires are set free and the mental forces are not yet matured enough to serve as a controlling factor. It is during this period that the sympathy and the guiding help of the parent or guardian is most needed. Before this period arrives, every child should be taught and informed about the forces within, welling and surging up, to be set free at the age of

puberty. Of all the help and enlightenment that can be given to the young boy or girl, this is the most important, and can be managed in a very simple and beautiful way.

Max Heindel points out that with a little knowledge of botany, the procreative activities in the plant kingdom can be studied and explained in a pure, simple way, taking as an object lesson the chaste, beautiful flower. It can be shown that some flower families are all girls—those which have only pistils; and some are all boys—those which have only stamens, and some having both pistils and stamens constitute families including both boys and girls. Then the anthers may be shown, pointing out the pollen upon them, and explaining how the bees and the insects carry this pollen away on their legs.

This is only one of the many ways in which children may be taught to revere and understand the forces within themselves. They should never be allowed to get this information from outside, or polluted sources. A young person thus trained and informed has a wonderful advantage of power to use at the time when the desire nature is born, and new emotions and feelings well up from within. Such a young person, well-born and carefully reared, is like unto a flower, strong, sturdy, and beautiful to look upon, making the world glad with its soothing fragrance.

But, you may say, these flower methods, these visions you present, are unattainable dreams, something that is utterly beyond the ordinary parent and child. The children we meet on the streets day in and day out are hard to understand and still harder to control. They inherit all the bad tendencies and qualities of their parents, and refuse to be guided by good common-sense methods. Such parents will frankly tell you that they do not know what to do with or for their children. Mothers tell us that the high school boys and girls of today want everything and are not willing to give anything in return. They say, The more we do for

them the less they apply themselves to learning, and the more unfit they become to meet the ordinary duties of mature life.

One mother said that if her girls wanted to teach after having been graduated from the high school, they would first have to learn to study and apply themselves in order to get a passing grade for a county certificate, because they were really untutored and unfit as they came from the high school to take charge of a class of children. In her despair she did not know where the fault lay: whether in the teachers, the system, or the general trend of the times.

To answer this mother's complaint and questions adequately we must take many factors into consideration. Many high-school graduates have not been properly reared and have never learned to work. Some of the teachers lack in true ideals, and foremost among other factors is the change known as the period of transition from one age to the other. We are now almost at the end of one age and at the beginning of another. Old regimes have served their day and new ones must be ushered in. A new keynote is being sounded and pioneer spirits are rushing in to answer the call. The youth of the present largely represent the spirit of a new cycle. They are egos that are independent, original, daring, and often ruthlessly selfish. They care nothing for precedent, and refuse to come under old rules and regulations, while their parents, still heavily bound by the past, feel the turning of the tide, but have neither the wisdom nor the power to make the necessary readjustments.

The youth of today represent the swinging of the pendulum to one of the extremes. In time it will swing back again and get its equilibrium. Then the ground will have been cleared, the pent-up energies spent, and our children's children will reap the benefits of a more sane, settled state of affairs, following higher ideals that have been washed in tears and purged in fire—the living fire of the spirit.

Meanwhile we must help to bring into use every constructive means available to bridge over the gulf of confusion, irregularity, and heartache.

With greater difficulties and greater responsibilities have also come more helpful ideals. Even twenty years ago it was foreseen that measures must be evolved to meet certain baffling elements in child-training, when John Dewey, of Chicago, gathered together delinquent and rebellious children who could not be successfully handled in the public schools, and introduced methods that met their needs, and helped them to overcome their defects. The principles of natural and useful child-training worked out in the Dewey School of Chicago have become widely known, and incorporated into the public school system as a working factor. Textbooks are also undergoing a beneficent revolution. Where we formerly had long lists of dates and lengthy descriptions of battles, we now have character-building subject matter. There is a wholesome tendency at large to prepare young people to meet the duties of life ably and with more consideration for their fellow man.

Yet, with all these newer and better methods, parents often find it difficult to guide their children in such a way that the very best in them may be brought out and the undesirable avoided. We seem to have reached that point upon life's highway where a deeper understanding is required. The child's future must be considered. What lies in store for him? In what line of endeavor can he render the greatest service to mankind?

To answer these queries, we must look more deeply into the mysteries of life and death. We must be able to grasp the influence that comes to us through science, and also consider that which comes to us from the heavenly bodies. It is not enough that we study the material side of life, we must also learn to understand something of the hidden or spiritual side. It was not a mere figure of speech that Emerson

formulated when he advised man to hitch his wagon to a star, for the influences from the stars are very potent factors in every person's life. These rays of force or vibrations are drawn in with the child's first breath and give the delicate organism an impact that serves as a motive principle all through life, except in the instances where counteracting lines of activity are set in motion to emphasize the good and eliminate the bad, in so far as possible. It is generally conceded that everything in the universe influences everything else. This is as true of the sun, stars, and planets as it is of all other things. There are lines of force from the sun and planets that usher us into life and also those that take us out when our life cycle is completed.

For man to do his most efficient work, he must know himself, but he cannot know himself fundamentally unless he can study life from the inner as well as the outer standpoint.

There is nothing so helpful to throw light on the secret powers and tendencies that lie latent in man as an astrological chart. It is the map of all he has been and all he can hope to be in this life cycle. It shows his weaknesses and all his strong points. All his ailments and all his possible successes are revealed there. With such a revelation of the child's life before him, the parent or the guardian can help the child make the best of all the good tendencies, and assist him in overcoming the undesirable ones in so far as it is possible. This is a new departure, a new aspect, by means of which the educators of the future may be able to aid the growing children in their charge to know themselves more fundamentally; it is a factor of true helpfulness not yet recognized except by those who realize at least to some extent, what the future holds for the evolving race. In years to come we shall wonder how we could get on at all, groping in the darkness as we do at present, and we shall understand better what it means to hitch our wagon to a star.

Stranger Than Fiction

BY M. MARLOWE MORRIS

(In Two Parts—Part One)

ONE drizzling October night in the year 1921, business compelled me to remain over night in a small East Texas sawmill town. I was awakened about midnight by Taylor the proprietor of the hotel who nervously informed me that a worthless, drunken, wife-beating rascal named Joe Lang had been murdered, presumably by negro bootleggers, and that he guessed that it was up to him and me to accompany the nine-year-old son of the dead man, who had brought the news of the tragedy, to where the man lay beside the road and try to get him in out of the weather.

The night was very dark and a fine icy rain seemed to penetrate to the bone, and we had only the flash light that I carried in my car for light.

Neither Taylor nor I doubted that the man was dead from the terrible gash in his head revealed by the flash light, and there was no sign of life that we could discover in our sketchy examination of the body.

He was a very large man and being inert was so hard to handle that we were forced to drag him the short distance to his cabin. On reaching the broken down porch we rested for a moment, then Taylor called the name of "Milly" in a subdued voice. In answer a plaintive voice wailed that she was there, and for Taylor to do whatever he thought best as she was too nervous to look at "him" yet, and that little Clem was awful sick and she could not leave him. After a few moments pondering, Taylor said that he would find some boards to lay Joe out on.

Left alone I again flashed my light over the man more slowly. Now I saw on closer inspection the dirtiest creature that I ever had rested my eyes upon. A

large jute sack served for shirt, ragged and patched overalls partly covered the lower part of the body, feet bare. The features were good as far as one could see. A jet-black, matted beard covered a good part of the face, and the great hairy, bare arms were covered with congealed blood.

Taylor soon returned with two six-foot planks twelve inches in width and hastily constructed a bier inside the cabin by placing short cuts of saw-logs on end beneath the boards.

He had unearthed a small tin lamp and lighted it, revealing the sordid interior which contained only a rough, home-made bed, with a dirty, ragged straw-filled mattress.

We finally got "Old Joe" as Taylor called the man, although he could not have been over thirty years of age, dragged up onto the boards, almost upsetting the whole more than once.

Having finished the terrible job Taylor looked breathlessly about for something to cover the man with, but if the bed had ever had any covering it had been removed, probably to the crazy lean-to kitchen where the wife and her three little children kept themselves out of sight while Taylor and I did what we could for the father and husband. A faded cretonne curtain hung at the one small window, this Taylor pulled down and spread over the man's face and as far down as it would reach, saying as he arranged the flimsy bit that it would have to serve until he could do better.

Taylor now mentioned that his wife was the mother of a very young baby and was greatly upset over the murder of Old Joe, though he added that Joe was no good to himself nor anyone else. He then explained that Mrs. Taylor and the mill manager's wife and Milly had

been schoolmates and were still friends so far as Joe would allow any one to befriend Milly; then said that if I did not mind he would go home and see how his wife was feeling, but would return as soon as he could. Assuring him that I did not mind being left alone he hurried away, but returned in about an hour, and peering inside remarked that all was dark in there. I explained that the tin lamp had sputtered out shortly after he had left.

Again Taylor walked away into the gloom to shortly return bearing a thick pine stick rich in resin.

After lighting this he carried it into the dark room, saying that his wife had made him promise to make sure that no one hid in or around the cabin to harm Milly and the children because the bootleggers whom Joe had antagonized had threatened to exterminate the whole family in retaliation.

After finishing his inspection of the cabin he edged along towards the door as far away from the bier as possible, stepped on a loose board in the floor and fell sprawling, flinging the blazing torch into the cretonne curtain that covered a part of Joe's body.

The accident seemed to paralyze Taylor for a few moments but I was able to extinguish the blaze with some burns on my hands, although at the expense of a part of one side of Joe's bushy beard. As I drew a breath of thankfulness that the fire was no worse, Joe nearly startled the wits out of us by suddenly waving his singed arms about and demanding to know where he was.

I rescued the pine torch that Taylor had got going again as he seemed in such a panic at the turn of affairs that I feared another blaze, and held the brand so that it shone directly into the wounded man's eyes. I saw that they held a

puzzled, questioning look which greatly mystified me because I could plainly see that the man was most certainly sincere in not recognizing his surroundings.

Hearing her husband's voice the wife appeared, but with one look at the poor creature Joe disgustedly asked who she was and who had let her in, but when Milly coaxed that she was his wife, and called him "Joey" he wildly denied being married or ever having seen her before.

Taylor, who had been nervously fidgeting just inside the door, now dashed out, declaring that Joe needed a doctor and he was going for one. Milly too slipped away carrying the thoroughly frightened child with her, leaving the man alone with me, when he relaxed at once.

I said nothing, neither did the wounded man for some time, then he broke the silence in a gentle and cultured voice by asking what had happened, who I was and where we were, and did I know how he came to be in his present condition. Was it some kind of a practical joke? and why did the man who

had just left call him "Joe"? that his name was—was—is—then looking wildly about cried that he could not for the time remember his name, that just when he would call it, it would evade him. Then grasping my hand, he desperately implored me to tell him if he were mad.

I begged him to try to control himself, and assured him that he was perfectly sane. Then I told him as concisely and gently as possible, trying to shock him as little as might be, that his soul, the real man, had for some cause or another taken possession of the body of the man known as Joe Lang just at the time that Joe's soul had been forced to leave his body because of the murderous attack of the negroes. I coaxed him to try to remember who he was and what had happened

☆
*Do as the heavens have
 done, forget your evil;
 With them forgive your-
 self.*

☆

*To mourn a mischief that
 is past and gone
 Is the next way to draw
 new mischief on.*

—Shakespeare.
 ☆

to his own body. After a brave effort to concentrate upon this, he quaveringly gave up, declaring that he could only think of his unkempt condition, and would I please secure him some clean clothing and help him to his bath.

I answered that I most certainly would drive right over to the commissary and get the things for him. He seemed puzzled that I mentioned a **commissary** to buy in, but said that would be all right, and for me to just hand him his check book, which I would find there on his desk . . . then the stricken look that came into his eyes when he realized that there was no desk was heartrending.

About this time the typical sawmill doctor bustled in, jolly and efficient, briskly giving orders to Taylor to rustle him some hot water and plenty of it too. He kept up a steady stream of badinage while the wound was being cleaned, gauzed, and taped, paying no attention to Joe's appeal to him for an explanation of his strange condition. But when he took his leave the doctor said that Joe was as crazy as a loon, and if he became violent that he would have to have him locked up. With that parting information he was gone, Taylor accompanying him, for which I was glad as I wished to warn Joe against talking. The doctor had said there would be no place to put him except in jail, which he would be sorry to do as there were already six poor devils there waiting until the state insane asylum could receive them.

As soon as they were out of hearing I turned to the hysterical man and begged of him never again to ask the doctor for an explanation as he certainly would not understand, nor would anyone else, and if he wished to appear sane he must not again deny that he was Joe Lang. I assured him that I knew that he was not that man, and that he and I were going to straighten out the muddle and that I wanted very much to be his friend and banker until he could get on his feet again and he would make me very happy by allowing me to do so. Then I told

him that I was going to get him clean clothes and for him not to talk to anyone while I was away.

I returned in a very short time, but even so Joe had worked himself into a high temperature by fretting over his mysterious condition. On my way back I commandeered a negro man and his wife and while the man and I bathed Joe and trimmed his matted beard, the woman removed the old mattress and replaced it with the new one and clean bedding that I had brought from the commissary. As gentle as we were in our handling of him he collapsed twice before we were through, but fell asleep almost at once after we had gotten him between the clean sheets. We had spilled quantities of water in bathing the man. The negroes cleaned up the room, then I put the man to gathering rubbish from about the cabin while the woman started in on the lean-to kitchen and to cook food that I had brought for Milly and her children who sat listlessly huddled together beneath a magnolia tree.

The next morning I visited J. L. as I called him after I saw how the name of Joe affected him and he seemed somewhat improved physically but mentally more depressed and hopeless than before.

He said that he recalled sitting in a richly furnished library that he felt sure was his own, and on reading from a newspaper what he believed to be an erroneous quotation from a certain author, he had walked to a bookcase to verify his belief when something had happened to him from behind just as he bent forward in search of the book that he wished. The next thing that he was conscious of he stood looking down upon a most horrible creature with its brains spattered over the place. The sight had greatly nauseated him and when he glimpsed the face and saw that it was the same as his own, he had not been able to stand any more, but had rushed madly away seeking a quiet place to hide in. When he was again conscious he was here, not knowing how it had happened.

(To be concluded)

Sleep, Dreams, and Visions

By F. A. JONES

(A lecture recently delivered in the Pro-Ecclesia at Headquarters)



RRIENDS! We have chosen for our lecture this evening a subject which opens to us such vast realms of metaphysical truths and speculations that we hesitate, clearly realizing that within these few moments we may touch but the outermost fringe of knowledge. It is to be hoped that the various things contained herein may prove to be a key by which we as individuals can unlock vaults of greater truths.

In the subject of Sleep, Dreams, and Visions we have a topic which is constantly being featured in numerous magazines, books, and publications which purport to give an explanation of these various dreams, and which endeavor to explain the age-old phenomena of sleep. What are dreams? Where do we go when we go to sleep? Those of you who have been fairly diligent and persevering in the quest for more light, may have received a logical and satisfying answer to these questions; for a constantly increasing number of students of qualified Mystery Schools are daily acquiring first hand knowledge concerning these various problems.

The popular conception and general supposition is, that a dream is more or less of an image, a vain illusion, or a vague phantasy existing only in the mind of the person while the body of flesh is asleep. And the phenomena of sleep to the average person mean little or nothing. The mere fact that sleep is experienced by everyone seems to give it little value as a field of investigation, and the activities of the Ego during the state of sleep do not usually prove of sufficient interest to cause us to study the invisible worlds by which we are surrounded.

At last there comes the time in the life of each of us when we begin to ask ourselves these questions in all seriousness: What is sleep and what are dreams and visions? Sleep is one of our greatest blessings and it should be approached with meditation, and in a calm and spiritual attitude of mind. We should endeavor to make the same preparation for sleep as we do for our final passing, because it is but a recapitulation of our greater sleep.

Man is a triune being consisting of spirit, soul, and body, these three. We find the trinity manifested in all nature. So also at our present stage of development is our day of twenty-four hours divided into an octo-triad, which to be harmonious should consist of eight hours given over to work and study; then should come our eight hours of recreation, followed by eight hours of sleep during which the body is revitalized and strengthened for the coming day.

But at this point we wish to say that the period of recreation has been very much misunderstood and very much abused. Man in general has, as a whole, after eight hours of physical labor, proceeded to dull and to deaden his brain and further destroy his physical body by pandering to his five senses, his motto being, "Let us eat, drink, and be merry, for tomorrow we die." This eight hours of recreation should be just the opposite. The word "recreation" in Latin is *Re-Creo*, meaning to create again; it is a period in which by meditation and calmness, we create again a poise and a harmony, so that we may draw into ourselves again our scattered forces of the day, and re-create our mental and spiritual ideal, preparatory to entering into

our last triad of eight hours of sleep, which should be and is a period of activity in the invisible worlds. Man has been accustomed to spread his forces in many directions.

Our modern civilization of the western world especially has pushed humanity at top speed and man works his physical vehicle at arduous and nerve-wracking labor, the demand being greater and greater efficiency and yet more speed. Man has fed his physical engine with synthetic fuels consisting of devitalized canned products, rich pastries, steaks, and chops, together with alcohol and nicotine, and too little sleep. He further scatters his forces by scattering his thoughts. Thoughts are things, forces, and power. When we allow our thoughts to jump from one thing to another, we dissipate our powers.

Man squanders his forces in thinking of persons, things, plans, projects, etc. He frets and worries over cares great and small. He wastes energy by useless motions, swinging the limbs, tapping with the feet, and drumming with the fingers. To become positive

he must learn to control his wonderful powers and direct them into the proper channels.

It is said that Napoleon was a past master in the art of relaxing the body and calming the mind to such an extent that within a much shorter space of time than could have been accomplished in many hours of sleep, he regained mental poise and physical fitness sufficient to carry him through some of his most trying campaigns. To the bulk of humanity the activities of one third of their lives remain a blank; of it they have little or no remembrance. Our duty to ourselves and to humanity in general demands of us that at some time we establish an unbroken chain of consciousness from the waking state through sleep, back again to the waking state. So also from birth,

through that state called death and back to birth again no break should occur.

Man is a threefold spirit, manifesting in a threefold body, the dense physical body, the vital body, and the desire body, linked together with the focus of mind. Our waking consciousness is due to the war between the vital and desire bodies. By their activities during the waking hours the desire body and the mind are continually destroying the dense physical body. Every thought and movement breaks down tissue. On the other hand, the faithful vital body endeavors to restore and rebuild what has been torn down and restore harmony. At last comes the time when it is no longer able to withstand the powerful onslaughts of impulse and thought, and the vital fluid ceases to flow in sufficient quantity

along the nerves. Drowsiness then overtakes us and the Ego is forced to take the mind and the desire body and withdraw into the invisible worlds, leaving the vital body with the dense vehicle upon the bed.

The first care of the Ego upon entering the Desire World is to re-

store the rhythm and harmony of the mind and the desire body. There is in the Desire World an essence which corresponds to the vital fluid of the vital body, and the higher vehicles revivify themselves in this elixir of life. The greater and more intense this activity during sleep the better will be the restoration, through the rebuilding of broken down tissue and the elimination of toxins.

Because of their inharmonious manner of living, most people spend this entire period of sleep in restoring the rhythm and harmony and poise of mind and body, resulting in little if any time left for spiritual work in the invisible worlds. It is very evident then that we should give more appreciation and care to this wonderful physical body of ours. If we would also begin to control our

*Like the star
That shines afar
Without haste
And without rest,
Let each man wheel with
steady sway
Round the task that rules
the day,
And do his best.*

—Goethe.

thought and desires, and consciously restore poise and harmony by meditation and prayer, and performing the exercise of Retrospection just before retiring, then we should be working in unison with these laws of nature, and we should have a greater length of time available during sleeping hours for work and study in the Master's Vineyard. And it is to be hoped that we shall all aspire to become Invisible Helpers.

If we lose our temper and speak evilly of each other during the day, thinking thoughts of lust and envy, hatred and jealousy, then at night we are not transformed into angels. Because as a man thinketh so is he. But also contrariwise; if we endeavor to be of service and help to one another during our waking hours, if we control our tempers and desires; if we have a cheerful word and a ready smile for our fellow man, together with a compassion for his weaknesses and frailties, striving to think thoughts of a helpful and positive nature, then also do we carry these things and intents into the Desire World with us. God searches the intent of our hearts regarding our action. There is a saying of the Mohammedans, which means much the same thing, "Let not the sun go down upon your hatred for another man."

In Matthew 5:44 we are told, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." In these words a deep truth, a law is stated. We can overcome evil only with an abundance of good. It is our safeguard as it works with a natural law. In the Desire World the tendency of every form there is to attract to itself all of a like nature so that it may grow thereby.

It happens that at times the desire body is not fully withdrawn from the physical vehicle by the Ego and in that

position starts to ruminate over some of the events of the day. As the proper alignment of the various bodies has been disarranged, the result is that the different sense centers are partially disconnected, and the sights and sounds of the Desire World are mixed with the thoughts and happenings of daily life. This produces the most grotesque and impossible dreams. Restoration under these conditions is only partially accomplished; therefore the person arises in the morning feeling depleted and tired.

There are times, however, as in dreamless sleep, when the Ego is fully withdrawn and it can learn lessons or see solutions to various problems we may have in mind; or that it can see a coming event concerning itself which is about to materialize. At those times the Ego rushes back to the body and endeavors to impress upon the brain what it has seen so clearly in the Desire World. With the undeveloped person and those not trained along these lines, this is usually unsuccessful and no record is made on the brain of the things which seemed

so clear in the Desire World. But in the cases where the Ego is successful we have what is called the prophetic dream or vision. In the Bible are recorded many instances of dreams and visions which were interpreted by the prophets and were used to guide and to teach the people. The Jews of ancient times had a great regard for dreams and many of their leaders received their instructions in this manner.

The Greeks believed dreams to be divinely sent, and not to dream was to be accursed. Cicero, in his *El Divinatione*, condemns the many false interpreters of dreams. The ancient Chaldeans used astrology in the interpretation of dreams, considering the positions of the two luminaries for that day, and the New and Full Moon. In the Bible in Job, chapter

*Get the truth once uttered
and 'tis like
A star newborn that drops
into its place,
And which, once circling in
its placid round,
Not all the tumult of the
earth can shake.*
—James Russell Lowell

33, verses 14 to 17 we read, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of man, and seal-eth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword." In First Kings, Chapter 3, verses 3 and 5 we read, "And Solomon loved the Lord, walking in the statutes of David his father. . . . In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." It is recorded that Solomon did not ask for honors, nor for great riches, nor for long life, nor for the life of his enemies, but he did ask for greater wisdom and spirituality. Therefore, the Lord, seeing his great humility and singleness of purpose, gave him both riches and wisdom, together with honors. Then in the 15th verse of the same chapter we read, "And Solomon awoke; and, behold, it was a dream." In the second and fourth chapters of Daniel we find that King Nebuchadnezzar dreamed dreams, and he sent for the Magi, and the astrologers, the Chaldeans, and when they failed to render to him a plausible interpretation, he threatened to put them to death. But Daniel received the interpretation of these dreams in a "night vision." In the 12th chapter of Numbers, verse 6, is the following, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream." Many more illuminating quotations could be given from the same source.

It sometimes happens in regard to prophetic dreams that we see them as in a clear vision, several nights in succession. Such an instance we have in the case of the assassination of President Lincoln who dreamed that he heard weeping as he passed through the various rooms of the White House, and on descending the stairs to the reception room,

he saw there a casket covered with a black cloth. On asking someone who had died, he was told that President Lincoln had been assassinated. He related the dream to a very close friend the next day, and sometime after he was killed by Booth, the actor. This is, of course, history with which we are all more or less familiar. It is safe to say that all of us can recall prophetic dreams which have foretold happenings in our own lives.

In the Physical World, matter is subject to the law of gravity, contraction, and expansion. In the Desire World, there is neither heat nor cold, and forms levitate as easily as they gravitate. Distance and time are also great factors in the Physical World, but in the invisible worlds they are practically nonexistent, as is proven by the fact that in a dream we can live the events of days, months, or years in the flash of a second. And to think of a place is to be there almost instantly; also solid objects can be passed through with the greatest of ease.

In the state known as sleep, the Ego can and does visit distant countries, it sees and visits with friends and relatives, and also gravitates to the realms of thought and desire with which it is accustomed to fill the mind during the waking state. It is by reason of this latter fact that some of our most successful writers, inventors, and metaphysicians provide themselves with a bedside light, a notepad and pencil, so that they may write down at once the various impressions made upon the physical brain by the returning Ego, as they fade from consciousness very quickly. It is decidedly a good plan to follow.

In time we shall be surprised at the many truths that may be brought through from our invisible life. Edison, to whom we owe such a debt of gratitude for the development of our various electrical appliances, and especially the electric filament bulb, received in this manner the idea of using a sliver of Japanese bamboo for the first electric light bulbs. His successive inventions and improvements were received in a like manner.

It might be asked: Can a person induce dreams in order to learn more of these invisible worlds? To that we say that it is of no value to induce dreams of the jumbled and fantastic variety. And as a note of warning it may be said that there are today entirely too many persons who when once they have become convinced of the truth of another life, seek by all manner of methods to enter unprotected into these worlds in which the untrained person is as helpless and as much at the mercy of unknown forces as an infant. We do not expect the infant of this world to walk the day it is born into earth life: it must learn of the things of the material world into which it has just entered, through a long period of growth and development, gaining strength and wisdom by degrees so that eventually it can walk unaided. It is the same in the invisible worlds, for this earth plane is but a reflection of the higher.

Neither can we make a success of our lives here by going to one school for a few months and then deciding to go to another for a time. We are allowed a choice and the professors of the various schools expect us to make a choice and then to abide by that decision, and to manifest faith, loyalty, and persistence. In so doing we eventually become graduates of that school.

If we are sincere we will accept the Mystery School to which we have been guided, as there are no short cuts unless we have earned them from past lives. There should also be in our lives the desire to live the life necessary for a greater spiritual achievement. We should begin to control our thoughts and desires by practicing the exercises of Retrospection, Concentration, and Meditation. By so doing we begin to shine with a spiritual light in the inner worlds, and we shall not be overlooked by the Teacher. If we stand upon a hilltop at night and look across a valley even a candlelight in the window of a cottage can be seen a long distance. So it is with us: we shine as that candle.

After we have practiced our exercises for a time we may see a step of progress in the fact that all confused dreams will cease, and if we do dream, we conduct ourselves in as logical and plausible a manner as in the waking state. If we consistently practice the exercises we can in time visit and investigate various places upon the earth and bring back into our waking consciousness the information we have gathered. We become positive factors. Positivity is developed and cultivated by right living, right thought, and right action. In the course of time we learn to leave the body consciously and it is not necessary to wait for sleep to dissolve the connection between our various vehicles. At that time we do not dream any longer. Life is then one unbroken chain of consciousness.

The New Year

The sun is just rising on the morning of another day, the first day of a new year. What can I wish that this day, this year, may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength:

A few friends who understand me, and yet remain my friends.

A work to do which has real value without which the world would feel the poorer. A return for such work small enough not to tax unduly any one who pays.

A mind unafraid to travel, even though the trail be not blazed. An understanding heart . . . A sight of the eternal hills and unresting sea, and of something beautiful the hand of man has made. A sense of humor and the power to laugh.

A little leisure with nothing to do.

A few moments of quiet, silent meditation. The sense of the presence of God . . . And the patience to wait for the coming of these things, with the wisdom to know them when they come.

—W. R. HUNT.

The Astral Ray

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

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

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

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

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

Historical Fragments

BY MANLY P. HALL

(This article is the fifth and concluding article in a series by Mr. Hall on the Astrology of people of various countries.—EDITOR.)

Philosophers and Historians

IT IS natural that great philosophers should favor astrology. Philosophy contemplates the mystery of life, seeking the metaphysical truths which underlie all the material activity in nature. Philosophy brings trained thought to bear upon all the facts of life. The list of philosophers who have defended astrology includes such names as Anaxagoras, Anaximander, Pythagoras, Plato, Aristotle, Demosthenes, Diodorus, Varro, Iamblichus, Socrates, Zenocrates, Democritus, Tiberius, Thales, Lucian, Seneca, Eudoxus, Philo Judiacus, Eusebius, Macrius, Hipparchus, Appolonius Tyanus, Cicero, Quintillian, Apuleius, Phaurinus, Meton, Simonides, Naibod, Scaliger, Moore, Ramus, Porphyry, Proclus, Plotinus, Heracleides, Ponticus, Geillus, Locke, Lord Bacon, Spinoza, and Benjamin Franklin.

Referring to the matter of prophecy, Cicero wrote: "The existence of the powers of divination must be conceded . . . we see it, and hear it, and read of it, and have inherited it from our forefathers."

H. P. Blavatsky writes: "Astrology is a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible. . . . Astrology is to exact astronomy what psychology is to exact physiology."

Among the historians who have accepted astrology are such venerated names as Herodotus, Berosus, Xenophon, Polybius, Levy, Mela, Maximus, Josephus, Seutonius, Diogenius, Plutarch, Dion Cassius, Philostratus, Tacitus, and Suidas.

Berosus, the initiated priest of Baal, was the first and greatest of the Chaldean astrologers and historiographers. He was a man of broad intellect and profound learning, and it is recorded of him that "nearly all his prophecies were fulfilled." Berosus settled in the island state of Cos, and there established a

school of the "secret sciences." He is described by Vitruvius as the forerunner of a long line of astrologers "of genius and great acuteness, who sprang directly from the nations of the Chaldeans." The wisdom and skill of Berosus so deeply impressed the men of his age that it is reported of them that after his death they raised a statue to their priest and sage. As a testimony to the truth of the predictions made by Berosus, they caused this image to be cast with a golden tongue."

Richard A. Proctor wrote: "None of the races of antiquity rose above a certain level of civilization without developing a belief in the influence of the heavenly bodies, and without devising systems for reading and ruling the planets."

"In the traditions of astrology," wrote Sir Francis Bacon, "the natures and dispositions of men are not without truth distinguished from the predominances of the planets."

Theologians

A goodly number of Christian theologians have not found astrology incompatible with their religious tenets. The Scriptures of the Brahmins, Taoists and Lamaists, and other Oriental sects, in fact nearly all of the sacred books of the world, are replete with allusions to the influence of the heavenly bodies. From the "stars that fought against Sisera" to the "morning star of Revelation" the Bible of the Jews and Christians lends its testimony to the validity of astrology and astronomy.

The list of theologians includes Origen the ante-Nicean Father, and Bede surnamed the Venerable. St. Augustine admitted the reality of astrology but attributed the science to infernal agencies. Albertus Magnus, beatified bishop and architect, and his disciple the great St. Thomas Aquinas, the most learned of medieval divines, both acknowledged the power of the planets over mundane affairs. Then there was Brentius, Melanch-

thon, Osiander, Bishop Hall, Luther, Beza, Calvin, Zanchius, Chitreus, Musculus, Usher, Seranus, Moringus, Pintus, Robert Burton, the Reverend Dr. Butler, his Eminence the Cardinal Duc de Richelieu, the great Jesuit scholar Athanasius Kircher, and Cardinal Peter d'Ailly.

The Holy See can boast of several astrologer-Popes: Sylvester (922-1002 A.D.), John XX, John XXI, Sixtus IV, Julius II, Alexander IV, Leo X, Paul III, Clement Hungad. Marsillio Ficino, the astrologer to the household of Lorenzo the Magnificent, casting the horoscopes of the children of that illustrious de Medici, predicted that little Giovanni was destined to become a Pope. When, later, this occurred and he ascended to the holy chair as Pope Leo X, he became a distinguished patron of astrology and a great believer in the ancient science. Pope Julius II had the day of his coronation set by astrology; Sixtus IV arranged his audiences according to planetary hours; and it is said of Paul III that he never held a consistory except when the heavenly bodies were propitious.

"All that nature and art produces," wrote Albertus Magnus, "is driven by celestial powers." St. Thomas Aquinas adds: "The celestial bodies are the cause of all that takes place in this sublunar world."

Dr. John Butler was Rector of Litchborough, England, and chaplain to the Duke of Ormond. He studied astrology in an effort to discredit the science but was himself converted by his researches, and thus summarizes his findings: "Next unto theology, nothing leads me more near unto this sight of God, than this sacred astrological study of the great works of nature."

Poets and Dramatists

Among the poets and dramatists whose verses defend the ancient art are such venerable names as Homer, Hesiod, Aratus, Aeschylus, Manilius, Horace, Virgil, Propertius, Macrobius, Juvenal,

Pindar, Terentius, Persius, Horatius, Lucan, Ovid, Chaucer, Dante, Milton, Dryden, Byron, Pope, Addison, Pezeliu, Ranzorius, Campbell, Shakespeare, Sir Walter Scott, Goethe, Schiller, and Kipling.

In an article on the astrology in the writings of Shakespeare, John Cook thus summarizes the result of an extensive research: "The numerous allusions to the practice of astrology, the striking metaphors, and apt illustrations, scattered throughout the plays of Shakespeare, at once attest his intimate acquaintance with the general principles of the science, and the popularity of astrological faith." The Bard of Avon puts the following words into the mouth of King Lear: "It is the stars, the stars above us govern our conditions." Even more striking is his flair for astrologic humor. He makes a disgruntled player to complain: "It is impossible that anything should be as I would have it; for I was born, Sir, when the Crab was ascending; and all my affairs go backwards."

"For Dante astrology was the noblest of the sciences," writes H. Flanders Dunbar. "For Dante," he continues, "the principle of individualization is the influence of the planets and stars, or, more accurately, of the intelligences by which they are moved." Dante's astrology is written in majestic measure. We follow him into the vastness of space and hear him describe his own nativity:

"..... I saw
The sign that follows Taurus, and was
in it.

Oh glorious stars! Oh light impregnated
With mighty virtues, from which I
acknowledge

All of my genius whatso'er it be."

Goethe commits himself in no uncertain terms to both the theory and practice of astrology. He begins his autobiography thus: "On the 28th of August, 1749, at midday, as the clock struck twelve, I came into the world, at Frankfort-on-the-Maine. The aspect of the

stars was propitious: the sun stood in the sign of the Virgin, and had culminated for the day; Jupiter and Venus looked on with a friendly eye, and Mercury not adversely; the attitude of Saturn and Mars was neutral; the moon alone, just full, exerted all the more as she her power of opposition had just reached her planetary hour. She, therefore, resisted my birth which could not be accomplished until this hour was passed. These auspicious aspects which the astrologers subsequently interpreted very favorably for me may have been the causes of my preservation."

Rulers, Statesmen, and Generals

Astrology has been well termed "the guide of kings." The leaders of nations and of states, oppressed with the responsibilities of their offices, have always sought guidance from the stars. According to the old records, David and Solomon were astrologers as were also the illustrious El Reshid and Sulymon the Great. Nearly all of the rulers of the Roman Empire, from Numa to Constantine the Great, consulted their stars, and several of the emperors became proficient astrologers.

So numerous are the rulers, statesmen, and warriors who have believed in astrology and mapped their earthly courses from the stars that only a few outstanding examples can be cited here. The four greatest conquerors of historic times, Alexander of Macedon, Julius Caesar, Genghis Khan, and Napoleon I, devoutly believed in the heavenly government of the earth. According to Lucian, Caesar noted the revolutions of the stars in the midst of his preparations for battle. Ye Liu Chutsai, a Chinese astrologer, was the constant adviser of Genghis Khan during his triumphal march across half the world. Napoleon pointed out his guiding star to Cardinal Fesch his uncle. Wallenstein depended upon Kepler, his astrologer, to chart for him the courses of

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Astrological Readings for Subscribers' Children

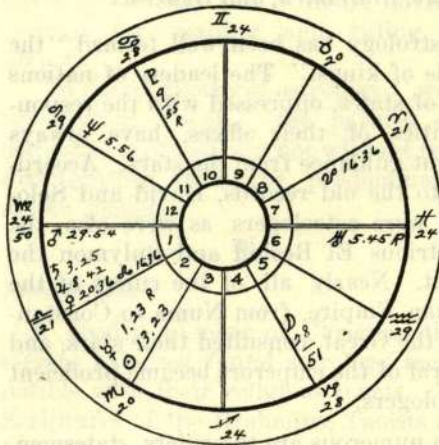
We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription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

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

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

NORBERT F. M.

Born November 6, 1921, at 3 A.M.
Longitude 82 West, Latitude 41 North.



In the horoscope which has been chosen for a reading this month we have a personality which is dynamic and intolerant, a boy who wills to rule and who can become very revengeful if his wishes are not granted. The dynamic and obstructive Mars is in a mercurial sign where it may become domineering and even cruel; and with the revengeful and cold planet Saturn conjoined to this fiery Mars we may expect that this will add to the cruelty and selfishness of the native.

We may be expressing ourselves very severely in this reading, but the truth which all too often hurts should at times be given clearly and honestly, for to permit this boy to go through life walking over everyone with whom he may come in contact would be cruel to the boy as

well as to his friends and family. While we must admit that each soul has good in it, still in the case of a boy just entering an age where the animal nature is prone to become cruel and unkind, the truth may be of the greatest help.

This boy has been endowed with a very forceful personality, shown by four planets in the first house, two of which are malefics, the dynamic Mars in the critical and mercurial sign Virgo; con-junct the severe and cruel Saturn. This combination will rule the personality of the boy, and unless he is warned and guided aright these planets may lay a foundation of destructiveness which will ruin his career. But there is ever a side to man which when put into play will lead him aright and will lay a foundation upon which he can build constructively. Thus, we find the optimistic Jupiter in Libra in the first house, as well as Venus in its home sign Libra conjunction the Dragon's Head which is also of a Jupiterian nature. In addition, Venus is sextile Neptune in Leo and semi-sextile the Sun in Scorpio. These are planetary positions and aspects which may lead him into very safe channels if he will curb the harsh, critical nature of Virgo, and the Mars-Saturn combination on the Ascendant.

This boy may be interested in a military career, and if this is his choice he will rise in this work and become an efficient officer, but a more useful vocation would be that of a surgeon or physician. With the Sun in Scorpio which is the sign of the doctor and surgeon, and Mars,

the ruler of Scorpio, in conjunction with the Ascendant in the sign Virgo which also is a sign of healing, the vocation of a medical doctor or surgeon would be a very useful and helpful one to which the good aspect of the Moon trine Mars would lend its benefic influence. A well aspected Sun in Scorpio trine Pluto and Uranus would bring him opportunities to come prominently before the public through inventions of some particular line which would be helpful to the medical profession, new methods of healing, etc.

The boy should be taught the value of money, for with Mercury in the second house square the Moon, and the Sun also in the second house square Neptune, he will be inclined to spend his money faster than he earns it, and to indulge in speculations which would leave him broke all too often.

Pluto is in the sign which rules the stomach, Cancer, square Jupiter, and with Mars in Virgo which rules the intestinal tract, we would advise caution in eating, for poor assimilation and digestion of foods may in later years cause him trouble. Mars on the Ascendant is prone to express impulse and lead to abuses in the choice and the consumption of foods.

Our advice to this boy who has already reached the age of understanding is to think before he speaks and acts, and at all times to take the time to weigh his decisions; in fact, to sleep over each step before he makes the decision.

Index for 1936 Magazine

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

HISTORICAL FRAGMENTS

(Continued from page 25)

his destiny. Darius, Emperor of Persia, consulted his stars, as did also King Alfred the Great.

It would be impossible in this brief outline to detail the European kings who professed or consulted astrology. Nearly all petty princes and feudal lords retained astrologers. Agrippa was astrologer to Charles I of France, and Charles VII attended classes in astrology. Nostradamus was astrologer to Catherine de Medici, King Henry II, and Charles IX of France. When Anne of Austria, Queen of France, was delivered of the Dauphin, afterwards Louis XIV, a famous German astrologer was in attendance to calculate the nativity of the young prince. In later years Louis XIV himself studied astrology. Louis IX retained the astrologer Martius in his royal suite.

In England Charles I and Oliver Cromwell turned to the stars in times of distress. Queen Elizabeth "adhered firmly to her belief in astrology." Lord Buryleigh calculated the nativity of Elizabeth and the celebrated Dr. Dee of Mortelake "fixed the date of her coronation from figures drawn up at the request of Dudley." Elizabeth so highly respected the scholarship of Dr. Dee that she made him Chancellor of St. Paul's.

In Egypt astrology was a powerful instrument of the state. Cleopatra loaned her own astrologer to Marc Anthony at the time of his first difficulties with Rome.

It is a far cry from ancient Egypt to modern Italy, yet according to the French newspaper *Le Matin*, Signor Mussolini consults his astrologer every time he passes through Milan.

The End.

He who has a truth and keeps it,
Keeps what not to him belongs,
Keeps a pearl from one who needs it
And a fellow mortal wrongs.

—Vear Richter.

Worth-While News



Corpse 'Alive' in First Heaven

Pens Own Funeral Oration

SAN JOSE, Aug. 19. (A.P.)—Mourners at funeral services today for Dr. Carl Holliday, killed in an automobile accident Sunday, were informed the former college professor considered himself "at this moment probably more alive than any of you here."

Dr. Holliday, former head of the San Jose State college English department, had written his own funeral oration, and it was read by Wesley Gordon, one of his pupils who was injured in the accident which claimed the professor's life.

Although he lay dead in a coffin before them, Dr. Holliday challenged them to look into their souls through their own experiences, as he had done.

Describes New Sphere

His own estimate of the life he had just left and the life into which he was going was related in the oration. He wrote to those attending his funeral that he would brook "no long faces," no "mournful looks" nor "solemn appearances" at the ceremony.

"In all probability," Holliday wrote, "since I have cast off this earthly shell that often hampered as well as helped me, I can now think more clearly, comprehend more readily, see farther, travel through space far more quickly, enjoy more keenly, and learn all things more rapidly than I could with my muscles, nerves and brain of flesh.

Heaven Described

"This, then, is probably the first heaven that I shall know.

"In this place, with my mind much clearer and freed from the necessity of working for material bread, I shall have time to reflect deeply upon my earthly life and shall acknowledge and probably regret deeply some of my errors on earth.

"It is a gigantic experience I am entering. I see nothing in it to fear.

"As time goes on," wrote Holliday, who was the author of 24 published works, "I shall gradually rise into higher heavenly spheres, each time with a clearer mentality, a keener moral vision, and a more ardent desire to know the Great Spirit ruling and living in all things.

"Think, friends, I shall see the past and future movements of races as a whole and not in mere fragments; I shall see worlds and mortals in spheres not yet revealed to you; I shall foresee accurately the inventions and discoveries of ages yet unborn; I shall even have the foreknowledge of the faraway plans of the Great Spirit."—*San Diego Union*.

The message of Dr. Holliday is one which the world is beginning to understand. Many are today just beginning to realize that there is a life after death, although it has been almost two thousand years since our Savior gave that wonderful demonstration when He returned and appeared to His disciples, when He walked and talked with them in order that they might have faith in the life which He had just entered, and that they should bring His message to the world, preaching the immortal life of the spirit, giving faith and hope to mankind. But, how long it has taken man to really understand this message, and how long he has permitted the terrors of death to remain with him!

The Rosicrucian Teachings are bringing to mankind that hope which the Christ had given. The invisible world, the world which spells death to the unenlightened masses is to the Rosicrucian students a new birth; to them death is a glorious entrance into a higher and a more spiritual existence. Max Heindel tells us in the *Rosicrucian Mysteries*, page 173, "When the spirit ascends to the first heaven it reaps from each scene all the good which it expressed in life. It will feel that gratitude poured out by those whom it helped; if it comes to a scene where itself received a favor from others *and was grateful*, it will experience the gratitude anew. The sum of all these feelings is there amalgamated into the spirit to serve in a future life as incentives to good. Thus, the soul is purged from evil in purgatory, and strengthened in good in the first heaven. In one region the extract of suffering becomes conscience to deter us from doing wrong; in the other region the quintessence of good is transmuted to *benevolence* and altruism."

Thus we may see how just and merciful God is. He has given man the freedom

to choose between good and evil by permitting him to pay his indebtedness to others and also enjoy the good in these higher worlds. He has made man the warder of his own soul, the maker of his own destiny.

In the age just dawning many will be able to see and know this first heaven and pass out into the great beyond in that same glorious way that Dr. Holliday tried to tell them about in his beautiful sermon in which he tried to impress upon his friends that *there is no death*.

Treasure House of Energy Seen

*Tiny Steam Engine Driven With No Fuel
But Rays of the Sun*

WASHINGTON, Sept. 8.—A "Solar motor," driving a tiny steam engine with no fuel but the sun's rays, was hailed today by delegates to the third world power conference as the key to an almost unlimited treasure house of energy.

Demonstrated today for the first time, the sun machine was developed during a lifetime of research by Dr. C. G. Abbot, secretary of the Smithsonian Institution.

Although Dr. Abbot's demonstration machine turned an engine of only one-half horse power, he declared the same principle could easily be used on a vast scale. If oil and coal supplies fail, he predicted, sun motors might light the world's homes and drive its factories.

For more than a century scientists have been trying to harness sun beams, but Dr. Abbot's device is said to be the first to operate with an efficiency comparable to other motors.

The basic design of the solar heater was relatively simple. Three curved metal mirrors focused the sun's rays on glass tubes containing a black liquid of special chemical composition.

Heated to 400 degrees Fahrenheit by the concentrated beams, the fluid passed through a boiler which generated enough steam to run the small engine.—*Saskatoon Star-Phoenix*.

We speak of the evolution of man, of religion, and of the moral and ethical things of the earth in general. Yes, everything is on an upward trend and is ever rising higher on the path of evolution. We view the old horse plow and compare it with the wonderful tractor which man is using today; we contrast the ancient outdoor campfire with the present-day marvelous electrical stove;

the old wash tub which was such a burden to our grandmothers with the modern electrical washer and ironer. If evolution has brought us to the day of electricity, is this the end of progress? No, indeed not. Man, made in the image of God, will rise ever higher and his inventions too will keep pace with his evolution. The sign Aquarius, ruled by the electrical Uranus, is the opposite sign to Leo, ruled by the Sun; and the heat from the Sun must eventually be used and become as popular as electricity. Coal and oil were the products of the Piscean-Virgo Age, and the time is coming when these products will become scarce which will then necessitate man's seeking for another product or force for light and heat. As he enters the air age of Aquarius he will also use the products which belong to that advanced age.

Science Finds New Menace

CHICAGO, Sept. 24. (A.P.)—Science found a new health peril in the machine age civilization today: "Slow gas" poison.

Unseen and undetectable, said a report in the journal of the American Medical Association, the gas asphyxiates people slowly but surely over a long period of time. It was described as a hitherto unrecognized form of carbon monoxide death.

Carbon monoxide in large doses has long been known as a producer of sudden, painless death. Motorists who sit in their garages with car motors running are frequent victims.

The smaller doses of the gas, inhaled consistently over a long period, are as lethal as concentrated larger ones, it was announced in the journal by Dr. Harvey G. Beck of Baltimore.

The report was based, Dr. Beck said, on "critical study" of seventy-nine patients who were "repeatedly subjected to sublethal doses of carbon monoxide at varying intervals over prolonged periods."

Dr. Beck described the slow poisoning as "chronic carbon monoxide anoxemia." His test patients, he said, were exposed to it in several ways: From combustion of natural gas and illuminating gas; from gasoline engines, chiefly automobiles; blast furnaces and coke ovens.—*Los Angeles Times*.

The real danger and the actual menace of this slow poisoning may be observed in our larger cities, where in the past

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Question Department



Occult Significance of Christian Feast Days

Question:

I have often wondered how and why the Christian feast days came into existence. There must be some really deep underlying reason for their institution and their long continued observance. Will you please give me some light on this subject?

Answer:

The Christian feasts of the year have a very deep occult significance. The sun is the source of all life and as its influence is focused on the earth through the various signs of the zodiac it has a different effect on all things pertaining to the earth.

As the sun passes toward the equator in the winter it goes through the sign Aquarius, the water-man, and the earth receives an abundance of water in the form of rain, snow, hail, and sleet. This lavish supply of moisture which floods over the earth symbolizes the baptism of the Christ, the great Sun Spirit, who entered the physical body of the high Initiate, Jesus, when he went under the water at the time of his immersion in the river Jordan.

In the month of March the sun passes through the sign Pisces, the fishes. At this time of the year supplies which were stored for winter consumption have mostly been used and consequently food is becoming more scarce; hence the long fast called Lent. The eating of fish at this time symbolizes this feature of the solar journey.

The Lenten season is followed by the *Passover*, when the sun passes over the equator. This is Easter time, and symbolizes the crucifixion of the Christ. Next, the sun enters the sign Aries,

and becomes the Lamb of God who is given to preserve life on the physical plane. At this time all life begins to manifest, and growth is everywhere observable. The crucifixion is followed by the *Ascension* of the Savior to the throne of the Father, which is marked by the summer solstice in June.

In the fall the sun begins its westward journey and at the time when it enters Virgo, the Virgin, we have the feast of the *Assumption* and later on when it leaves that sign, the *nativity* of the virgin, who seems, as it were, to be born of the sun, is celebrated.

The yearly passage of the sun through the different signs of the zodiac symbolizes the annual sacrifice made by the Christ Spirit ever since He took the body of Jesus at the time of the baptism and became the indwelling planetary spirit of our earth. Yearly this great Christ Spirit travels from the Region of Divine Spirit to the earth and back again. On the 23rd of September when the sun passes from Virgo into Libra the Christ Spirit in His annual descent reaches the atmosphere of our earth. He starts on this journey about the 23rd of August, when the sun passes from Leo into Virgo. He reaches the center of the earth at midnight December 24th, and remains there three days, and then starts to withdraw. This withdrawal is completed at Easter. From Easter until June 21st He is passing through the higher worlds and reaches the World of Divine Spirit, the throne of the Father, at the summer solstice, June 21. During July and August He is revivifying His vehicles which He is again to bring to earth and rejuvenate it and all that lives therein and thereon.

The feast days of the ancients were inaugurated as demonstrations of gratitude for the blessings received from the God of our solar system, and the times

selected to celebrate them were days when spiritual vibrations were most propitious for the results they desired to obtain.



PAYMENT OF KARMIC DEBTS

Question:

Do you think it is possible for one to sin and escape punishment for his or her misdeeds? One so often sees people who are continually taking advantage of others, often in the most unscrupulous ways, sailing right along in life apparently more successful than many who are kind and helpful to their fellow men. Such things are at times really hard to understand.

Answer:

There are many great cosmic laws upon which evolution in our solar system is based, and one of them is the law of cause and effect. Every cause is bound to produce a definite effect unless something corrective is done to modify or change its course. However, the effect of a cause started in one life may not manifest itself until one or more later lives, all depending on the payment of karma. Again karma may require payment of debt almost immediately after the obligation is incurred. But we may be sure that at some time each individual pays his karmic debts in full, and that he also receives just compensation for his endeavors to live in accordance with justice and right action.

All karmic debts can be paid as soon as recognized, by repentance, reform, and restitution as far as it is possible to make it. This must be done some time either voluntarily or through force of circumstances. The payment of karmic debts is not a punishment sent to cause the individual pain and distress, it is the reaction of his own misdeeds and sometime somewhere each person must suffer until he learns not to inflict pain and distress upon others. When the lesson is learned, the individual has taken a long step on the path of evolution, and by the life he leads becomes a living example of integrity, honesty, and uprightness to his fellow men.

The Lords of Destiny, great Beings who are far in advance of humanity in evolution, see to it that perfect justice is meted out to all; but we, knowing so little of only a part of anyone's life, often find it hard to understand many things. Were we able to lift the veil which obscures the past we would marvel at the perfect and just working out of the plans set into action for the ultimate good of each and every one of God's great family of human beings.



EFFECT OF A MALFORMED BODY

Question:

Is it possible for a normal, intelligent person to occupy a permanently diseased or malformed body?

Answer:

Certainly it is possible for an individual with both intelligence and ability to occupy a diseased or malformed body. Some of the most intellectual and advanced people in the world have done so; but as the expression of the individual to a considerable extent depends upon the efficiency of the vehicle, its activities may be greatly hampered by a physical deformity. It is interesting to note that a spirit brave enough to accomplish results despite such a handicap is making rapid strides in evolution and in his next earth life will doubtless come back into a well-formed, perfect body readily amenable to the control of the will.



SPIRITS OF EACH LIFE WAVE SEPARATE AND DISTINCT

Question:

Is it possible for a human being to be born in the body of an animal as a punishment for some great sin committed in a former life?

Answer:

Humanity and the animals belong to two separate and distinct life waves created billions of years apart; and it is impossible for the virgin spirits belonging to any one life wave to cross over into another.

Nutrition and Health

Rosicrucian Ideals

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

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

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

The Vitamins Preserve Life

BY EDYTHE F. ASHMORE, D.O.

WHILE waiting for a traffic signal the other day, I observed a badly deformed, small colored girl sitting on a box beside the signal, apparently waiting for some one. A lady standing beside me was looking at the girl very intently and later, as we walked side by side across the street, she said to me:

"Wasn't that a pitiful case? I wonder what the disease is. Arthritis?"

I replied, "That is a bad case of rickets."

In turn she asked, "Do they know what causes it?"

I answered, "Yes, it is lack of milk and vitamin D in the food."

Her face took on a puzzled look as though I had spoken in a foreign language. As we crossed the second street, I added further, "That means that when her bones were trying to grow, she didn't have enough either of milk or sunshine. Perhaps her parents may have been too poor to give her the right food." Our paths separated then but I hope that perhaps my remark may indirectly benefit a child somewhere.

For too long a time the idea has prevailed that it matters little what we eat so long as we get enough of it to keep body and soul together. Only in the last quarter of a century has science brought forward facts about food that spell the differences between health and disease in

millions of people. Fifty years ago in Japan thousands died every year from what was called beriberi. No one knew the cause but many suspected it was an infection. It was in reality a deficiency condition brought about by eating polished rice with little addition of other foods. It took thirty years of research to establish that fact. Polished rice is deficient in vitamin B.

Recently at the battery counter of a large department store I heard a man who was buying a flash light say that he wanted one with a big bulb because in the dark he was as blind as a bat. While the clerk was waiting upon me, I asked him, "Do you have many customers who complain of not being able to see at night?"

He answered, "Only occasionally one. I suppose they don't like to wear glasses or they could fix that."

I smiled at him as I said, "Some of them don't need glasses but they do need vitamin A which they could get in cream or raw carrots."

He was quite honest in sizing up my answer when he asked, "Aren't those vitamins fads?"

My answer this time was, "No, they are facts, not fads! I am a physician and I am giving the rest of my life to their study. It is often the deficiency of a vitamin in a food that brings about

a condition which we call disease. The diets recommended by faddists may have those very deficiencies. Not so long ago I saw the printed list of foods put out by a sanitarium which advised one not to drink milk but to get one's calcium from green vegetables. We recommend eating some green vegetables every day but we don't list them for calcium as much as for vitamins and other mineral salts."

He asked me, "Just what are vitamins?"

I answered, "They are minute substances which are essential to life and to health." His next question was very pertinent.

"Do we get them only in foods?"

"Yes, with one exception, vitamin D, called the sunshine vitamin, which we commonly acquire by exposing a part of our bodies to the sun. In cities with much smoke or fog, special foods have to be prescribed to protect the body against the deficiency."

He said, "I am shut up in this basement six days in the week with only a short time outside at noon, but on Sundays I try to make up for my lost opportunities by spending as much time as I can in the fresh air and sunshine. Do you suppose I get enough vitamin D?"

My answer was: "Fortunately you can store vitamin D in small amounts and you may get some of it in irradiated foods, although we do not speak positively about them, for thousands of experiments should yet be made before we may announce positively that sufficient vitamin D may be taken in irradiated cereals and evaporated milk."

He thanked me for the information I had given him and he certainly gave me a cheering good-bye when he said, "Well, after this I am going to read everything I see on vitamins."

Deficiency, as a word, has a new meaning to many people. I fancy it has often meant inadequate income with which to buy food and to some physicians it has meant a lack in mental ability. Today

its commonest use is in relation to nutrition. The body suffers from a deficiency when the amount of any essential factor in the food is too little. In other words, if a human being doesn't find somewhere in the day's menu one or more of the foods containing the essential factors, his diet is deficient. Plimmer, one of the great English biochemists, goes so far as to say that if for a period of three or four months any one of the vitamins is not supplied in the food, death is the result.

Forty years ago it was commonly taught that animals could exist on pure fat, carbohydrate, protein, mineral salts, and water, as though purity was the badge of their usefulness to the body. Those who were rash enough to predict, said that the day might not be far off when concentrations of these pure foods would make the kitchen unnecessary.

Sir Francis Hopkins finally exploded the theory of purity's being the great essential. At great expense he fed the pure materials to colonies of rats, that mammal being chosen because its life cycle is more nearly representative of man's sixty years. The theory was proved false because all the rats died. Yet other colonies lived when they were fed the same pure substances plus a little of milk and other natural foods, thus establishing the fact that there are in natural foods, in minute quantities, to be sure, unknown substances which are essential to life, to growth, and to body repair. No one knew what the substances were nor what to call them so they spoke of them as food factors until in 1914 one biochemist named them vitamins. Six years later the "e" was dropped and the name became vitamin.

The story of the discovery of each vitamin is interesting but in this series of articles I shall merely sketch a little of each discovery, preferring to call the attention of the readers to the deficiencies noted in the lack of the right foods and to a fuller discussion of the types of food that should be included in each day's fare.

There are six vitamins, named for the letters of the alphabet, A, B, C, D, E, and G. Others have been named but as yet the thousands of experiments required by scientists have not been made to prove them true. Vitamin G was a factor found in researches upon vitamin B and it is thought there are two or more factors yet to be found associated with vitamin B. The chemical composition of one only is definitely known, vitamin C or ascorbic acid. No two vitamins have anything in common except solubility. One or more of them may occur in the same food but the human body cannot synthesize them, that is, cannot convert one into another, or combine elements to form a vitamin.

There are no class distinctions when it comes to the foods that people may eat to get the required vitamins, for deficiencies occur almost as often in the home of luxury as in the shack of the indigent. The rich man might scorn to eat a raw carrot while the poor man would save his health by one meal a day of them. The mansion may store a box of oranges and the hovel a few heads of cabbage and the occupants of both will never know scurvy. The affluent may starve on refined foods, like white bread and granulated sugar, while the peasant may thrive on coarse rye crusts and treacle.

Longevity is encouraged and senility thwarted by eating foods containing the vitamins. For generations we have known that the alcohol drunk by the individual shortens his life. Through research we have found out that those who drink alcoholic beverages do not eat foods containing vitamins, or if they take enough of orange juice in the course of a day to provide the quota of vitamin C, the very addition of liquor to the drink has destroyed the vitamin.

It is not easy to generalize when giving foods that contain more than one vitamin, yet it is possible to mention a fair number that contain as many as four vitamins, A, B, C, and G. For this list I recommend bananas, fresh beets, raw cabbage, raw carrots, cantaloupe, cauli-

flower, chicory, especially the kind called escarole, corn, grapefruit, kale, lettuce, whole milk, buttermilk, orange juice, green peas, white potatoes, fresh rutabagas, spinach, tomatoes, turnips, greens, watercress, and watermelon. One might think at first glance that this list was quite sufficient but upon closer examination one may see that no mention has been made of eggs, breads, cereals, fats, and sweets. There is value in different foods among each of these, and we shall deal with them in later articles.

SUMMARY

Vitamins have been defined as those substances which occur in the most minute quantities in food and yet produce profound and specific physiological effects.

A deficiency of any one vitamin may produce a condition which is called a disease.

We should eat an optimum diet which will insure the best health possible at all times.

Requirement

We live by Faith; but Faith is not the slave

Of text and legend. Reason's voice and God's,

Nature's and Duty's, never are at odds. What asks our Father of His children, save

Justice and mercy and humility, A reasonable service of good deeds, Pure living, tenderness to human needs, Reverence and trust, and prayer for light to see

The Master's footprints in our daily ways?

No knotted scourge or sacrificial knife, But the calm beauty of an ordered life, Whose very breathing is unworded praise!—

A life that stands as all true lives have stood,

Firm-rooted in the faith that God is Good.

—Whittier.

Announcement

On page 32 of this issue will be found the first of a series of twelve most interesting articles by Doctor Edythe F. Ashmore. These articles will appear each month throughout the year and will be so filled with valuable information that no reader can afford to miss one.

The Rosicrucian Magazine is indeed pleased to have the opportunity of presenting to its readers a dietary series from the pen of such an eminent authority as Doctor Ashmore.

In addition to six illuminating discussions concerning the vitamins, Dr. Ashmore's articles will deal with food idiosyncrasies, the proper method of cooking vegetables, the mineral salts, fats as foods, the eating of sweets, and an exposé of the cult faddist combinations of foods frequently advocated.

All of these subjects will be treated with the very latest information from the great biochemical laboratories of the country, from recently published reports, and from some as yet unpublished data which have been seen in manuscript.

Dr. Ashmore is a recognized authority on dietary matters and has had a wide range of experience in practice in Detroit, Michigan, and Pasadena, California. The doctor is a graduate of the Still College of Osteopathy, Des Moines; post graduate of the Los Angeles College of Osteopathy; in addition to graduate work in the University of Michigan and a year in biochemistry under Dr. Paul A. Bonequet at the University of Southern California.

People Who Are Seeking Health

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

Patients' Letters

Argentine, August 17, 1936.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

My love and faith in God have increased and I desire with all my soul to keep on growing . . . it is so beautiful to have faith! My spirit is awakening and I feel the deepest desire for Love and Light.

—M. F. M.

Spain, September 21, 1936.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I want to tell you a curious thing: many of my friends see that I am better and they think that I am taking medicine. But they do not want to believe in the beautiful Science that cures body and soul and makes one progress and life possible. Although my words are few, you will note that they are full of gratitude. You are my good brothers and I look to you for the help that comes from no other place. It is the only thing that awakens in me respect and hope in this life.

Blessed be the hour in which the Blessed One led me to this way.

—A. L.

Montana, Oct. 8, 1936.

Rosicrucian Fellowship,
Healing Dept.,
Oceanside, Calif.

Dear Friends:

The last week has been quite trying. I feel though that much relief is being given by the Invisible Helpers, for which I am truly grateful.

I particularly remember the consultation of two doctors from the inner worlds. It is truly marvelous and I sincerely thank the doctors and Helpers that were present.

God bless you all.

Sincerely,

—W. J. M.

Healing Dates

December 7—14—21—27
January 3—11—18—24—31
February 7—14—20—27

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

VEGETARIAN MENUS

BREAKFAST

Before Breakfast

6 oz. Unsweetened Pine-apple Juice

Poached Egg on Whole

Wheat Toast

Kadota Figs in Sauce

Soy Bean Coffee

DINNER

Celery and Olives

Mock Turkey with Cran-berry Jelly

Brussels Sprouts

Creamed Jerusalem

Artichokes

Lettuce and Watercress Salad

Steamed Fruit Pudding

Grape Juice

SUPPER

Cream of Vegetable Oyster

Soup with Toast Squares

Tomato Salad

Treble Sandwiches

Blanched Almonds

Prune Juice

RECIPES

Cream of Vegetable Oyster Soup

Ingredients: 2 cups diced vegetable oysters, 1 cup water, 1 cup milk, $\frac{3}{4}$ teaspoon vegetable salt, 1 tablespoon butter, $\frac{1}{2}$ tablespoon flour if a thickened soup is preferred, 1 teaspoon savita.

Wash, scrape, and dice the vegetable oysters. Cook in water until tender then drain and put through a colander. Melt the butter, add the flour and cook slowly. Add the milk and water slowly, and cook until thickened. Add the vegetable oysters and vegetable salt. Cook a few minutes, then add the savita and serve.

Creamed Jerusalem Artichokes

Ingredients: 1 lb. artichokes, 2 tablespoons flour, 2 tablespoons butter, 2 cups hot milk, 1 egg yolk, 2 teaspoons lemon juice, chopped parsley.

Wash and peel the artichokes and dice. Steam or boil in salted water. When tender, drain and place in a hot dish. Blend the flour and butter. Add the hot milk slowly, stirring constantly. Cook until thick. Add well-beaten egg yolk, lemon juice and salt. Pour over artichokes. Sprinkle the top with parsley.

Tomato Salad

Ingredients: 1 can Campbell's tomato soup, 3 packages of Philadelphia cream cheese—beat into the hot soup.

Put $\frac{1}{2}$ oz. vegetable gelatin (agar) to soak in warm water for 30 minutes. Drain and add 2 cups boiling water. Boil

gently until clear; strain. Add $1\frac{1}{2}$ cups of this vegetable agar to the soup and cheese, then 1 cup chopped celery, onions, and green pepper. To this add $\frac{1}{2}$ cup mayonnaise. Pour into mold.

Steamed Fruit Pudding

Ingredients: 1 cup butter, $2\frac{1}{2}$ cups soft, whole wheat bread crumbs, 1 cup carrots, grated, 2 egg yolks, $1\frac{1}{2}$ cups brown sugar, $\frac{1}{2}$ teaspoon cloves, 1 tablespoon lemon juice, $1\frac{1}{2}$ cups raisins, 2 tablespoons flour, 1 teaspoon cinnamon, $\frac{1}{2}$ teaspoon nutmeg, $1\frac{1}{2}$ teaspoons baking powder, 4 egg whites.

Mix all ingredients and lastly add the beaten egg whites. Steam in individual molds one hour. Serve with sauce.

Mock Turkey

Ingredients: 2 cups legume puree, 2 eggs, $\frac{1}{2}$ cup whole wheat toasted bread crumbs, 2 teaspoons celery salt, 1 teaspoon sage, 1 cup strained tomato, 2 cups nut meal or finely chopped nuts, $\frac{1}{4}$ cup cream, 2 tablespoons grated onion, salt to taste. Makes 16 servings.

Cook the legumes, either lentils, peas, or beans, until quite tender and dry. Make into a puree by mashing through a colander. Beat the eggs slightly, add the puree and the other ingredients in the order given. Then bake in a loaf in a hot oven 20 to 30 minutes, or until nicely browned. Serve with brown sauce. Shape to represent a fowl if desired.

Children's Department

The Reincarnation of Cyrus--A Dog Story

BY JULIA BROWN CALVERT

(IN TWO PARTS—PART ONE)



IT was a terrific jolt.

Always I had felt an overpowering antagonism for those enormous trucks and showed it, too, as they went stolidly rolling past our house. They were almost the only thing at which I felt impelled to bark, for I was a friendly and a peace-loving dog, and it was against my sense of dignity to give way to my temper without serious provocation. But that truck did stir me up! I was unusually enraged that particular morning and ran along beside it barking my defiance. I am unable to tell just how it happened; but, as I said in the beginning, it was a terrific jolt.

Then I saw my crushed body lying there, all the life and joy gone out of my plummy tail, and the truck unmindfully rolling on.

For a moment I was bewildered. Not a bark was left in me. Suddenly I realized that I was light and free. I should have felt positively ecstatic but for the anguish of my mistress, who came running to fall on her knees beside my body lying there in the open road.

"Cyrus! Cyrus!" she wailed. "Oh, my precious, precious Cyrus!"

Regardless of her white gown, she lifted my dust-covered body in her arms. Her grief was heartbreaking. I tried to make her understand that I was all right, but totally oblivious of my presence, she rocked to and fro, weeping out her heart over my broken body. Never had I realized she loved me so much! I had been content to do the loving that was little short of worship. Just a pat and a look from her soft eyes, and I was in an ecstasy. And how my plummy tail did wag! Now I was unable to make myself seen or felt or to comfort her in any way.

Then from every direction people came running—women hatless and coatless; women with babies in their arms; little children, dozens of them, and men from every station in life. Never in my life had I known a mere dog could excite such universal attention, or as I should say—the mere body of a dog; for there was I, excited and free. How awe-struck were the children, how grieved the women, how indignant the men! How they berated the driver of that truck; although I am willing to admit he was not altogether to blame. It was that great noisy monster he was driving that I simply could not abide.

Then my master arrived, making his way through the crowd. Without one thought of his white flannels which he had taught me never, never to touch with my paws when he came home and I stood on my hind legs in joyous greeting (I assure you it did take some self-control), he took my body in his arms.

"Never mind, dear," he said to my weeping mistress, "maybe he's only stunned."

But from the look in his eyes, as my limp body draped itself over his arm, I knew that he had said it just to comfort her.

Solemnly the crowd made way. My master carried my body in and laid it on the veranda floor and again my mistress knelt beside it weeping.

"How did it happen?" inquired my master in a hard voice. The light in his eyes burned up their tears.

"Oh, Alan, I don't know!" my mistress sobbed. "You know he always would bark at those impossible trucks!"

Nobody ate any supper that night. My mistress sat on the arm of my master's chair beside the dying hearth-fire and

wept softly on his shoulder. How should they know I was right there at their feet? for was not my body on the veranda floor, my plummy tail ruffled by the autumnal wind?

"I know it is wicked to weep over the loss of a dog when there are so many human griefs and tragedies in the world," my mistress said in tearful self-condemnation, "but I just can't help it, Alan! My very heart weeps without any conscious act on my own part! No doubt God made it so! It would not have been just for God to have given one so faithful and loving a friend with no corresponding return from the one to whom that faith and love was given."

My master held her close.

"Darling," he said comfortingly, "I understand."

They were silent then, enfolded in each other's arms, and I knew they rested in their sadness.

"Something must be done," my master said presently, and they talked of cremation. That, I came to know, meant burning the body.

Well, I trusted them. Whatever they did I knew would be right, although it did seem rather sacrilegious—my lovely tail and all.

The next morning my body was gone from the rug on the veranda floor and that was all there was to that.

For several days there was an atmosphere of sadness about the house. In the morning, even more fondly than usual, my master kissed my mistress good-bye.

"Don't stay here and grieve, dear," he would say, patting her pretty shoulder. "Get out and take a long walk!"

"He always went with me on my walks, Alan," my mistress would say sadly. "It only makes me miss him the more!"

No attention did they pay to me, fondling about their feet—I invisible to them, they no more invisible to me than when they rejoiced in my glossy coat and waving tail as I frisked before them down the garden path.

At evening they would again talk it

over, telling each other how wonderful I was, how faithful, and how clever. Had you heard them you would have thought me the most remarkable animal in all the world, but it all ended with the resolve never to own another dog.

"I will never make it possible to go through such a heartbreak a second time," my mistress would say with a solemn shake of her lovely head.

"Never, never again," my master would add with decisive sternness. "'Why give one's heart to a dog to tear!'"

After that I stayed very little about the house. Once more my mistress was her old, gay self—save when she thought of me; then it was to hear her or the master say: "*Never again will we own another dog!*"

After that, whenever I saw my mistress she was looking so shiny and lovely, I often wondered if it was a reflection of the new world in which I lived; and my master was so proud, he walked almost with a swagger. Well, they no longer had need of me, the ghost of their old friend, of that I was convinced; and I was glad, for their grief had bound me—rested upon me like a garment of sadness.

A wraith can be of little company to any one—particularly if one does not believe in wraiths.

Then I came to live altogether in a soft and shiny world; a world in which new things were conceived, and the lives of old things renewed. There for some time I rested, always in the same state of ecstasy I had felt when my master returned and I waved my tail in delight; or when my mistress patted my head with her pretty hand and looked at me with love in her eyes. Indeed, in that great, shiny world into which I had entered, love ruled all things.

At length, strange as it may seem, there came into my heart an urge for the world I had once known. More and more I felt an indescribable drawing toward the things I had left behind. Not that I was unhappy; no more was I unhappy than the bird is unhappy when

longing for migration sets up in its heart and brain. The soul of me seemed to be seeking something. What it was it sought I was unable to divine. Instead of frisking about in my shiny world, as formerly, I found myself, a tiny sphere of energy and enfolded consciousness, drawn to old scenes and places.

Dogs. Never before had I realized there were so many dogs! All kinds of dogs! Dogs patrician and dog plebeian. Pedigreed dogs, and dogs mongrel and nameless! Dogs beloved and dogs without a friend. And how they longed to have a friend! Just anyone who would love them and permit them to be faithful to them!

You may smile, and you may condemn me when I confess that I, an aristocrat who had felt all the pride and exclusiveness that numerous blue ribbons could give, should find myself attracted to a veritable scrap of a plebeian dog! There was nothing in her environment that could have attracted me; nothing attractive in her save wonderful, appealing eyes; and yet there was I hovering around in her aura like a bee around a blossoming clover.

That is all there was to that.

Suddenly I found myself in darkness and asleep.

* * * * *

Among a number of nuzzling little puppies, I awakened. The game of life seemed a scramble for the best place to feed. We played the game enthusiastically, but even to secure the best place was not to receive a very bountiful repast, although we were welcomed and beloved, that we knew by the way our mother yielded her little body to us, and by the caress of her warm, moist tongue.

Well, we ate and slept, and ate and slept, and one day out of the corner of one eye, I began to see a bit of light. After that the scramble for the best place became more and more decisive. We were fairly good natured about it, but I wonder that that little mother of ours wasn't afraid we'd eat her up. At times

we tumbled and played, at other times we slept; and all the while we were pretty hungry, I must confess.

Before long I began to have a little better understanding of our surroundings. You would be surprised; our home was a corner in a dilapidated shed surrounded by a number of old barrels. Those barrels were our protection. In the morning when my mother was quite drained of every drop of nourishment her little body would yield, she would slip between those barrels and go slinking away. Yes, *slinking*, I am ashamed to confess—I who had within me the spirit of undaunted bravery. But then I did not know what my mother's life had been. Had I known, I should have been not less brave, but furious and defensive. She was a timid creature with much need of love and care. When she had gone and we had slept and played and slept and played again, we would look out between the barrels, longing for her return or longing to go forth and get something, anything to satisfy our gnawing hunger. That, our mother had warned us never to do, carefully explaining that harm would befall us.

Once when mother was on her way home, two ladies were daintily picking their way past the shed, and I heard one of them say:

"Oh, look at that dreadful creature! Is there anything so shameless as a mother dog? I'll surely be glad when the dog-catcher starts on his rounds!"

"You now see why I told you I wanted you not to go beyond the walls of this home," my mother said when I told her what we had heard about the dog-catcher. Of course I did not tell her she had been called a shameless creature. Although my mother was very thin, if you were really good yourself, never could you have looked into her appealing eyes and been unmoved by their shy tenderness or thought her anything less than beautiful. And to have told her what the ladies had said would have hurt her very much.

(Continued on page 47)

Echoes from Mt. Ecclesia



Mrs. Heindel's Trip

AFTER a strenuous lecture tour up the Pacific Coast, Mrs. Max Heindel has again returned to Mt. Ecclesia with a wondrous story of the growth and spread of interest in the Rosicrucian philosophy everywhere she went.

Under the auspices of Fellowship Centers and metaphysical societies Mrs. Heindel gave a large number of public lectures and group talks in Sacramento, San Francisco, and Oakland, California; Portland, Oregon; and Seattle, Tacoma, and Everett, Washington. Despite some inclement weather and a number of celebrations being held in different points, capacity attendance was the rule at most of the meetings.

Thanksgiving

In a true spirit of thankfulness and fellowship Thanksgiving Day was quietly celebrated at Mt. Ecclesia by the workers and a large number of guests. The large dining hall was almost filled for the mid-day feast in which the well-browned vegetable "turkey" was the outstanding feature. Music on the piano, a male duet, some short readings, and general songs of thankfulness constituted the program. The day was magnificent, warm sunshine, gorgeous flowers abloom all about, bird-filled trees, songs of melody.

Christmas

For weeks the workers at Mt. Ecclesia have been preparing for a joyous Christmas program. The Holy Night services will be more than ordinarily beautiful this year and our friends everywhere are invited to share them with us.

Usually the accommodations for guests at Mt. Ecclesia are taxed to the utmost during Christmas week. Because of this

condition it is necessary that those intending to remain overnight make reservations in advance. However, good accommodations may be had in the adjoining city of Oceanside for the overflow. After Holy Night there is ample room in Rose Cross Lodge for the friends who wish to remain here for a while during this period, enjoying the beauties of this restful place.

Fellowship Day

Members of the Rosicrucian Fellowship throughout the world will, in different ways, according to their location and condition, joyously celebrate Fellowship Day on January 6.

This day is the eighteenth anniversary of the passing into the Beyond of Max Heindel, founder of the Fellowship. It is another milestone on the great Highway of Understanding and Peace along which he so happily traveled and to which he pointed the feet of thousands of earnest students of the Life Eternal.

Primarily Fellowship Day is used by Fellowship members to the end of interesting their friends in the Rosicrucian philosophy and work, thus sharing with those friends the innumerable joys which come with real understanding. Fellowship Centers will hold special simple services wherein the members may become better acquainted one with another.

Summer School

The 1937 session of the Summer School at Mt. Ecclesia will far surpass any previous period if present plans turn out anywhere near as fine as they are expected to be. The seven-week session, which will commence about July 5, will probably show a large international attendance, as plans are being prepared for the accommodation of delegates from Centers in all countries.

Symbolism of the New Cover



GAIN, with the New Year this magazine appears in a new dress. We feel certain that our readers will be interested in knowing the meanings embodied in the new cover design.

The ever-open, welcoming gate is a sketch reproduced from an actual photograph of the entrance to Mt. Ecclesia, the International Headquarters of the Rosicrucian Fellowship, a gorgeously beautiful park of fifty acres, colorful in luxuriant growth of subtropical verdure.

The two pillars of the gateway symbolize the heart and the mind united by the arch of the Christ illumination—their straight lines being symbolical of God, the Father, and Jehovah, the Holy Spirit.

The two lions flanking the gateway represent Leo, which was both the sun sign and rising sign of Max Heindel, founder of the Fellowship. The arch of the Christ is also symbolized by the sun in Leo. Below the gateway, is the Rosicrucian emblem, consisting of the Cross, the Wreath of Roses, and the Five-pointed Star. The symbology of this emblem is all embracing.

The cross represents the four fixed signs: the lion, the bull, the man, and the eagle; also the beasts of Ezekiel and the cherubim of Genesis. The cross is symbolical of matter and material form which constitute the divine cross carried by the spirit. The twelve half-circles at the ends of the arms of the Cross represent the twelve Elder Brothers of the Rose Cross, the twelve primal elements, the twelve hierarchies, the twelve signs of the zodiac, the twelve prophets, the twelve patriarchs, the twelve jewels of the high priest's breastplate, the twelve apostles, the twelve commandments (ten of the Old and two of the New Testament), and the twelve initiations. The four limbs of the cross again symbolize the four elements known as fire, earth, air, and water; also hydrogen, nitrogen, oxygen, and carbon; also the four ve-

hicles of man, the mental, the emotional, the vital, and the physical; also the four orders of creatures who are now laboring in their unfoldment; also the four dimensions of spiritual consciousness. In alchemy they represent salt, sulphur, mercury, and azoth, said to be the basis of the philosophers' stone.

The seven roses upon the cross are very important; they represent the seven vowels which animate the unspeakable consonants, also the seven musical notes. They are the seven churches of Asia, the seven vials, the seven trumpets, the seven days of creation, the seven Elohim, the seven colors, the seven spirits of the dawn; they also represent the seven blossoms or centers of spiritual consciousness in man, the seven spirits before the throne. They represent the seven fundamental laws of nature as they are taught in the Rosicrucian philosophy; they also symbolize the seven years of each septenary period of life, the seven globes of our earth chain, and the seven rounds of these globes, all of which globes are contained within our physical body; they symbolize the seven root races of mankind unfolding upon the cross of experience, and the seven subraces of each of the root races. They are also symbolical of the seven senses when unfolded, and the seven liberal arts and sciences known so well to the Masons; also the seven stars of the plough, now called the Big Dipper, which was worshiped by the ancients; they also represent the seven basic metals. They are the seven days of the week.

The star represents man with arms outstretched and feet apart. With one point upward it symbolizes mentality raised out of the four points of matter. The star is also symbolical of the soul body which shines out in those who have placed the wreath of roses over the cross of matter by liberating the life centers from form. Each one of the points has thirteen rays, which represent the Master and His twelve disciples.

In the lower right corner is a burning lamp and above it the sacred spear, which represent the positive or mental path of initiation. The lamp is symbolical of the human mind, and the flame is the tiny fire that burns at the upper end of the spinal column fed by the transmuted life essences. This is the lamp of the Rosicrucian, which burns as long as there is fuel for it, which fuel comes to those who live the regenerate life. The sacred spear is symbolical of light, for wherever it is found it disperses the demons of darkness. It represents the sacred weapon with which the centurion pierced the side of Jesus to liberate the Christ. Each of us must pierce the body of matter to liberate the spark of divinity, and this process represents the path of flame—the way of reason, logic, and philosophy.

In the left corner is the Holy Grail Cup, from which are rising flames seeking to purify the heart floating in their midst. This represents the opposite path to that of the burning lamp, for this is the way of the mystic, while the other is the path of the occultist. With love and intuition this path leads to the Lords of Compassion, while the blazing lamp leads to the Lords of Reason.

The Grail Cup represents the heart path and the purification by fire; it is passive while the spear is active. In the grail cup of our living bodies are concealed the waters of eternal life, but few there are who can draw them, because the well is deep. The flames are the flames of suffering and experience which burn away the dross and oftentimes scorch the heart. Nothing can be liberated from the human heart until it is broken. The jewel in the front of the cup represents the ruby-diamond of the philosopher, while the two handles are love and charity; its three feet are the threefold spirit of God, the divine foundation. The lamp has but one handle, that of reason.

There is a great deal more that could be said about these symbols, but each individual should reason out for himself what they mean to him. The student of occult philosophy will do well to consider

these symbols in the light of his own knowledge, for when he does this, he will find out just how much or how little he knows, since symbolism can only tell one the things which he has already earned the right to understand. In fact this is all any teaching can do. If we live the life of compassion, purification, knowledge, service and broadmindedness, we will have little difficulty in understanding the symbols of the Rosicrucians.

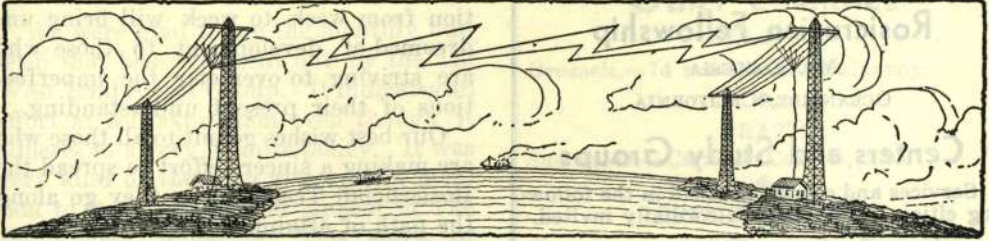
SCIENCE FINDS NEW MENACE

(Continued from page 29)

flies, gnats, and mosquitoes made the life of man miserable unless the windows and doors were well screened. Today one may live comfortably in hotels and apartment houses in the larger cities with no screens. People who prefer to live in the thickly settled cities do not realize what a great number of gasoline engines are operating besides those in automobiles. They are used in so many ways to run the machinery of the large cities that the atmosphere has become filled with monoxide gas to such an extent that insects cannot live in this polluted air. Now if insects cannot thrive in this air, what will it do to the human inhabitants? If people must breathe this poison into their lungs during sleeping as well as waking hours will it not in time create abnormal and disturbed respiration, and cause city people to succumb to some form of slow poisoning? Because of the congestion of automobile and other gasoline engines in our cities, the elimination of poison gas into the air is becoming ever greater. Will this not eventually cause man to seek some other mode of transportation, or some better fuel by which to drive these engines? The etheric Aquarian vibrations which are now becoming most powerful will bring into action new methods of transportation which will take care of the present congested conditions of streets in our cities.

The many cases of pneumonia which are now very common among the well-to-do classes who live in cities may be attributed directly to monoxide poisoning.

Rosicrucian News Bureau



Frequently too much emphasis is placed on the intellectual side of our work which unfortunately exerts a detrimental influence on the devotional aspect. The Rosicrucian Teachings were designed to satisfy the mind so that the heart might speak. It was not intended that they should feed the mind and starve the heart. Our mental processes should be so disciplined that logic, rhetoric, and accuracy of ideas should find a beautiful expression. But mere intellectual effort without spiritual fire is dead.

Some Centers have objected to singing all four verses of the opening and closing hymns, claiming that sometimes visitors were inclined to become bored by the repetition. The element of repetition is just exactly what we are after. From the first note of the opening hymn until the closing words of the parting admonition, the effort should be made to raise the level of consciousness of the whole group. The opening hymn should awaken the forces of each to approach an understanding of God, the cosmos, eternity, evolution, time and space, all of the divine conceptions which are the subject of philosophic contemplation.

In song, the mind is prepared and the desires lifted in aspiration, while all the spiritual forces of the group are focused on the Rose Cross as it is unveiled in the darkened room. Love is the theme of the Temple Service and this should be followed by a subject that would keep the group attuned to the same high pitch.

When the closing hymn is sung it is impossible to omit a single verse without losing some real thought which we should carry with us as we leave the room. Who knows what comfort may be brought by the third verse, in which we assure our fellow worshipers that our prayers will be with them in their hour of temptation. What joy of anticipation can be ours as we look forward to the next occasion that will draw us together in mutual aspiration at the Rose Cross.

Repetition is the keynote of the vital body. Massing our spiritual aspirations increases the force that we are able to generate. The Sunday Evening Temple Service has behind it more than a quarter of a century of repetition in many parts of the world. The burden of perpetuating and increasing the good that may be done is our responsibility.

BEND, OREGON.

Although our correspondence with these friends is infrequent, we are happy to learn that several of them are assuming the responsibility of sharing their knowledge with others. The spirit they are showing is worthy of emulation.

Quoting in part from a recent letter: "More people are manifesting interest, and the duty is thrust upon me to lead them to the best of my ability. I, like others, have had no time this summer to study and so know little more than they, but am willing to do my best."

We do not like to admit inadequate preparation, but if we rise to an emer-

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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. 1622, Capitol Bldg., 159 N. State St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—320-22 Central Savings Bank Bldg.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
Minneapolis, Minn.—1216 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.—532 Ninth St., South.
Toronto, Canada.—c/o Mary Tamblin, 611 Delaware Ave.
Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

gency in the spirit of service, our understanding seems to expand proportionately. The needs of others can stimulate us to greater efforts. Careful preparation from week to week will bring undreamed-of development to those who are striving to overcome the imperfections of their present understanding.

Our best wishes go out to all those who are making a sincere effort to spread the Rosicrucian Teachings as they go along the path of attainment.

LONDON, ENGLAND.

The London Center announces two public lectures to stimulate new interest in their work.

"An Outline of the Rosicrucian Fellowship and Its Work," on Sunday evening, January 17, 1937, at 7:00 p.m.

"Power Through Occult Science," on Sunday afternoon, January 24, 1937, at 3:00 p.m.

They are using their own Center rooms for these lectures, a decision which has many practical advantages. May success spur you on to greater efforts!

BUTTE, MONTANA.

A small group in Butte recently reported that they were faced with the problem of losing their leader. Sometimes a Center may have been leaning too heavily upon the enthusiasm of one person. The spirit of their letter assures us that this was not so in this case, but it gives us an opportunity to make a point of the fact that the Rosicrucian Teachings are designed to encourage us to stand in our own strength. Each Center is only just as strong as its ability to coordinate the individual and collective strength of the entire membership.

DENVER, COLORADO.

The following officers have been elected for the ensuing term:

President	Leroy J. Maranville
Vice President	Katherine Fursa
Secretary	Elizabeth Weidman
Treasurer	Milton Camp
Extra Board Member,	C. O. Magee

The retiring officers should not feel that they have shifted their burdens but rather know the added responsibility of

reinforcing the efforts of the new officers with the experience that they have gained during their term of office.

NEW YORK CITY, NEW YORK.

We were glad to see the monthly bulletin that has been sent out by the 210 West 72nd Street Group. It indicates an effort at self-expression even though it adheres to a very definite policy. It was very kind of them to give special mention to items of general appeal in The Rosicrucian Magazine. This spirit of cooperation is very helpful to all concerned. May we build more solidly because of this sure foundation.

ROCHESTER, NEW YORK.

Recently this Center undertook a series of three public lectures with the idea of stimulating new interest in their work. Their reports on the first two were good. We like very much the spirit of independence that they have shown. They have met the need for a national lecturer by using their own talent at home.

ST. PETERSBURG, FLORIDA.

At present a group of friends are meeting at 532 Ninth Street, South. Those who are interested may communicate with them by mail by addressing P. O. Box 3406. We hope that this group will grow in strength and grace.

TAMPA, FLORIDA.

Those friends in Tampa who are interested in contacting other students of the Rosicrucian Teachings may communicate with Mrs. E. M. Holder at 1002 Horatio Street. Fortnightly meetings are held and we should like to see more friends taking advantage of these activities.

WICHITA, KANSAS.

Wichita still continues to report keen interest in the pioneering work of Mr. and Mrs. Slater. This has been a field that has been sadly neglected, and we are very happy to see the enthusiasm with which Mr. and Mrs. Slater are working.

LAGOS, NIGERIA.

Plans are afoot for a children's Christmas party. There are to be presents for all, with an extra present for the one

Chartered Centers in Other Countries

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Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

ENGLAND

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

London, Eng.—21 Gloucester Gardens, Bayswater.

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Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

NIGERIA

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

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2º.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Amsterdam Z.—Vincent van Goghstraat 60 h.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

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

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

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who has been most regular and punctual at the children's Philosophy Class. Mrs. La Page seems to have anticipated efforts to promote work among the young people, which is just another proof that distance is not apparent in the unity of the spirit which pervades the Rosicrucian work.

CALGARY, ALBERTA, CANADA.

Young Aquarians.

The following officers have been elected to carry on the fall and winter work of the Young Aquarians:

President	Miss Dorothy Brooker
Vice President	Dr. John Cameron
Sec.-Treas.	Miss Marjory Hay

Miss Brooker is making of this group a practical laboratory of Center work. She is approaching her problems with the analytical spirit of a scientist and the devotion of a true mystic. This blending of the qualities of mind and heart in actual work will leave a lasting impression upon the young people with whom she is working. We are trying to perpetuate her efforts in a Young Aquarian program.

SCHIEDAM, NETHERLANDS.

We omitted last month to list the names of the officers of this new Center.

President	Mr. K. Loggers
Treasurer	Mrs. D. Grannemann
Secretary	Mr. A. van den Berg

Classes are being conducted in Rosicrucian Philosophy, Astrology, and Bible Study. There is also one class that is entitled the Practical Art of Living.

Good luck! Keep in close touch with us.

BREDA, NETHERLANDS.

We have a notice of plans for radio work directed by this Center. A very beautiful attitude is being shown in that the Center is starting in a small way and they humbly state that when they have had a little success they plan to repeat their efforts in the larger cities. This shows not only good judgment but it is the greatest assurance of success.

REINCARNATION OF CYRUS

(Continued from page 39)

Not long after this, my mother came home one night and told us we must be gone. For the last time she slipped out from among the barrels and for the first and last time, on wobbly legs, we five followed.

It was a long way, but the moon shone brightly on the rough pathway. Sometimes we hung onto mother, we were so hungry and so unused to walking so far. At length we reached a place beneath an old bridge, a chilly place, but mother thought it safe, and we found it nice to play out in the spring sunshine when morning came.

Not far from this place, several workmen used to sit on an old log, their shiny pails between their knees, and eat their dinners. At first mother would sit at a little distance, her bright eyes shining, her tail tapping the ground, her whole little body quivering with eagerness and expectancy. They were kindly men, if they were a bit rough, and occasionally they would throw mother a crust or scrap of meat. In a day or two they became quite fond of her and seemed to feel responsible for her welfare. They suspected she had a family somewhere about, and not very long after, when they discovered the five of us tumbling about in the sunshine, how they did laugh! Each man agreed to take one of us, mother included. But there were only five of them, and there were six of us. Just as they got us all sorted out, a freight train came rumbling by, and one of the men—the one who had laughed the loudest—picked me up and tossed me into one of the cars. I was dazed and frightened. For a little time I lay sprawling and shivering from fright and the motion of the train. Then I began to whimper and nose about. I wanted my mother and I wanted my brothers and sisters; I wanted to feel their warm furry little bodies against my own.

(To be concluded)

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