

Mary B. Roberts



The ROSICRUCIAN MAGAZINE

FEATURES

Freemasonry's Opportunity
* * *

Three Roads from Endor
* * *

Mona Lisa Interpreted
* * *


Old Ideas in a New Dress
* * *

Christianity--a Culmination
* * *

An Astrological Drama
* * *

Senility Deferred

NOVEMBER



1933

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**THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.**

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913.

November

1933

VOLUME 25

NO. 11.



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Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

THE FELLOWSHIP PRESS,
 Oceanside, California.

Extension of Time For Manuscript Competition

We have decided to extend the finish of the Competition for prizes given for articles to appear in this Magazine, until November 15th, so as to enable any who have manuscripts in preparation to finish them.

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There Is Still Time to Get Your Article In.

THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.

Appreciation of This Magazine

We are happy to know that our readers like the Magazine. We append a few letters from them.

Elmira, N. Y., Oct. 2, 1933.

"How my heart leaped when I saw your magazine when I came home this afternoon after a long, long tramping up and down looking for work for my sister. Your magazine is a very bright spot in my life."

—M. E. W.

San Francisco, Calif., Sept. 27, 1933.

"I don't know what I would do without this magazine. It's the best put out."

—A. J. B.

West Palm Beach, Fla., Oct. 4, 1933.

"I feel that I don't ever want to be without the magazine. When I am through reading it I give it to others to read who I think will appreciate it.

—Mrs. B. C. R.

Margate, Eng., Aug. 29, 1933.

"Am enclosing my subscription for another year of the wonderful magazine. It's a revelation to me, and am very thankful for having been brought into touch with it."

—Mrs. A. B.

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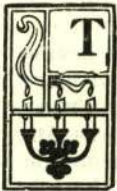
THE EDITORS.

THE CURRENT OUTLOOK

From the Rosicrucian Viewpoint

Freemasonry's Opportunity in The Present World Crisis

BY JOSEPH DARROW



THIS IS AN extraordinary period in which we are living. Very special problems are being presented to humanity for solution. The conditions call for alertness on the part of all the people, particularly in America to keep what we have gained in the way of free institutions and liberties which have been bought so dearly by the struggles of a century and a half. The great Masonic Order has special qualities and facilities for being the guardian of American liberties and American institutions.

In the dawn of time, the Rosicrucians affirm, humanity separated itself into two great classes, namely those who naturally belong to the School of Knowledge and are working out their salvation by creative effort, both here and hereafter, and those who are by nature members of the School of Faith as regards their moral and spiritual development and salvation. These two fundamental divisions of humanity may be spoken of as Universal Masonry and the Universal Church. Every human being basically belongs to one or the other of them. The Order of Free and Accepted Masons and the Roman Catholic Church are specialized branches of these two universal divisions.

The Rosicrucians tell us that the first form of Masonry, which appeared in the far distant past, was *esoteric Masonry*, that is, a school of mystics whose object was the development of the finer bodies of man and whose lodge work consisted of various exercises to develop them. When the inner vehicle was properly perfected it became possible to separate it from the physical body and use it for travel and exploration on the invisible astral, mental, and spiritual planes. This is the origin of the Masonic phrase, "to travel in foreign countries." The Rosicrucian Order together with the other six Schools of the Lesser Mysteries are the modern representatives of esoteric Masonry. The Rosicrucian Order is still teaching the aspirant how to "travel in foreign countries." "Morals and Dogma" by Albert Pike, published by the Scottish Rite Supreme Council, gives a great deal of information regarding the inner nature and character of Freemasonry.

Freemasonry today has an opportunity to take a leading part in solving the world's problems and helping humanity through the crisis created by the depression. The depression is a tremendous phenomenon which is affecting everybody. The genesis of it is manifold. Among the causes of it we may mention the development of the machine age, the lack of equitable distribution of the products of labor to all classes, the abuse of the capitalistic profit system, the international bankers,

"TRAVEL
IN FOREIGN
COUNTRIES."

—∞ The Current Outlook ∞—

and moral decadence, which is the real underlying cause. We will not go into an analysis of these factors in the present article, but will leave this for a succeeding issue. We will here examine only the effects.

Last March immediately following the inauguration of President Roosevelt Congress practically abdicated and turned its functions and authority for the time being over to the president. Congress at that time was scared stiff. It realized its helplessness in the face of the great financial crisis. It realized the fact that it was an unwieldy body which could not act quickly and decisively under the circumstances of a crisis. Moreover it did not know the answer to the problem which confronted it, or rather it had a multitude of answers which could not be harmonized. President Roosevelt therefore jumped into the breach and began the inauguration of a long series of measures designed to rehabilitate the country. The president doubtless has divine guidance. Practically every president we have ever had has had more or less direct divine guidance even though he may not have been aware of it. We admire President Roosevelt. We feel that he was undoubtedly selected by the Agents of Destiny for a particular function at this period. However, when innovations are put into effect there is always the danger of abuses inadvertently creeping in with them. Thus we have to be on the alert.

Whatever methods are adopted, rehabilitation at the first is going to be slow. As a result thousands of people are getting desperate. This brings us to a danger which the Masonic Order is in a position to check. That danger is that the people of the United States might become so desperate that they would be willing to purchase release from the depression at too high a price. They might become willing to accept a dictatorship in the hope that it would clean up the situation.

DANGER
TO FREE
INSTITUTIONS

But a dictatorship is dangerous. It might easily develop along lines which would mean the loss of many of our free institutions that have been acquired at the cost of so much struggle, blood, and sacrifice. Free speech, a free press, and free public schools are among our most precious possessions. If we get into a panic and accept any panacea that is presented, we may wake up and find that these free institutions of ours have been seriously encroached upon or perhaps almost destroyed, and then would follow a period of heartbreaking struggle to recover that which we should never have lost.

While the writer was in Washington, D. C. last spring he was reliably informed that in that city there was a subtle, under-cover movement aimed at the hampering of the public school system and the substitution of certain forms of private schools as far as possible. The conditions of the depression were being taken advantage of as an excuse for closing some of the schools, reducing the personnel of others and hampering them with lack of equipment. Of course schools necessarily are somewhat restricted in this period by the depression, but the writer was informed that in Washington this had been carried a great deal farther than the conditions of the depression required. We also understand that the same is true in some other parts of the country.

Here is a very real danger. The public school system is the backbone of free American institutions. Thomas Jefferson, father of democracy in the United States, was largely the author of it. This system is the greatest single supporter of freedom of the will and freedom of

—∞ The Current Outlook ∞—

speech. There can be no evolution, the Rosierucians tell us, without free will because without it there is no responsibility. When people are automatons, carrying out the policies and ideas of masters, they cease to be free agents in evolution. Then evolution practically stops.

It will be far better for us to endure some of the conditions of the depression a little longer than to get into a panic and surrender a part of our liberties for premature relief. American citizens might far better "take it on the chin" awhile yet rather than surrender too much in order to get into a little easier circumstances. And now also is the time, in this period of flux, to put into effect some of the principles of universal brotherhood, so long deferred.

Here is where the Masons have their big opportunity. Freemasonry has a world-wide organization. Its lodges and members are found in every community. It can easily become the leader in the rehabilitation of America. Its leading spirits will in the coming decade have the opportunity of coming to the fore and playing a vital part in these stirring times. We do not want to go the way of Russia and come under the heel of a ruthless dictatorship. Russia represents the most colossal social and economic experiment the world has ever seen; from it will doubtless come valuable data which may be utilized by the other nations to some degree. Nevertheless the Russian regime as organized at present is a Godless regime, with atheism exalted as one of its primal objects, and it is therefore eventually bound to fall.

We are informed from esoteric sources that in the coming conflict and reconstruction it is designed by the Masters that the constitutional structure of the American government is to stand. It is not to be overthrown as was that of Russia. It will be liberalized and amplified, but not vitally impaired. This result, however, will not be realized unless we do our part. The Masters of Evolution have to work through humanity. If humanity lies down on the job the Masters are powerless; they have no instru-

ment. The Masons constitute an instrument of great potency for the use of the Masters, but they must awaken, they must shake themselves out of their present lethargy in order for it to become available.

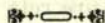
The *Scottish Rite News Bureau*, a periodical sent only to publishers and editors and carrying news of various developments in all parts of the country which have a bearing upon the preservation of human rights and free institutions, is one example of Masonic activity in the general interest of humanity. The writer, as a Mason and editor, has found it very helpful.

Masonry stands for the freedom of mankind, universal brotherhood, equal opportunity, universal education, and the development of creative genius. It is the patron of the arts and sciences. It is the inspiring genius of statecraft. It does not believe in the development of a humanity composed of automatons under either ecclesiastical or atheistic authority. It has immense latent possibilities. Its world-wide organization can easily be mobilized to put into effect the policies which it determines upon. It can inaugurate a campaign of education to disseminate information among its members as to how they can best work to accomplish these objects. Masonry should be the great leader in the present crisis. It is a tremendous opportunity and carries a tremendous responsibility. We hope it will recognize the one and respond to the other.

AMERICAN
GOVERNMENT
TO STAND



ARTICLES
STORIES
EXPERIENCES



THREE ROADS FROM ENDOR

A Story of Three Incarnations

BY GUSSIE ROSS JOBE

“MISS JINNY, honey, hows come you’s not afeard to come through that thah grabeyard? Sene said to me as she opened the gate leading to the shanty where she and her older sister Zilla lived. As she did so I trotted inside the yard, handing Sene the bundle of soiled laundry that my mother had sent. Sene and Zilla ran a hand laundry.

Sene was a personable negress about thirty-five years of age. She was a creamy brown and pleasant looking. Zilla, older than Sene by a few years, looked to be twenty years more than her age. She was black as tar, and her face was scarred by deep smallpox pits. She was tall and gaunt, and civilization sat but lightly upon her bowed shoulders. She still carried her burdens upon her turbaned head. She was curt and unfriendly, and she muttered to herself constantly. The village folks feared her. It was said that she could wish bad luck upon an enemy, and that she sold waxen images that one could name for an enemy and stick pins and needles into, thus causing that person extreme pain and sometimes death. (A primitive form of “voodoo” black magic. Ed.)

One would think that a child seven years of age would have been afraid, knowing the popular gossip about the old negress, but not I. In fact, I had

an inordinate affection for both Sene and Zilla, and I dearly loved to be sent upon an errand to their crude shanty that sat directly behind the city cemetery.

This cemetery had an odd fascination for me. I could have skirted round it, but there was a footpath through it that cut the distance in half. There I’d linger for fascinating visits with the interesting graves, familiar to me from babyhood.

There was a certain stone angel which stood in weather-beaten constancy over a small grave, long ago flattened by rain and weather. It was a little old-fashioned angel in a skirt and with marble wings. One hand, holding a wreath, was broken off at the wrist and lay upon the ground. I liked to handle it—feel the perfect formation of the tiny fingers. It gave me the acute satisfaction that other little girls would derive from their dolls. Then there was the Vance family vault, a small stone house with a tiny window high in the masonry. All the rich Vances for many generations were buried there. Folks said that some nights the clan would rise from their stone shelves and sit around the stone table playing cards. I never failed to try to climb the ivy vines in an effort to reach the small high window, but was never successful. I never glimpsed even

one dead and gone Vance, much less witness a card game.

There were certain curious slabs of mottled gray and black that sat upon tottering legs. They were carved with quaint names and verses, most of them full of *Ye's* and their date figure so old that to my childish reasoning those buried under them must have all died in the Flood. But there was one tottering blackened slab that had no markings at all. It was perfectly smooth unless one counted the erosions of time and weather. Under this one I liked to creep and play. The old tombstone had been many things to me in my lonely games—a tent, a ship, a house, a cave. Here I had often brought my lunch and dined in solitary proximity to the dead.

So when Sene asked me if I were not afraid to come through this enchanting place, I shook my head vigorously. Then I made for the "summer kitchen," where I knew I would find Zilla, Zilla the ungracious and taciturn, but never so to me young though I was. I was proud that Zilla liked me—she would talk to so very few folks.

I found her sprinkling some rough dry clothes. The clothes were piled upon her ironing board and held the sharp fragrance of sun-dried garments. She had a dried gourd trimmed for a drinking dipper. It was filled with water, and from this she flung drops upon the clothes with her gnarled hands that looked like those of an anthropoid ape. When she heard my footsteps upon the hard dirt floor, she knew it was I without turning her head, and called out to me, "Dat you, honey? Come in an help ole Zilla sprankle de clothes." She reached down and lifted me to a cleared spot on the long ironing board. Then she twisted a piece of beeswax from a lump and gave it to me to chew.

I liked it here; I liked the sweet clean smell of the clothes, I liked the odd taste of the beeswax, I liked to hear Zilla's monotonous singsong voice. I squirmed in joyful anticipation, almost falling from my perch as I set about thinking

up something to say that would "get her started." Finally I had a grand inspiration. I took the beeswax from my mouth and extended it toward her. The wax was soft and held the indentations of my teeth. "Here, Zilla," said I, "take this and make me a statue of Minnie Scruggs. I want to stick pins in it and make her suffer—she's hateful to me. Here, go on and make me a Minnie Scruggs." But to my surprise Zilla recoiled from the harmless lump of wax as though it had been a serpent. "Hesh! chile, hesh; doan say words like dat to ole Zilla; doan tempt Zilla from de path of atonement; doan set my feet again on de road to En-dor." She was trembling so violently that beads of moisture fell from her ebony brow and mingled with the drops from the gourd. I was amazed and abashed and hastened to soothe her. "I'm sorry, Zilla, I won't say it again. Tell me, Zilla, where is En-dor?"

"Across many waters, chile, over de 'ocean-sea," she replied.

"And when were you there, Zilla?" I next wanted to know.

"Thousands and thousands ob yeahs ago old Zilla war dah." I nearly fell from my perch in surprise.

"Why, Zilla, how old are you anyhow?"

"Thousands and thousands ob yeahs old, chile. Ise been borned foah times, an I remembahs each time, dats what I does." Presently under my cajoling insistence she was telling me an incident of her "first bornedness" as she put it.

Zilla did not possess the imagination nor the intelligence to manufacture the following story out of whole cloth. I am firmly convinced that she was one of those rare persons who are able to retain a memory of past lives, which in her case was impressed so indelibly upon the subconscious mind that she was able to retain through eons of time and many rebirths a remembrance of every one of the dramatic tragedies which she related to me. This atavistic memory is possessed by each and every one of us, but in ninety-nine cases out of a hundred it

lies dormant and slumbers on, to be awakened only in some rare elusive fraction of a moment that many of us have experienced at some time or other, in which we have felt we have "been here before," or "done this same thing before." This feeling was no wavering one with Zilla; she related her story with never a pause nor a fumble for words, and as she progressed her singsong voice took on minor notes that were almost hypnotic. I was charmed. Simultaneously from the weedy back yard a hysterical hen gave to the world the fact that she had laid an egg. The cackle, near at hand though it was, sounded a secondary note beneath the charm of Zilla's song word-picture.

"Zilla, hows come you fill dat chile wid all dat nonsense?" came Sene's protest from the other room, but neither Zilla nor, I paid the slightest heed to it. The sun sank behind the hill in a blaze of glory, and still I sat entranced with Zilla's tale, which I wish I were able to reproduce in her exact words, but it is impossible. The following, however, gives the substance of her story.

Zilla was quite an old woman when the king of Israel issued an edict that all wizards and those having "familiar spirits" should be banished from the land. There followed a scrambling for safety, and those tarrying were put to death. One dark, starless night Zilla put her milch goat on a tether, and calling her dwarf monkey Kishi to mount her shoulder she balanced her worldly goods in a bundle upon her head and set out to an underground chamber of which she knew in Endor. For a few weeks she lived there in hiding, going out only under cover of darkness, for she was disobeying the king in staying so close to the kingdom.

One night she had just returned to the underground chamber after having led her goat for a short time about the vicinity to crop the sweet grasses. Kishi sat jabbering in the corner of the room. He was restless and made short runs back and forth from the archway over the

entrance to the corner. Suddenly the forms of three men darkened the doorway. Two of them looked to be servants; the third was dressed as a beggar, his hands being stained the bright green that beggars affected to attract attention when they asked alms. This man spoke to Zilla. His voice was not the voice of a mendicant, but held the cultured tones of the high caste. "Woman," he said, "divine to me him whom I shall name to you. Bring him forth from the shades that he may forecast to me the future."

Zilla replied: "Sir, know ye not that the king hath forbidden this thing and driven from Israel all those having familiar spirits? Seek ye to lay a snare for me and cause me to die?"

The stranger replied: "I swear to you that no evil shall befall you; as the Lord liveth no punishment shall be meted to you if you obey my command," and he whispered to her the name of a dearly beloved prophet, dead some time since. Zilla was startled, but she went into a trance, and presently the room shook and reverberated with strange sounds accompanied by strange lights. Then an old bent man wrapped in a long mantle stood in the center of the room. The stranger with the painted hands shook and cowered, and the shade Zilla had evoked was angry. Then all at once she penetrated the disguise of the beggar—she saw that he was *the King of Israel!*

The shade of the prophet hurled scornful words at the king and asked him why he had not sought enlightenment of God. The unhappy king miserably declared that this he had done, but that the Lord had turned His countenance aside and answered him not. Then was the wrath of the shade terrible indeed, as he said:

"Verily, the wrath of Elohim is strong against thee because thou hast disobeyed and set His will as naught. Thou hast disquieted me and brought me forth from my meditations that were speeding me toward the Last Sphere. Thou art in fear and trembling for thy throne,

thy power. But know this, O misguided king of Israel, the Lord will give thy throne to thy neighbor, even the youth whom thou hast persecuted. The arm of the Lord is long, and even now thy enemies are assembling their armies to overthrow thee."

Then turning to Zilla who cowered in a corner with the frantic Kishi in her arms, the shade said: "And thou, O bird of ill omen, thou hag of darkness, thou too shall perish from the earth and find no rest in the Spheres. Thy evil practices shall be atoned throughout three rebirths, yea even till the dispensation of the Compassionate One, who will atone for thy sins with His blood."

When the prophet had faded from their vision, Zilla arose and milked the goat and prepared a meal, but the sovereign sat in dull apathy eating nothing. When he had taken his departure with his two servants, Zilla took from the folds of her robe a squat bottle whose contents shimmered and slithered like live reptiles as she held it open to the moon's rays. In that small bottle was release from her woes and persecutions. She mixed it with the remains of the food which the sovereign had spurned, and calling Kishi to her they ate of it. . . .

The day was throwing long shadows as I ran home. Zilla's fascinating tale had held me spellbound. Sene had called out after me to take the long way around and not go through the "grabeyard," but I disregarded this precaution. However, in my haste I had only time to cast my eyes upon the places of interest and incidentally crawl on all fours beneath the unmarked crum-

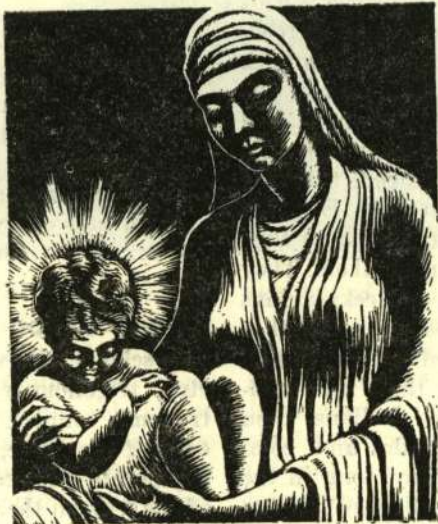
bling slab. This cut off still a little more of the distance.

My mother was vexed when I returned, and it was quite a long time before she permitted me to go again to the shanty behind the graveyard. The season had changed to winter ere I heard the account of Zilla's second "bornedness."

Sene had gone to deliver a basket of freshly laundered clothes, and Zilla was alone in the "summer kitchen." The sisters ironed the year round, using a huge old-fashioned cook stove for heating the irons. In the summer time the hot room was stifling, but today with snow whirling without and the wind drifting banks before the draughty door the stove made the room deliciously warm. The same clean scent of clothes arose from Zilla's iron, mingling with a pleasant aroma of vegetables and greens that came from a pot simmering at the back of the stove, which glowed a cherry red on top. Then Zilla began her second tale.

It happened upon a beautiful island where there was summer all the year, a beautiful jeweled land peopled by a band of Indians. They called their island "The Isle of Springs." Springs that held curative properties abounded. The natives lived and tilled the land in a primitive way. Lovely-hued flowers and tropical birds abounded, and rich fruit trees and nuts provided food in abundance. The natives were not diligent nor ambitious, but just contented to dream away the lazy sun-warmed days.

Zilla, as one of the natives, remembered quite vividly the incident and the prophecy of the



prophet that she had summoned from the shades in her previous incarnation. But while still possessing the knowledge of her black art, she strove with all her might to forego practicing it, because she remembered the curse the prophet had made. She was awaiting the dispensation of the Redeemer who would free her from her sins. There were none to tell her that the Savior had been born and had died for sinners.

One beautiful day when the sun had turned the sea to shimmering glass, a small speck appeared upon the horizon, growing larger and larger until the awed natives saw a sailing craft manned by strange white men having hair upon their faces. Zilla was the oldest woman of the tribe and learned in herbs and charms, so they sought her out and led her to the shore where they watched the white men land. "Are these men devils or angels?" they demanded of Zilla. "Shall we pierce them with our arrows or let them live?" And Zilla dropping upon her knees answered:

" 'Tis the coming of the Messiah foretold to me long ago," and she fell to swaying and chanting praises, the others following her example.

Then followed a period of struggle. The white strangers took possession of the peaceful island with arrogant greed, and step by step drove the red men back into the wilder more barren part of the land. The natives rebelled and laid waste the crops which the new people had so painstakingly matured, thinking to starve the white men out. But the strangers were resourceful; besides they had a terrible lust consuming them. They had seen about the natives' necks strings hung with bright lumps of metal that the waves had uncovered. The sight of these seemed to convert them into madmen. They confined the Indians, then chained them by the ankles and compelled them to dig all day long in the soil; not merely shallow digging such as the Indians did in planting, but digging of miles and miles of ungainly excava-

tions that turned their fair island into ugliness, and yielded nothing.

This hard labor for a tribe that laid no stress on toil and needed not to practice it, soon thinned their numbers; death and disease abounded. Their happy, care-free days were over, their fair island desecrated.

The men of the Indian tribe sought Zilla one night and demanded that she put a curse upon the white men that would drive them from their land. But Zilla remembering the penalty of karma through three rebirths foretold by the prophet resisted their demands. Day by day they implored her, however, until at last she weakened, for she had long ago discovered that these white men were not the ones she awaited, for among their numbers was no Compassionate One.

(Concluded next month)

Storm Fairies

BY BERENICE

A circle forms about the moon,
By midnight every wild sea-spoon
A turmoil stirs.
And strange bright fairies dance in glee,
With raindrops coming down to see,
With elementals that might be
Humans,
But for their strange unearthly silentry.
Wild laughter—darting spears of light,
Rumbling, tumbling little men
Gone frantic in the night.
Sea folks glory in the storm,
All the waves are dancing foam;
Fairies—sea-nymphs, elves, and gnomes,
Each and every one comes home,
On the circled moon.

Francis Bacon Says--

A scholar, one who understands geometry, trigonometry, astrology, and astronomy, coupled with an esoteric knowledge of the Bible, and who has lived the regenerate life, can measure every step of the way on the globe, and tell you just where we are living in regards to the time of the end.

Mona Lisa (La Gioconda)

Interpreted in the Light of Philosophy

BY FRANCES RAY

MONA LISA holds within her unfathomable smile of mystery the key to woman's evolution.

Leonardo da Vinci, the artist, who painted some of the masterpieces of the world in the 15th century, was an initiate judging from the keys he gives in some of his paintings and the information recorded of him. He delved deeply into the secrets of alchemy. His philosophy was like that of Paracelsus, which divined the hidden source of things in nature and the occult that caused him to go deeply into the study of the human soul. Some of the most mystical pictures of the Middle Ages were the outpouring of his search for the great truths of life and being.

In the face of La Gioconda (Gioconda being the family name of the husband of the woman who formed the subject of this painting), Da Vinci recognized and realized the living reality of an image that had defined itself upon the fabric of his brain. What was the relation of this strange, fascinating Florentine woman and that image which had been the creature of his thoughts, the image of a face that revealed yet concealed the mystery of woman's soul. After four

years of untiring labor (effort which he never felt completed) the enigmatical face of Mona Lisa was the outcome. It was more than just the picture of a beautiful woman, whom it is stated, he loved. She is the expression of that which through ages man has desired for himself.

There was a time in the dim dawn of humanity's unfoldment when woman as a separate being did not exist. When the two poles of generation were active in one body back in the Hyperborean Epoch man was a physical hermaphrodite, which generated spores as certain plants do today. It was necessary to separate the two poles that man might evolve according to the Great Plan. This process is spoken of in the Bible where it says that a rib was taken from Adam's



side out of which Eve was formed.

The latter idea has seemed preposterous to the intellectuals, and many put it aside as one of the myths of the Bible. Looked at in the light of the Rosicrucian Teachings it is distinctly seen that the two theories though differing in terms are the same in reality. Woman as a separate being came into existence after the separation of the sexes in

Lemuria. Each sex has latent within its being the principle of the opposite one, and the Ego manifests in different lives as either man or woman. On the higher planes the two poles, positive and negative, operate as will and imagination.

In the early dawn of humanity, man put the burden of subjection upon woman and tied it on with the broad band of her necessity. From that time on the earth has been watered with her tears. Through the ages, when she was almost a beast of burden and a chattel and possession of man, to the present day (when she can occupy about every position that man does, in most countries of civilization), the experiences of her long struggle for mental and physical freedom have etched themselves deeply into her soul. It is this that Da Vinci has stamped upon the face of Mona Lisa; it is a beauty wrought from within; her experiences have molded and refined, cell by cell, the substance of her various vehicles into finer matter. Man's oppression of the weaker sex has sunk deeply into her consciousness.

Life after life, woman has been trying to break the shackles of bondage which have held her as a mere possession of man. As the sun came nearer to the orb of Aquarius by precession, rank rebellion arose in the hearts of the pioneers. The cry for freedom from parasitical dependence upon man is being heard from a mighty army of awakened women, who are beginning to realize the part they can and must play in the great drama of life. As the clouds lift more and more in the new age that we are approaching, the high destiny that is woman's goal will be realized. She will then look into the eyes of man and be unafraid of a comradeship that will supersede the law of possession of her body. It is then that she will know the holy function involved in the generation of bodies of the unborn, and she will be instrumental in bringing to birth saviors who will redeem the earth and

hasten the dawn of the new era, in which will live supermen and superwomen, each division recognizing its divine heritage as a sex.

Study the sphinxlike smile of Mona Lisa, that both repels and attracts the beholder. Unassisted you cannot lift the veil that hides its meaning, try as you may. It is, however, the smile of the Divine Mother, who knows and understands all. In the face is compressed the essence of every experience of life, which has been extracted in the caldron of suffering where all selfish desires are burned out and the soul attains to peace, understanding, and wisdom.

"She is older than the rocks among which she sits; like the vampire she has been dead many times, and has learned the secrets of the grave."

Nostalgia

WILLIAM DASMANN

In the evening,
In the stillness,
Have you not heard the meadows
Sigh . . . sigh,
And the poplars bend over
And whisper:
Ah, come . . . let us go upward?

When the lavish moon
Drops silver,
Does not the ocean rise high
Before the rocks,
And moon:
Ah, come . . . upward, upward?

Do not the very stars
Gesticulate,
And shout down to the earth:
Ah, come . . . ah, come?
So, to you, O my Soul, say I . . .

Christianity

Greatest of Divine Measures

BY LOUIS CHAVEZ

I

EVER SINCE the dawn of man's consciousness the element of mystery has held a well-nigh irresistible spell over him. The primitive savage was instinctively aware of a powerful force abiding in the rush of the wind, the thunder of the waterfall, and the crash of the lightning. He sensed in a dreamlike way a potent spirit that forever remained for him a source of wonderment and adoration. He intuitively perceived a higher power behind visual things, and endeavored to express his fascination and reverence through the worship of the only thing he could understand, the outward form. But his search for the Great Spirit he knew to exist in surrounding nature led him forever back to his beginning. So, finding God nowhere, he worshiped Him everywhere: in the earth, in rocks, in rivers, in the thunder, in lightning. Even every blade of grass bore silent witness to this primitive man of an unspeakable and mighty Force. The more violent manifestations of this Force paralyzed him with fear in contemplation of his own helpless condition.

Therefore the religion of these aborigines must of necessity have been as savage as they were. Man at that time was struggling desperately for his survival—the survival of the fittest. He realized the power of the stronger over the weaker, consequently the greater opportunities for the survival of the former. This very fact prompted him to worship in great reverence that Power which he recognized to be greater than himself. The repeated impacts upon his consciousness of his unsuccessful conflicts with nature developed a certain awareness and insight which impelled him to pros-

trate himself in fear before a God that could wield the lightning and strike the thunderbolt. His respect knew no bounds for a Power that could quake the earth and send boiling lava and red-hot stones crashing about him like spray. This is the Deity that primitive man recognized, revered, and worshiped.

The religion, then, given to early man was one commensurate with his ignorance. He would have understood nothing of a God who was all goodness and love, while on the other hand he humbled himself to the dust before the Great Spirit who could wipe out his family with one stroke of lightning or drown his entire tribe beneath the irresistible sweep of a tidal wave.

II

In the preceding stage man possessed a negative form of clairvoyance which enabled him to perceive the life flowing through all living forms, both animate and inanimate. The next step brought him to the point where his consciousness was focused entirely in the physical world, having lost this primitive clairvoyance. Having developed, moreover, the germ of corrective thought, he no longer feared the Great Spirit as he had heretofore. At this point he discovered by observation, experience, and much suffering that this Great Being was a mighty ally, who would replenish his granaries and multiply his stock provided he complied with certain requirements, the most important of which being strict allegiance to the Tribal God and the frequent sacrifice of burnt animal offerings for sin committed, openly or in secret. Having reached the nadir of materiality, man thus lived solely for physical things and the pleas-

ure incident to their possession. Therefore it can be imagined that the strict demands of the Tribal God for sacrifices must have suffered many violations by rebellious ones. Their refusal to regularly sacrifice their cattle for their sins compelled the long-suffering Race Spirit or Tribal God periodically to prod them into a realization of their responsibilities. To this end great plagues swept over the tribes and man was made to realize through famine and pestilence that he had deviated from the Law. The Jewish Bible records numerous examples of how he forgot and had to be reminded again and again.

It may seem difficult to understand that the blood of bulls and goats could possibly atone for the sins and moral digressions of early man. But when we remember that they loved material possessions much in the same way that the parent of the present day loves his children, we can understand that the sacrifice of their cattle (which to them must have been incomprehensible) must have caused intense repentance and remorse. This disciplined their desire nature, and by a spiritual process of transmutation cleansed the subconscious record of their transgressions, removing it from the heart. Thus their sins were atoned for.

III

About two thousand years ago a sufficient number of humanity had reached the point in spiritual progress where they were capable of accepting and taking advantage of another spiritual impetus to lift them from the state of materialism into which they had fallen. To accomplish this a Great Leader was sent to acquaint men with a new religion of faith. Those prepared to accept this religion were no longer required to offer animals as a sacrifice, but instead must offer themselves. This was a long and hard step. It had been comparatively easy heretofore to offer bulls and goats—the Tribal God would replace them tenfold, yes, an hundredfold. But this new departure demanded that man offer

himself upon the altar of self-denial, which was to supersede self-indulgence, the expiation of which had been symbolized by burnt offerings. No longer love of self was to be the code of the new religion, but love of others. Man was to ignore self-interest and sacrifice himself without hope of reward here. He was promised, however, a reward in a future heaven in which he must have faith. The Great Leader who appeared, prepared the way by offering Himself as a *living example* of the requirements of this new religion.

Such an ideal was far beyond the ability of the average human being to appreciate, particularly in view of the fact that the Law of Rebirth was purposely left out of the public teaching of the new religion. Aspiring souls who were honest and sincere in their endeavor to attain in one short life the perfection demanded by the Christian religion realized the well-nigh impossible task before them. Therefore the Great Leader, Christ, thoroughly cognizant of this fact and knowing the frailty of the Spirit and its limited ability to cope with the lower desires of the body and the inherent selfishness that had become the result of the race strivings, incorporated in the new religion the doctrine of "Vicarious Atonement."

With this beacon of hope in view the aspiring soul recognized the possibility of attainment through repentance of his sins, the latter being exactly the same emotion shown by his forefathers but with the distinction that his repentance was engendered by the Spirit from within, while his forefathers repented through pressure applied to them from without. They sincerely regretted the loss of their material possessions, and this indirect repentance sufficed to forgive sin in the eyes of the Race Spirit. With the new religion, however, the sorrow and repentance were not for an external object but for the sin itself. One was accompanied by a material sacrifice for the violation of a spiritual law and

the other by a spiritual sacrifice for the indulgence of the material nature.

It must not be thought that the Great Being, Christ, came only for those few who were ready to accept the new religion. On the contrary, He did not primarily come for them at all, for He said, "I come to seek and to save that which was lost." They were not lost; they were pioneers, so called because they had kept abreast of the wave of evolution in accordance with God's will. They needed no special salvation, for in due time through the operation of the Laws of Consequence and Rebirth they would have found their way into the Temple of Initiation. The greater the light the deeper the shadow, and it was by comparison with these advanced few that the majority appeared so far behind. The latter were the ones that needed an additional spiritual impetus because they had become so bogged in matter that they were slowly crystallizing beyond hope of salvation. These stragglers were the ones who Christ considered lost and whom He came to "seek and to save." They were the ones who were so earthbound that they were being reborn with practically no heaven existence between incarnations. The saving of these and the making of Initiation into the Cosmic Mysteries possible to all constituted the true mission of Christ.

Prior to His coming Initiation was not open to all but only to the chosen few. At the time of the great sacrifice on Golgotha, however, the "Temple veil was rent," arcanelly indicating that Initiation is now possible to "whosoever will." Christ did not take away the sins of the individual, as some believe, but He did take away the sin of the world by mingling His purified spiritual vehicles with those of the earth. This became possible at the crucifixion when the blood of the dying Savior flowed into the ground. The soul of all flesh is in the blood, therefore when

the pure soul of this Great Being permeated the earth, it cleansed it of the low passions generated by the races.

All race religions such as Taoism, Buddhism, Judaism, Hinduism are religions of law, i.e., based on law and thus insufficient. All Race Spirits know this, therefore all such religions prior to Christianity spoke of One who was to come. The worship of the sun became a universal thing among the early races. The Persians looked to Mithras, symbolized by the solar orb; the Chaldeans worshiped Tammuz, their religion also having the sun as its symbol. In that beautiful spiritual myth, "The Twilight of the Gods," the old Norse gods foresaw the time when Surt, the bright Sun Spirit would supersede them. The Egyptians waited for Horus, the newborn sun, and their principal temples always faced the East, where it was expected this new Sun Spirit would appear. We note that the Cathedral of St. Peter at Rome is also thus placed. All race religions therefore pointed to one great Sun Spirit who was to come. We now know that He has come as the Christ Spirit, using for the three years' ministry the body of the man Jesus. Therefore the Christian religion alone points not to One who is to come, but to one who is to come again!

Christ did not deny the law or the prophets; on the contrary He acknowledged them all, pointing to them as His witnesses. All race religions were designed for the races they were to serve and for none other, therefore they are all separate. The Christian religion is a unifying religion, and this is the reason that all race religions aspired to the time when this bright Sun Spirit would unite them in one great Brotherhood of Man. Therefore they all looked to the east and in due time "saw His star," followed by three wise men, who symbolize the white, yellow, and black races of men. Since



His coming, however, those who have accepted the Christian religion in the esoteric meaning of the term, no longer look toward the east, but on the contrary they look to the west where the setting sun symbolizes all the glorious possibilities of Christ consummated. Therefore the pupils of the Western Wisdom School face the west in their Temple Service.

IV

But alas, for the average man the ideals of Christianity are still too high. Encumbered as he is with material things and the care they require, his attention and energies are almost entirely taken up with the struggle to acquire them, or with holding fast to those which he already possesses. This condition is the direct result of race religions and their necessary measure of "an eye for an eye" policy, inculcating self-seeking at the expense of others and disregarding all outside the family, tribe, or nation.

No man should dare to call himself a Christian who does not live up to the high ideals promulgated by Christ. In Paul's statement (II Cor. 5:17) we have the condition which eventually will prevail in the new age under Christ: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Before all things become new for the average human being many battles will have been fought among mankind. The volumes of blood that have been spilled in the mistaken understanding of His teachings were forseen by Christ when He said: "I came not to bring peace, *but a sword!*" What cruelties the "Christian" nations have perpetrated upon the weaker ones in the name of the gentle Nazarene! The symbol of self-sacrifice, the cross, has become inverted and appears in the form of a sword. The religion mis-called Christianity has been one of the bloodiest known—witness the World War among

"Christian" nations! Men have gone forth and committed terrible crimes and atrocities in the name of Christianity.

But a New Day is dawning! Initiation through the Mystery Schools is now open to all. There are seven of the true Schools of the Lesser Mysteries scattered throughout the world. Each one is working under a different Ray, correlated to a great Hierarchy. Every member of humanity (except the stragglers) will eventually unite with that School to which he belongs—and none other. The Western Wisdom School is one of the seven true Schools. Its teachings constitute esoteric Christianity. They are especially adapted to suit the evolution of the Egos in this part of the world—those of the Aryan race.

When people reach a certain stage of consciousness they intuitively perceive the truth relative to any religious statement or claim, and know instinctively where they belong. Christ foresaw the time when many false prophets would appear, so He gave a guide to help us discriminate when He said: "By their fruits ye shall know them."

The Western Wisdom School demands an extremely high grade of conduct and self-sacrifice, nevertheless the number of sincere aspirants is rapidly increasing. They take the Obligation with the full understanding that they are not yet Christians, but hope to become such by following in His footsteps and offering themselves as *living examples* upon the altar of sacrifice. They realize and appreciate the fact that the Christian religion is a universal religion and the greatest of the Divine Measures put forth to help humanity's tottering steps back to the Father. They have information that it is the last religion men will know while in the physical body; therefore they consciously pledge themselves to help humanity and do all in their power toward advancing the interests of the true teachings of Christ among men.

Old Ideas in a New Dress

BY ANNELLA SMITH

THE WORLD today is seeking a way out of its tribulation and depression, and many tentative schemes and palliatives have been evolved to bring about this much desired end.

All ranks and grades of men have turned the battery of their intellects upon the problem to find some system whereby the distribution of life's essentials can be more equally made, with the desired result that all men shall have the wherewithal of existence.

The tragedy of the inequalities of human life has always been a point of consideration by many great minds throughout the ages. During the great period of Greece, with its splendor of achievement along material, intellectual, and spiritual lines we find amid the welter of teachings, philosophies, and expositions of the manifold ideas of that time a reaching out in thought to an ideal state or system in which men could express and demonstrate a higher phase of human relationships.

We can trace this in the reforms instituted by Solon (639-559 B. C.), the famous law-giver of Athens and father of its democracy. In the higher realms of constructive statesmanship he rivals the greatest legislators, not only of his own time and country but of the world. The distress of Attica was then chiefly economic, just as it is today. The great tribulation of the 20th century has the same cause as that which was operating in the time of Attica, namely the selfishness of the ruling class.

The particular grievance in Greece was the law of debt. Solon reformed the money standard and also the debt laws. Solon's objective was to distribute the political control of the country so that the mass of the people had a voice

in the government. Although his reforms were overthrown by the tyrant Pisistratus, a precedent had been established to which the minds of men would return. Solon tried to give his countrymen a "new deal" based upon the principles of justice.

With the advent of Plato (427 B. C.), another great mind comes to birth, which having the vision of an ideal economic state or commonwealth based upon economic principles, gives to the world its concept in Plato's immortal "Republic." This is the Platonian "New Deal," and in the light of present-day readjustments it is a very interesting study, because we see the principles of altruistic humanism showing through it.

Plato outlines a higher concept of governmental and administrative reform, to the end that human happiness and well-being be furthered and enlarged. Throughout this remarkable book, "Republic," we see the deep realization of the injustice and lack of principle in the existing forms of government which prompted the writing of it. Of course there is much in it that is not applicable to our day and age, yet the principles that are embodied in the modern concepts of reform show forth in Plato's book, namely better conditions for the many, the mass of the people, not just for the few or favored minority. It also points to the necessity of a higher and better class of men to administer the machinery of government. That is the crying need today. But if only we could find men who would put into operation the real principles of the laws we already have, it would not be long before the "New Deal" would be here.

In Technocracy, a phase of the New Deal, the reforms that are being offered are clothed in scientific language

accompanied by that which is the last word in systematized application. The same motives that prompted Solon and Plato are at the back of it, namely the establishment of a system under which man can have the greatest possible opportunity to express the higher, nobler, and more cultured aspects of his nature through liberation from the dire necessity of spending the most of his time in continuous and grinding toil to procure the wherewithal to sustain life.

We find the same deep humanism pervading the mind of Sir Thomas More (1478-1535), when he wrote his "Utopia." Here again the social and economic evils have made a deep impress upon the heart and mind of a writer, who reveals the fact that he has studied the deplorable conditions caused by the oppression of the poor, the squalor of poverty and vice, and the unjust law that took human life as a punishment for stealing material things. What an arraignment that law is of the ethics of those who made it; life at that time was considered to be of less value than material goods. To what degradation has the worship of things, material possessions, carried humanity!

In his book "Utopia," Sir Thomas More has turned the light of human compassion and sympathy upon the life of the common people. In contrast to the actual conditions that then existed in the world, he portrays the opposite, and outlines his idea of a new deal. It may be that some of the details sound quaint and old-fashioned, but the humanitarian principles lie underneath.

It is interesting to note that More puts his finger on the gold-standard canker in economic life. In Utopia the people had long since relegated gold to a very humble and abased position in their economic system. The description of this is very interesting in the quaint English of that period. After stating that gold and silver are not esteemed in that country, but are put to most humble and debased uses such as those of pots and pans and other things of ordinary

and common value, the writer goes on to say: "Furthermore of the same metals (silver and gold) they make great chains with fetters and gyves, wherein they tie their bondmen. Finally, whosoever for any offense be infamed, by their ears hang rings of gold, upon their fingers they wear rings of gold, and about their necks chains of gold; and in conclusion their heads be tied about with gold. Thus by all means that may be, they procure to have gold and silver among them in reproach and infamy."

Considering the day in which More lived, he certainly had very advanced ideas on reform, because he not only saw the futility of having all human values tied up to a substance (gold), but also that the possession of it gives such unlimited and undue power to the owner. Great practical insight is displayed by More, and also constructive ideas relative to the education, morality, and spiritual welfare of humanity.

All students who are interested in the great reforms that are pending in the fabric of human civilization should not fail to read this book, "Utopia," which shows such insight into human relationships, and foreshadows the fall of the gold standard. The emphasis is laid on industry, the constructive use of time, the application of all the people to studies and pursuits that will raise the standards of human life. Careful, economic management is outlined, so that there is no poverty nor privation in the land of Utopia, and the desirability is stressed of rendering help and assistance to neighboring nations which are not so well governed or well provided for as the Utopians. In all this we see the thinking of an enlightened and advanced soul; in the compassion of his heart he longed for "a new deal" for the people.

Let us pass on to another torch bearer in the ranks of the idealists, who peering into the long vistas of the future saw that the time must come when in the process of evolution an enlightened hu-

manity would outgrow the old system, and a new deal based upon a higher concept would take its place. Thus we come to Sir Francis Bacon (1561-1626), and his "New Atlantis." The subject matter deals with an adventure in a new land, just as in the case of "Utopia." The deep underlying purpose is to show the drastic need of reform in social and economic legislation so that mankind may be benefited thereby. Bacon outlines his ideas of a "new deal" in his description of New Atlantis. It is not as far-reaching as More's, in that it does not go so much into details, and does not foresee the end of the use of gold as a standard. But it stresses the probable scientific achievement of the generations then unborn.

In the light of the 20th century achievement we can see that much of Bacon's prognostication has been realized, and much more even than he visioned, but the great barrier of human selfishness and greed still remains.

As it was in the days of Solon and Plato, so it was in the times of More and Bacon: the lower nature of man was the most dominant, and so it is today.

As we look around us and see the cruelty and greed, "man's inhumanity to man," we feel a sinking of the heart; for though mankind shows such wonderful progress in some departments of its life, why should the moral, spiritual growth be so slow in comparison?

The Western Wisdom Teachings throw much light on the problem, and give help and comfort to the seeking mind in connection with the evolutionary idea that has been traced through these writers. The ideal that will ultimately become an accomplished fact must be liberated long ages before it can manifest outwardly, so away in the age of Greece the advanced souls of that era liberated the idea of the "New Deal." During the course of time that idea has been growing. It has been built up by the aspiration and thoughts of all great minds throughout the ages who have also

seen the vision of the New Age, wherein men will treat their fellow men as brothers and not as foes and enemies.

We have just come through a phase of acute materiality wherein men have lost their perspective, their vision of the higher things of life. But under eternal law that condition must pass, and the materiality must give place to spirituality.

The Lords of Destiny, who watch the turning of the wheel of rebirth, see how the germinal impulses that have been implanted in their human charges are developing, and if they are not keeping pace with the growth that is required, then the necessary pressure is applied, in the way it is being applied today, through depression. The sorrow and suffering of this great affliction are indeed tragic when we see them only from the surface. But when seen with clarity of spiritual vision and understanding, we realize, as do the great Recording Angels, that this experience was necessary to make possible the "New Age" and the "New Deal." It is the birth pangs, the travail of the whole world, which must awaken from the crystallization of materialism in order that the dawn may come—the dawn of the Christ Democracy, when men will seek to serve others at the expense of self, when men will "look not only on their own things, but also on the things of others." They will seek to establish in heart and mind compassion and sympathy so that they will gladly carry out the divine injunction, "Bear ye one another's burdens."

The ideals that were given so long ago are ready to blossom on the tree of evolution; this has been watered with blood and tears; silently but surely the Cosmic Law has seen to its growth. And now comes the flowering—the New Deal of the Brotherhood of Man—

*"When Right, not Might, will be
the Lord,
In the good time coming."*

The White Rose

BY A. J. HAWORTH

I STOOD NEAR the center of the ancient bridge which spans the river that wanders through an old city in central France. The water slipped quietly beneath me, and the setting sun glimmered on the little ripples from bank to bank and as far upstream as I could see. The rows of gray stone buildings, leading up the hill on the eastern bank of the stream, cast long shadows across the cobblestone pavement. At the top of the hill the massive dome of the cathedral just cleared the horizon and its spire pierced the varicolored clouds.

All this I saw, but my thoughts were far removed, for I was picturing the muck of the trenches—unshaven men staring from under the rims of battered helmets, and mud-plastered mules struggling with half mired cannon. Mentally I could see the flashes in the night, and hear the incessant roar and boom of the guns.

I shuddered and surveyed my distorted image below. Surely war is a terrible thing, I thought, and so utterly useless. Yet it existed, and I was to start back to it next day. Back to the mud and din. My fourteen days leave was ended, and now I must return to my outfit at the front. But how could I do it? I still felt jumpy inside, and my whole being rebelled at the thought. I wondered if I was afraid, or if it was just a case of ragged nerves that the doctors called shell-shock.

I really didn't know, and I didn't seem to care very much, for suddenly I clenched my fists and muttered, "I'm through with the war! Damn the whole mess, I've done my bit!"

I wanted to get farther away from it. Why not take a trip to southern France—gay Monte Carlo and sunny Nice? Nan-

nette was in Nice. Then I remembered how I had met her there on my first furlough, and as I now fished her picture from my blouse I recalled with pleasure our last gay night together. She would be glad to see me, and it would be probably a long time before they caught me and put me back up there. In the meantime wine and Nannette!

Something touched me on my sleeve, and starting, I wheeled around. There stood a tiny old woman in black who looked up at me and smiled sadly.

"You look troubled, my boy," she murmured in French. "May I help you?"

"Oh, it's nothing," I replied quickly.

I was about to turn away, but somehow my gaze lingered on her serene countenance, and I looked from her soft brown eyes to the white rose on her faded shawl.

"Each day has its troubles," she said slowly, "but," and she pointed toward the cathedral, "I go up there when the day is done."

She touched my hand timidly, then her smile brightened as she turned slowly and toddled away. I looked at the river while the steady click of her wooden shoes gradually died away as she passed on her peaceful way to the shrine. I found myself wondering how that little old woman could be so contented and confident. I felt impatient and half inclined to envy her. But no, I could not do that; I guess she had only made me feel a bit ashamed of myself. It seemed as though something more than her frail body carried her up the long hill. And it was vaguely fitting to imagine she knew and loved the spirit of Joan of Arc. Slowly the real meaning of her words began to dawn upon me.

I walked slowly across the bridge and

started up the slope as the last rays of the red sun glistened over the hillside, and somehow the shadows of the lingering day seemed to symbolize a sort of lingering hope within me.

Presently I shuffled up the steps in front of the cathedral and stood before the great oaken door, which was partly ajar. Here I hesitated, wondering how I, of no particular creed, dared enter this strange church in a foreign land. I was doubtful. Still, I considered, maybe creeds and beliefs didn't matter so much after all. They all spoke about God apparently, but it seemed rather odd that there were so many methods and forms. Well, perhaps the war had taught me some things about tolerance and broader vision.

Then I stepped forward uncertainly and peered behind the huge portal. The red glow that filtered through the colored windows fell with a soft radiance on the rows of empty pews, and the cool calm atmosphere was at once inviting and restful. As I stole in and took the nearest seat, I saw up near the altar a little figure in black, kneeling.

Next my eyes wandered to a series of stained glass pictures in the upper part

of the windows. There was yet enough light to see that these panels portrayed the life of Jesus of Nazareth. And as I studied them carefully I seemed to realize for the first time that only simple faith and love sustained Him when the sacrifice came.

As the shadows deepened and the pictures finally faded, I was filled with a sense of relaxation followed by a deep and overpowering fatigue. Ere long I closed my eyes and my head dropped forward.

I must have slept for a long time, for when I awoke it was quite dark save for the feeble light of a few scattered moonbeams. As I arose in momentary bewilderment something fell from my lap, and when I stooped to pick it up I saw that it was a white rose. I stepped out into the outer air, and breathing deeply I realized it was many a day since I had felt so refreshed and eager. I wanted to live for the joy of real living. Again I took from my pocket the picture of Nannette, and looked from it to the rose in my other hand. Smiling, I thrust the flower into my button hole, and started down the hill tearing up the picture as I went.

A Warning Is Sounded

BY ANTONIO PACIELLO

Asuncion, Paraguay.
July 20th, 1933.

AS THE sentinel in the forward lines gives the alarm when he sees the enemy approaching, so I, a humble but faithful servant of the Rosicrucian Cause, give the call of *warning*, which I deem necessary that I may put on guard all my dear brothers in the Christian Rosicrucian Movement before it is too late, and the danger becomes more acute.

Now, the question naturally arises, What is that danger which impends? I'll try to explain myself. The White Lodge is and always has been more powerful on the higher planes, while the Black Lodge is very often stronger on the physical plane. When the world becomes perverted, when the human race becomes corrupted and materialistic, the Black Lodge reaches its culminating point: its members become more numerous and more potent.

Furthermore we know that we are passing through a dangerous cycle, in which some of the human beings of our life wave may become so crystallized that it will be almost impossible for them to follow the same current of evolution as the others, and therefore they run the risk of becoming stragglers.

It is not necessary to be an observer of great experience and advancement to realize that the black forces are now engaged in a terrific attack upon civilization. The distressing conditions in which the world finds itself today are a very good proof of this assertion. Relative to the conflicts which humanity may have to face in the near future, the following statement comes to us on apparently good authority.

"In the new war which is likely to come, few guns will be employed. It will be a cruel fight of flying machines, which will vomit upon the undefended towns bombs that will carry the germs of plagues and pestilences, also poisonous gases which on mixing themselves with the atmosphere will spread out and fall as a deadly mist upon the defenseless inhabitants, pitilessly killing thousands of human beings who have no concern in the conflict. Even the plants will die in some parts, leaving the earth completely barren for a space of time. Furthermore the means of killing at great distances by the aid of electromagnetic waves will be invented. And wireless apparatus, will be employed to kill men in a satanic manner."

Let us also note a recent speech delivered by the noted English statesman, Mr. Lloyd George, in which he said: "The world is being driven towards a crisis much worse than that of 1914. . . ."



Now, my dear brothers, let me put to you a question: Is it permissible for us, students of the Rosicrucian School, to remain longer inactive, waiting to gather more proofs than we already have to convince ourselves of the great necessity that exists in the world to disseminate the vital teachings of the Christian Rosicrucian Philosophy in order to combat the attack of the dark forces? By helping to disseminate these teachings we shall be collaborating in the struggle to bring emancipation to the world from the forces of ignorance, hate, and exaggerated ambition which lead to war.

Let us also try to arouse in people's hearts a true brotherly love, which unfortunately today is scarce owing to the tremendous amount of hate existing on the surface of this planet of ours.

And let us never forget that the beloved Master said: "The world was created by LOVE, and only by LOVE shall it be redeemed."

The difficult times in which we are living demand urgent action on the part of all those who love Truth and Justice and who are faithful students of the esoteric Christian teachings given by the Masters of the Rosicrucian Order through their messenger Max Heindel. Those who are able to assist in the dissemination of these teachings, yet who deny their collaboration in this great work of the Elder Brothers to advance human evolution, surely will have to suffer afterwards through the operation of the wise Law of Cause and Effect.

This is the warning which is sounded by your most humble servant.

"Every man has a weak side. Every wise man knows where it is and keeps a double guard there."—*Upper Room Bulletin.*

Bible Stories

In the Light of the Rosicrucian Teachings

BY ELAINE DE RATTON

TEMPTATION OF CHRIST

IN THE story of the temptation of the Christ by Satan we have embodied some of the deep truths of human evolution. The first thought that comes to the mind is this: Why should the great Master Christ have to be tempted by the devil?

In order to break all the bonds that humanity had forged for its own undoing, the Master had to go through human experience and blaze the trail of conquest. He had to be the way-shower for the New Age. It was the Lucifer spirits who were responsible for introducing free will in the indulgence of the desire nature, which has been such a stumbling block in human progress, therefore the temptation of the lowest plane was dealt with first. The power of the Lucifer spirits had to be overcome and subjected to the will of this great Master.

So in the temptation of the appetite Lucifer came to Him and said, "If thou be the Son of God, command these stones be made bread." Then came the clear renunciation:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here man's spiritual nature and birthright were proclaimed, and Lucifer was foiled on the lower plane.

Next the challenge came on a higher plane, for He was taken up into the Holy City; this indicates the realm in which the test came. Lucifer knew the mighty power of the Christ in all worlds, and he tempted Him to show it for vanity's sake. "If thou be the Son of God, cast thyself down, for it is written, 'He shall give his angels charge concerning thee,

lest at any time thou dash thy foot against a stone.'" Again came the rejection, and the reminder of a higher power that was master, "Thou shalt not tempt the Lord thy God."

Next Christ was taken to an exceedingly high mountain; this again indicates the nature and plan of the test. Great power was the temptation, to be used for personal gratification: "All these things will I give thee if thou wilt fall down and worship me." But that lofty Spirit from the high realm to which He had attained rejected the appeal of selfishness and pride. Thus Christ Jesus made Lucifer bow to His will.

This narrative of the threefold temptation is the story of human spiritual Initiation, and each test of the Christ is repeated in the life of the aspirant on the Path. At the present time humanity is going through the first stage of conquest, that of the lower nature, and we are not making speedy progress either. The Lucifer spirits are still making their appeal, and man is still responding to it. Just as Lucifer tempted early man in the symbolical story of Adam and Eve, pointing out how he could attain to knowledge for himself, so today on all hands we hear the appeal to take the short cut and do this or study that thing or method so that we may attain to power and success for *SELF*. The old lure is still working; it worked with Adam and Eve, and it is working overtime with their descendants today.

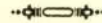
The safe and sane way of achievement is by the pathway of selfless service, followed in harmony with the will and law of God. But selfish humanity does not want service and renunciation of the pas-

(Continued on page 528)



MAX HEINDEL'S MESSAGE

Taken from His Writings



The Method of Attainment

(Continued from October)

AND THERE were the "tablets of stone," which had been "taken from without and put within." There was also "Aaron's rod that budded," representing the spiritual power that is attendant on the man who has attained to the stage where the law and the Ego work in harmony from within, and who has thus become a factor in cosmic evolution, able to work with and direct cosmic law from within according to the degree of his attainment.

The same method of attainment is pictured in the great Masonic Temple Legend, to only a part of which we will refer. We find in this legend another story of creation, a story somewhat different from that told in the Bible but nevertheless wonderfully illuminating, for these old legends were given in the past to humanity in symbols and pictures to teach deep spiritual truths that could not be conceived of by the intellect alone.

Detailed explanation of the legend will not be given now, and those who are not able to understand what we are dealing with must await the time when their understanding is opened. For those who can understand there is a wonderful mine of spiritual knowledge therein.

This legend couched in symbolic language tells us that one of the Elohim created Eve, and uniting with her, Cain

was born. Elohim leaving before the birth of Cain, he was thus born to a widow. Later Elohim Yahveh created Adam. Adam and Eve united, and Eve bore Abel. Abel is the son of man, and when he grew up, he took things as he found them in the world as created by the hand of God. He took a part of his flocks and brought them as an offering to the god who had created them, and the god was pleased. But in Cain, the son of God, the divine creative nature asserted itself, and he was not content to take things as he found them. He worked with his hands and his intellect and thereby made two blades of grass grow where before had been but one. He took of the product of his toil and of his ingenuity and brought it to the god, a god who was displeased, (because Cain had encroached upon his divine prerogative of creating). Therefore Cain slew Abel (because he was jealous of the divine favor Abel had received) and was cursed by the god for his act.

But Adam united with Eve once more, and she bore Seth. From Seth and from Cain came the two classes of people who are upon the earth even to this day: one of them taking with grateful hand unquestioningly what the gods have provided; the other according to the divine nature within them working with the world, transmuting and transforming it.

From Cain descended Tubal Cain,

who was an ingenious worker in metals. From him descended Hiram Abiff, who was also able to work with metals and form them by means of fire. The latter was selected by Solomon, one of the sons of Seth, to help build a temple.

Solomon had been given the plans of this temple from on high, but unable to fashion it himself he called upon this master workman, Hiram Abiff, to fashion it for him. The crowning work of the temple was to be a molten sea, a sea made from an alloy of all the metals of the earth, to be run into a vessel and to be transparent. This was to be Hiram Abiff's masterpiece. But there were workmen who were not content to be ruled, who were laggards, who wished to reap the benefit of knowledge without working for it, and they sought to frustrate the object in view. They turned water into the seething alloy, and amalgamation could not take place. Water and fiery metal could not be united by any means known to Hiram Abiff. In great tribulation he stood watching his great masterpiece almost a failure, when looking into the center of the seething mass he saw his ancestor, Tubal Cain, who, calling to him, told him to fearlessly jump into it, which he did. He was immediately conducted to the center of the earth, where he found his ancestor, who gave him a new hammer, the hammer wherewith he was to call his workmen together, and a golden triangle with the Word upon it, which Word would enable him to fuse fire and water (spirit and soul). When later he returned to the temple site, he was able to complete his masterpiece.

But the laggards who would not work for the sake of knowledge, who were more content to follow than to lead finally waylaid Hiram and murdered him. With his dying breath he gave directions for the placing of his golden triangle with the Word upon it in a safe place, where it will be found by those of his successors who are worthy.

This is a partial story of Initiation, for on the path of attainment we gradually

through various stages of Initiation pass from the outside world in toward the center. It is known to clairvoyants that while it is exceedingly easy to investigate things outside the earth, it is impossible for an untrained ordinary clairvoyant who has not passed certain steps of Initiation to enter the earth. It is as if we tried to pass through a wall; the earth is locked now, and only a degree of Initiation will unlock a layer. Each layer is unlocked by a degree of Initiation in the Lesser Mysteries. The golden triangle that was given to Hiram Abiff with the Word upon it is the new name spoken of in Revelation. The new hammer is in the shape of a T, and symbolizes the three bodies: the desire body, the vital body, and the dense body, upon which man is working in this the great temple of the world; for this world is a temple, and we are all working upon it whether we know it or not.

Some are working consciously, others unconsciously, but all of us must work upon it or else go backward, for there is an upward and a downward path. Most of us are working upon the upward path, working along the three lines of endeavor in which Hiram Abiff calls his workmen to action. These three lines are called wisdom, beauty, and strength. Thus while we are working in the great world, we are at the same time working in the smaller world which is our own body.

In the great world the sons of Cain are never on the conservative side. They are always found on the progressive side, always acting as leaven, always building something new, always endeavoring to attain to something greater, something better. In statecraft they work progressively for law and order in such a manner as to curb the turbulent impulses of the desire body, a body that at the time we first received it from the great creative hierarchies was a homogeneous mass of desire stuff, but which is now being molded into an organized body and gradually spiritualized into an emotional soul, one of the three soul powers.

(To be continued)

News Review of the Month

Life From Outer Spaces

It would be a dull imagination that failed to stir at Dean Charles B. Lipman's report that he had found living bacteria in the interior of meteors.

If verified, Prof. Lipman's discovery would open the way to a new theory of the origin of life on the earth—or, rather to a revision of an old theory.

It has been suggested that the first life on this planet came in the form of minute organisms drifting in from outer space somewhere. This has never been much more than an unsupported guess; in the very nature of things, there has been no concrete evidence to support it. Most scientists have not been willing to accept it.

But this discovery would revive that theory. If the wandering meteors carry infinitesimal bits of life embedded in their flinty interiors, the theory might become the very cornerstone of scientific belief.

And yet solving this ancient puzzle really would leave us as much in the dark as ever. Suppose the drifting star dust did bring the first life; what then? In what far-off celestial workshop did that life originate? How and when did it come to birth? How did it happen to drift our way?

These stupendous questions follow in the train of Prof. Lipman's discovery. We never can answer them. It is useless to try. And yet it would be a sluggish imagination that failed to be stirred by them.—*Centralia Daily Chronicle*.

The above clipping inquires: "In what far-off celestial workshop did life originate?" We may answer that question by saying that life did not originate in any workshop. The Rosicrucians affirm authoritatively that life is a property of spirit and that there is nothing in the universe but spirit. Everything which exists on this planet or any other planet in a material form is crystallized spirit, and spirit pervades and saturates the entire universe. When the Great Beings who conduct evolution decide that

they wish to have another field for their operation they proceed to crystallize the required amount of universal spirit into the necessary material substance, which is then worked upon by minor spirits and used to form their vehicles. In this manner man appeared upon the earth. It is not a case of creating something which did not exist before. It is merely working over this cosmic spiritual substance to meet the needs of evolution.

Machine Starts Deadened Heart

MIAMI, Sept., 23, 1933.—The strange story of a man "brought back to life for 48 hours . . . literally raised from the dead," after his heart had failed, so he might tell his son a confidential matter of great importance was revealed today at the American Medical Association meeting. His heart was kept beating artificially for two days by a machine known as the "artificial pace-maker," developed last year for re-starting heart beats stopped by shock or other means.

The man knew he was dying, and urged his doctors to keep him alive until the arrival of his son, who had been summoned from San Francisco and was hurrying to New York. A few minutes afterward his heart apparently stopped beating, said D. E. Fritze, of Beth David Hospital, New York, who told the story. The pace-maker, which works by a needle inserted into the right auricle of the heart through the chest, was brought into play, and he was "brought back to life."—*The Miami Herald*.

This is another scientific proof that man does not really die until after the silver cord is severed and his higher vehicles leave the dense body. The Rosicrucian Philosophy teaches that for approximately eighty-four hours after so-called death the higher vehicles are still attached to the physical body by

the silver cord, while the Ego goes through all the experiences of its past life in reverse order. This is called reviewing the panorama. When the review is completed the silver cord breaks, the higher vehicles are released, and the dense body is left to disintegrate.

During the period of from one to eighty-four hours directly succeeding apparent death it is sometimes possible to bring back life, but only for a short period.

Elm Disease in the East

If you cut from your favorite elm tree a twig the size of a lead pencil and find a thin brown streak following the bark line, send for the tree doctor, or take the twig to the nearest agricultural station. The brown streak is a danger sign. Your elm has probably fallen a victim to the Dutch elm disease, now prevalent in certain New Jersey areas.

New Jersey has already condemned 200 infected elms and found more than 250 additional suspects. All will be burned. The combined forces of five New Jersey organizations are waging an intensive campaign in an effort to eradicate the scourge before it spreads to other parts of the country.

"While it is a fungus growth that kills the trees," said Dr. White, "it is, we now believe, the European elm bark beetle that spreads the fungus."—*New York Times*.

Why do our trees and plants become afflicted with fungi and bacterial diseases at the present time when in earlier periods nothing of the sort was known? The answer is that man is creating these new diseases with his polluted and unrighteous thoughts, accompanied by unrighteous acts. This is an age of atheism and agnosticism, which has not yet been overcome by sufficient dissemination and adoption of spiritual occult philosophy. Man and the universe are basically spiritual and under spiritual law. When these facts are ignored, either through ignorance or willfulness, and mankind starts in to indulge its evil desires without any great amount of self-restraint the resulting thought creations eventually materialize in the form of bacteria and disease germs which afflict not only mankind but also the plant

kingdom. The remedy is for mankind to reform. Any discoveries of material science to combat the insect or bacterial pests will only be palliatives. They will not remove the cause of the disease.

Vivisection Prohibited in Prussia

BERLIN, Aug. 16. (UP).—A decree forbidding vivisection in Prussia was issued today by Adolph Hitler's chief aide, Hermann Wilhelm Goering, minister of interior for Prussia. Violators of the order will be confined to concentration camps.—*Boston Traveler*.

Herr Hitler is accused of a great many inconsistencies in connection with his new Nazi form of government. However he has done a good thing in the elimination of vivisection within his domain. Vivisection apparently promises great results. Actually it is barren. We are told from occult sources that cruelty is one of the greatest spiritual crimes and produces terrible effects in the lower Desire World, which those who practice it are called upon to endure when they arrive in that location in the purgatorial existence. It also acts in the Mental World to create delusion so that those who follow it become deluded. They think they are on the trail of wonderful scientific secrets when in reality they are only following blind alleys. Actual vivisection, however, is to be differentiated from experiments with animals which do not involve cruelty.

Provide More Public Schools

"Having abated child labor, Uncle Sam must keep the idle children off the streets and away from the breeding spots of crime. The only way to accomplish that purpose is to provide adequate schools—and the public works program provides a medium. Schools, built now, will increase employment when more jobs are a national objective."—*Omaha Bee-News*.

Astrology Department

An Astrological Drama

BY L. FURZE-MORRISH

THESE ARE true extracts from the life of one well known to the writer since his earliest days. Let us call him Richard F. The writer is fond of him—alas, sometimes he has been too fond of him and has suffered for it. In his birth map, it will be seen, Dick has Sun conjunction Mars, the former being virtually in Scorpio, as is the latter. Mercury is his life-ruler, ruling Virgo, the sign of work and of purity, on the Ascendant. Thus one readily sees the two conflicting tendencies fighting for the mastery. Anyone forecasting Dick's life at the time of his birth would have been justified in suggesting that his early life would tend to be colored by the lower side of Scorpio, but that if he succeeded in overcoming this tendency, the natural hygienic instinct and purity of Virgo would assert themselves and thus ensure that some of the higher occult qualities of Scorpio would begin to appear as the progressed Ascendant approached Scorpio. In other words, here was a life with tremendous possibilities for high and almost saintlike achievement, but with plenty of those huge

stumbling-blocks of the lower desire nature which Scorpio has such a habit of depositing in our paths—stumbling-blocks which, we see from an examination of the rising sign, Dick would only avoid through a purification of the desire nature, a clean diet, and the cultivation of the mind (Mercury). As Mercury is trine Neptune and conjunction Sun (10°), there

should be every possibility of success in overcoming the lower nature and unfolding the inner possibilities.

Looking back on Dick's life, I can now see this to have been the case. During his early childhood I fancy he must have occasionally contacted the inner worlds in a vague way. (His Moon is conjunction Ascendant and square Neptune, and his Sun and Mercury are trine Neptune.) One night he woke up in great fright to see a large headless shape

FORTUNE TELLING BANNED BY ROSICRUCIANS

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

squatting sombrely on his chest-of-drawers and apparently contemplating him. His cry awoke his father, who investigated the place indicated, saw nothing and ridiculed his fears. Dick put his head under the bed clothes for some moments and then timidly peeped out. The

shape had gone.

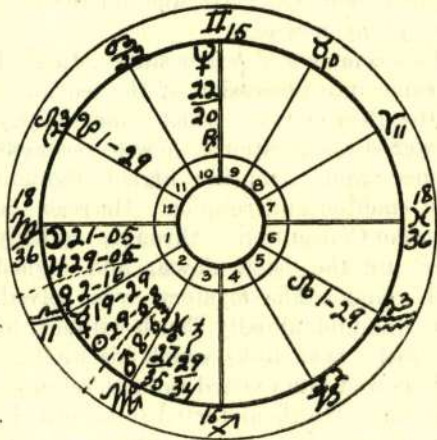
When Dick reached puberty, this naturally began to help him respond to his Sun conjunction Mars in Scorpio, his virile tendencies began to awaken, and he became less negative. He went to a

ently very strong, and were freely indulged in congenial society. He had the appearance of one about to be wrecked on the rocks of the lower desire nature. He had steam up continually, but his engine was not under control and therefore was a menace to everyone.

Then we see the hand of the Lords of Evolution. An opportunity had to be given this soul of developing its latent possibilities. So long as Dick was surrounded by the martial influences he had little chance of developing himself or of doing the good to others which his powers showed he would be able to do under proper guidance. In 1923 his progressed Sun came within orb of Uranus. This conjunction hung over him for several years and completely changed his whole environment and make-up. It snatched him from the army and took him to a new country. There he carried on as usual for a year or two until another movement of his Sun gave him a temporary knock-out.

Under progressed Sun conjunct Uranus he contacted astrology, but at that time only regarded it as a means of fortune telling, to find out how his selfish desires would be gratified. Then came the knock-out. His progressed Sun reached the place of Saturn. He lost money and was thrown on the labor market without qualifications. He was disgusted and felt that fate had played him a mean trick. He began to suffer acutely. In 1926 he met a Miss R. whom he fell in love with in the usual sort of way, and was in agony because he had no money on which to marry. In 1927 his Sun passed beyond the radical place of Saturn, and he got a government job in Australia. This enabled him to marry in 1928.

Here a tragedy was barely averted. In 1928 his progressed Sun came to the conjunction of his progressed Saturn in the progressed 2nd house. Money became scarce, expenses mounted, and Dick and his wife had an uphill fight to keep their heads above water. Fortu-



Dick's Horoscope

big English school where games and sport strengthened his body. His ruler being Mercury, he was quite high on his mental side and reached the classical Sixth, the highest form in school. He believed himself destined for Oxford or Cambridge and a subsequent career of some sort under the British Government. (He has Neptune in the 10th, trine Sun in the 2nd, the house of finance).

Other, higher things were evidently intended, however, and before he could do what he wanted to, war broke out in 1914. The temporary war fever spoke to his Sun conjunct Mars with an unmistakable call. The Mercury side of his nature was overwhelmed; he left school, joined the British army, and entered the war in 1916. He survived (with such a horoscope he could not very well help doing so) and afterwards went on serving with the army in the East until 1923, when he was forced to retire and went to Australia to settle on the land. During all those years in uniform he had been under the Scorpio influence. His passions and appetites were appar-

nately neither of them was of the type to accumulate debts haphazard. In any case Dick's passions began to freeze within him under this icy touch of Saturn, and despair turned his thoughts to higher things. He began to contact the religious side of his nature and became rather a prig, I fear. To add to his financial troubles, a daughter was born in 1929 under his Sun sextile Venus.

When Dick was not engrossed with his new-found religious contemplations, he was worrying over money. His poor wife resented this seeming neglect and spoke her mind freely. She was not of the type which understands the things of occultism readily and did not understand what was happening to Dick. The iron began to enter the poor fellow's soul, and he drew more and more "into himself" to get "out of himself"—an apparent anomaly which occultists will quite understand.

The "freezing" of his animal desire nature opened up his Mercury nature again and caused him to start writing—in a nasty, sarcastic vein, with an undercurrent of biting truth. The way his less intellectual companions and enemies writhed helplessly added to his mercurial capacity. With sarcasm he combined religion and religious truths, rending those who could not see as he did. This thoroughly embittered his wife against religion and made her loathe anything that had to do with the things which had changed her husband for the worse, as she thought. The only thing which kept the two together was their daughter, a perfect specimen of humanity, happy and almost fairylike at times (she had Neptune rising in Leo). Gradually this small person wound herself round her father's heart, and a selfish personal love grew up. This was in 1930.

About the end of that year Dick's father died and left him a little money. This coincided with the ending of his Sun conjunct Saturn progressed, and the beginning of his Sun sextile Jupiter

progressed. Money worry was temporarily over, and he cheered up quite a lot. He went on studying religion and astrology, but could not for the life of him reconcile orthodox religion with the advanced ideas of astrology and higher thought generally. He was not the only one by any means.

This commenced a new stage. In 1931 he came into possession of the teachings of the Rose Cross, which immediately answered his questions—how to reconcile science and scientific higher thought with emotion and religion. He read the "Cosmo-Conception" through quickly once, put the book down, and sighed with relief. The mystery was solved. This was undoubtedly Truth without the obviously weak links which his intellect had showed him existed in most religious doctrines. He then started to absorb the new ideas as an autumn desert drinks up the first rainfall of early winter. Little by little the Rosicrucian teachings penetrated his very being, as they always do when they fall into good soil, and he started to live the higher life.

In this he was merely fulfilling the destiny indicated by Virgo on his Ascendant. He ceased using meat, alcohol, and tobacco; and his worldly, hard-headed circle of friends was staggered at this sudden change in one who had been a prince of revellers. They put it down to "religious mania," shook their heads sadly, and convinced themselves still further of the uselessness and danger of "religion."

As Dick's Sun has now progressed fully to the sextile of Jupiter progressed, he is confirmed on the Higher Path and wishes for Initiation ultimately. From what I can see he is daily becoming more attached to the altruistic leanings which underlie the teachings of the Rose Cross. I do not think he can ever go back to what he was, and any backward step would merely be "*reculer pour mieux sauter*"—a step back to get a better jump.

At present he is undergoing his crucifixion. His selfish, personal love is

widening into the universal love of Uranus. His wife, who has all the limited Jewish concentration on racial, family circles, cannot understand this and is heart-broken at his apparent neglect. She will not examine the truths which lead to a wider understanding, partly because she is too much in the grip of the Race Spirit to feel the need for a wider outlook, and partly because study of these things in her husband's case seems to have turned him from a normal, genial member of the herd into a rather distant being concerned with the welfare of humanity and completely out of tune with little sectional prejudices. She naturally looks on such mystic teachings as responsible for this terrible state of affairs. She fears for her husband's sanity, not knowing that one who has really contacted the higher teachings can rarely lose his mental balance provided the self-motive is kept out.

Poor Dick has therefore to hear the most beautiful things in nature condemned and rejected because they terminate beyond the ordinary person's horizon. He has to endure the constant reminder of his dietetic peculiarities by "quite good, religious people who eat meat and smoke pipes," as if the non-eating of meat were the prerogative of some strange sect. He is like a wounded soldier, unable to speak the language of his captors, and forced to lie on a stretcher helplessly while people with deep earnestness bandage the wrong part of his body. This, I think, is his Gethsemane.

To make matters worse, he knows that his daughter has Venus square Mars, the latter being in the 11th and the former ruling the sign occupied by her ruler, the Sun. He can thus foresee his own avoided shipwreck lying latent in his daughter, unless he can stir up a Mercury conjunction Jupiter in her 9th. This he alone can do, whereas his wife, with the best intentions in the world, would, if left to her own devices, systematically but quite unknowingly pro-

vide the very atmosphere which would bring the child's Mars square Venus to the fore. What the poor chap is asking himself, I fancy, is whether he will come out of all this minus his family, or whether he will find its love again on a higher plane than at present. Only time can tell.

Cosmic Colors--Scorpio

BY ELOIS JENSSEN

The late President Coolidge once stated that "what America needs today is a greater appreciation of color, art, and beauty." He recognized the fact that a nation's culture is gauged by its appreciation of art and beauty.

Color is a visual phenomenon produced by light at different rates of vibration. The human Spirit of primitive man, under the direction of higher Beings, developed the eye. With the eye came perception of light and darkness, also color. Color affects us on all levels, physical, mental, emotional, and spiritual. The Desire World is the realm of color. Because of its therapeutic action color plays an important role in our daily lives. Let us learn to feel it and utilize it to the best advantage.

The individual whose birthday falls between October 23rd and November 22nd comes under Scorpio and has red for his basic color. Scarlet and light reds, all vibrations that make for energy, balance, and power are helpful to him. When tired or irritable a day by the ocean with its blue-green vibrations of sea and sky will rest and relax the tempestuous children of Scorpio, ruled by the power-god Mars.

In the following matters, the items favorable to the Scorpio person are indicated:

Wearing apparel: The golden browns; scarf, tie, etc. of crimson.

Flowers: All the deep reds and yellow.

(Continued on page 528)

YOUR SCORPIO BABY, 1933

Children Are Unsolved Problems



Children of the Month

ASTROLOGICALLY DELINEATED

Those Born October 24th to November
22nd, inclusive, 1933.

♏

POSITIONS OF THE PLANETS.

Sun in Scorpio.
Mercury in Scorpio and Sagittarius.
Venus in Sagittarius and Capricorn.
Mars in Sagittarius and Capricorn.
Jupiter in Libra.
Saturn in Aquarius.
Uranus in Aries (Retrograde).
Neptune in Virgo.

Children of Scorpio have a great deal of energy, as Scorpio is ruled by the energetic planet Mars. The most fundamental characteristic of Scorpio is that it rules sex and the sex force. This force is the most powerful of any with which humanity has to deal. It is the divine creative force, and therefore it always creates something, either good or bad, wherever it is used. Scorpio has a bad reputation because the majority of people more or less misuse the creative

force, relative not only to sex but also to temper and all the other passions, which are stimulated by the martial Scorpio vibration. But this is the fault of the people, not of Scorpio.

Scorpio will carry an Ego farther on the path of evolution and of Initiation than any other sign, due to the divine creative power which it rules. Initiation shows the aspirant how to use this power to open up new realms of nature to his vision and how to explore them. Scorpio unquestionably is the most powerful sign in the zodiac.

Its symbol is the scorpion. In its lower aspects it gives a sarcastic, stinging tongue, which does not hesitate to use cruelty for its expression. Scorpio, however, has another symbol, that of the eagle which soars high into the heavens. This represents the regenerated Scorpio person who has learned to control the creative force and uses it as a motive power to rise to spiritual heights.

Children of Scorpio have latent ability as surgeons on account of the cutting qualities of Scorpio. The Scorpio person should hesitate before he takes up the profession of surgery, however, for unless he is a regenerated Scorpio his

passion for investigation and experimentation may easily lead him into malpractice, the karmic debt of which would be very heavy. The Scorpio person has a natural affinity for the sciences which deal with the hidden forces of nature, including chemistry and physics.

In 1933 Mercury is in Scorpio from Oct. 24th to the 29th and from Nov. 16th to the 22nd. Children born during these periods will have a sharp, penetrating mind. Those born between Oct. 30th and Nov. 15th will have Mercury in Sagittarius, where a more idealistic and philosophical trend will be given to the mind. Venus is in the aspirational sign of Sagittarius up to the 7th of November which gives scope for its social and artistic qualities. Then it enters Capricorn, which is likely to restrict its activities more or less.

The Sun is square Saturn from Oct. 25th to Nov. 11th inclusive. Children then born will be operating under something of a handicap because the cautious, methodical, and conservative Saturn will be overstimulated by the square of the Sun, causing these qualities to merge into fearfulness, worry, and slowness of decision with corresponding effects upon the career. Saturn square Sun gives the determination to have one's own way regardless, which eventually brings opposition from others, and this blocks the efforts of the person to realize his objects. Knowing this tendency, however, the children born in the above period can take steps to overcome it. The Sun is in opposition to Uranus from the 24th to the 27th of October. Children born in those four days will likely be of a somewhat unconventional type, due to the fact that the original, scientific qualities of Uranus will be overstimulated, leading to excess.

The psychic planet Neptune is operating favorably in the case of children born October 27th to November 12th due to a sextile to the Sun. These children should be interested in metaphysics and the occult and able to study these subjects to advantage.

Mercury, the mental planet, is strongly reinforced by the planet of concentration, Saturn, in the case of children born November 4th to 11th. These children should have keen minds and some ability for mathematics, also a great deal of persistence.

Venus is the social and artistic planet, and children born from the 24th to the 29th of October will have these qualities energized by the conjunction of Mars. Venus is sextile to Jupiter, the great benefice, on Oct. 24th and 25th. This is a fortunate aspect because the two benefices are working together. Jupiter, however, is square to Venus from November 13th to 22nd, and children then born will be likely to be overambitious socially and willing to pay an undue price for social advancement. On Oct. 24th and 25th Venus is sextile to Saturn. Children born during these two days will have a great deal of stability of character, which will bring them a reputation for reliability among their friends and acquaintances. This aspect gives the ability to work one's way up to a substantial position in the community by industry, honesty, and application to details.

Mars has three excellent aspects during the month, namely a sextile of Jupiter from Oct. 4th to Nov. 2nd inclusive, a sextile of Saturn from Oct. 24th to Nov. 1st, and a trine of Uranus Nov. 3rd to Nov. 20th. Jupiter's aspect to Mars gives executive and constructive ability. Saturn gives great power of endurance and application to any problem; and Uranus gives inventive genius, which should turn out quite a number of inventors of ability in this lot of Scorpio children. Mars, however, is square to the psychic planet Neptune from Oct. 24th to Nov. 3rd, which indicates too much energy thrown into psychic and metaphysical channels. Those born in this period should not dabble in spiritualism or mediumship, for if they do they will be playing with psychic forces

(Continued on page 515)

Reading for a Subscriber's Child

FREDA M.

Born Sept. 27, 1917, 3:45 A. M.

Lat. 39 N., Long. 95 W.



This chart has the intellectual sign of Virgo rising, with its ruler, Mercury, on the Ascendant, which indicates a strongly mental character. Virgo natives are disposed to analyze things at considerable length, which sometimes descends into undue criticism. Mercury in this case, however, has the sextile of the social planet Venus, which will temper its criticism. Mercury has a square of Jupiter, the planet of optimism and expansion, which ordinarily makes a person too optimistic, and creates the tendency to obtain the things ruled by Jupiter, such as money and affluence, by his wits, which might degenerate into sharp practice. Therefore this is a little trait in the character which will have to be watched and subjected to discipline.

The Sun, the most important of the planets, is placed in the 2nd house in the artistic sign of Libra. It is very strongly and favorably aspected by the trine of Jupiter and the sextile of Mars, Saturn, and Neptune. Since the Sun represents

the most basic qualities of character and the principal ambitions of the life, the support which it gets from these four planets will enable Freda to accomplish her objects in life to a large degree. She will succeed particularly with men, as they are ruled by the Sun. Jupiter in trine to the Sun gives a broad outlook on life and adds a benevolent and charitable quality to the character. The sextile of Mars gives a great deal of energy, is a safeguard of health, and confers executive ability. The sextile of Saturn gives persistence, diplomacy, and thrift.

The other luminary, the Moon, has a trine of Jupiter, which gives popularity, success with the public, and a broad mental outlook. The Moon, however, has several adverse aspects, namely the conjunction of Uranus, the opposition of Mars, Saturn, and Neptune, and the square of Venus. This combination will tend to bring a good many disturbing influences into the life. These, however, will not come from outside but from within the nature of the native. Mars opposition the Moon gives a tendency to temper and passion. Saturn opposition the Moon makes the mind fearful and overcautious. Neptune opposition Moon introduces an unstable mental element due to the excessive influence of the psychic quality of Neptune upon the imagination. The square of Venus to the Moon introduces disturbing social reactions.

There will thus be a basic conflict in the life between the Sun and the Moon, the Sun representing the individuality and the Moon the personality. The Sun being stronger, however, should dominate.

The social life will have many ups and downs because Venus the social planet has the square of four planets, namely Uranus, Neptune, Mars, and Saturn, and particularly since Venus is placed

in the passionate sign of Scorpio. These are all selfish aspects, which will react unfavorably in social relations, tending to bring conflict and at times unhappy results. This is the department of the nature where a great deal of work must be done.

The 12th house contains Mars, Saturn, and Neptune, which indicate that a considerable amount of ripe destiny is due to be worked out in this incarnation. They are all in good aspect to the Sun and in adverse aspect to the Moon. There will as a result be rebellion against fate, doubtless, and a strong effort to escape some of it. But this would not be the wise policy. The thing to do would be to accept what fate brings and work it out as rapidly as possible, because the strength of the planets in the fixed signs of Leo and Aquarius will prevent escape, and the attempt would be only to kick against the pricks. Many of the debts of destiny will be worked out in connection with employers and employees signified by the 6th house, containing Uranus and the Moon in the humanitarian Aquarius. If Freda will endeavor to search out ways of benefiting those with whom she comes into contact either as employees or employer, it will give a very favorable reaction upon the debts of destiny indicated by the 12th house which she will be engaged in paying.

Jupiter in the 10th house will be a strong supporting factor, and should enable her to make a success of her life. Jupiter in the literary sign of Gemini indicates success and gain through writing or literary work of some sort, and this is strongly reinforced by the trine of Jupiter to both the Sun and Moon.

This chart has an unusually large number of aspects, namely twenty-two, which indicates there will be a great deal of action in the life. This will be no dreamy incarnation, for the forces of the native will impel her constantly in one direction or another. From an evolutionary standpoint this is a fine thing. It is seldom that the planet of success, Jupiter, has such a strong array of sup-

porting aspects as in this horoscope. These gives to the character great energy, endurance, and foresight.

Mars is in conjunction with the psychic, spiritual planet Neptune, indicating that the mind will naturally turn to metaphysics, occultism, and the like. But since Neptune is in opposition to the Moon, psychism should not be dabbled in nor experimented with as it could easily get the native into psychic trouble of a serious character.

YOUR SCORPIO BABY, 1933.

(Continued from page 513)

which they do not understand and which might gain control of them.

Throughout the whole month Jupiter is trine Saturn, which is an excellent aspect, blending the vision, benevolence, and optimism of Jupiter with the patience, faithfulness, and determination of Saturn. It gives the ability to succeed through real worth and merit and to work one's way up to positions of trust and responsibility.

Astrology May Solve Your Child's Problems

THIS IS AN OPPORTUNITY FOR A
READING

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

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

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

READERS' QUESTIONS ANSWERED

Where We Go During Sleep

Question:

Is not the second subdivision of the Desire World the neutral ground to which the Ego, clothed in its higher vehicles, goes for recuperation and rest during the time it is out of the body in sleep at night? Since that is the region where the twin forces of attraction and repulsion are evenly balanced, it seems to me that the rhythm which prevails there would act as an elixir for the higher vehicles.

Answer:

The above is true in some cases, but not in all. There are many advanced Egos that go into the three highest regions of the Desire World during sleep, where they mingle with disembodied Spirits who are developing finer, nobler characters. While there they learn lessons in harmony and in beauty of color and form, sense what is meant by altruism, and gain a knowledge of true philanthropy. All this is recorded on the seed atom of the dense body, and is quite sure to manifest in action later in life. Some are found there who are not fully conscious in that region, but who are, however, living a worthy life during waking hours. Such Egos there appear to be dreaming and through their dreams are having beautiful experiences. Their time is not lost, for in time they will attain the degree of consciousness necessary to function there constructively, and in the meantime they are having very enjoyable inner experiences.

CAPITAL PUNISHMENT OPPOSED

Question:

Do the Rosicrucians believe that the death sentence is ever justifiable?

Answer:

The Rosicrucians denounce capital punishment for two reasons: First it is spiritually wrong; second, it is not a deterrent of crime. When the spirit of a murderer is freed from his physical body he is liberated in the spiritual world where he can, and often does, work on weak-willed people who are still in the body and influence them to commit offenses similar to the one for which he was put to death. It is far better to restrain the criminal by putting him in prison and then strive to reform him, so that even if he never regains his freedom in this life, he will in future existences respect the sanctity of the life of others

ALLEVIATION OF PAIN

Question:

Since suffering is the result of our own actions, is it wrong to try to alleviate pain?

Answer:

It certainly is our duty to attempt to cure any ill from which we may be suffering. We are doing something which is decidedly wrong when we allow our physical bodies to deteriorate for lack of proper care and attention. The dense body is the most highly developed of all our vehicles and hence the most valuable instrument that we possess; and unless

we use it with judgment, and take the best care possible of it, we certainly are making ourselves amenable to the Law of Cause and Effect for our neglect. It is our duty to try to overcome adverse conditions instead of allowing them to direct our lives.

THE HOLY GRAIL

Question:

Will you tell me just what is meant by the Holy Grail, so often referred to in Max Heindel's writings?

Answer:

At the Last Supper Christ drank from a cup or chalice, which later gained a particular significance. When He hung on the cross His side was pierced by the sword of a Roman soldier. Joseph of Arimathea used the above mentioned chalice to catch a part of the blood that flowed from the wound. The chalice became known as the Grail Cup, and as stated by Max Heindel, the blood which it contained, a spiritual essence, was called the Holy Grail.

TONE AND COLOR IN THE HIGHER WORLDS

Question:

It is said that the World of Thought is the world of tone or sound; but sound is the result of air waves and does not exist in a vacuum. How can it manifest then in the thought region where dense matter does not exist? Color is the result of waves in the ether, and ether does not exist above the physical world, yet your teaching states that the Desire World is the realm of color. Please make this clear to me.

Answer:

The tones which are heard in the World of Thought are not the same tones which we hear with our physical ears in the dense physical region; nor are the colors of the Desire World the same as those we see about us. We know that the ultra-violet ray is too high in vibration to affect the optic nerve of the majority of

people; but where it can act upon this nerve, due to a supernormal sensitiveness in the individual, the person can see many colors not visible to the majority of people. In an analogous manner, tone and color in their respective heaven worlds are of a higher vibration than their mundane counterparts, and travel in a medium the vibration of which is too high to be cognized by means of the five senses. But as we develop spiritually we raise the sensitiveness of our organism and develop new senses which can and do register such high vibrations.

Tone and color as recognized by the physical senses are counterparts of the true color and tone in the heaven worlds. Their action through matter may be likened to the process by which electrical radio waves, traveling through ether, are stepped down to the vibration of air at the receiving end of the radio, thus producing sound.

CAN ONE LOSE HIS INDIVIDUALITY?

Question:

Is it possible for one to lose his individuality during future evolution and again be emerged entirely into universal spirit?

Answer:

No, it is not possible to lose the individuality, that is, the separate Spirit. The purpose of evolution is that each virgin Spirit becomes self-conscious and *separate* during evolution due to the bodies it has built for itself, and self-conscious and *united* with universal spirit during the interludes between incarnations. Note that self-consciousness is not lost during either process. It is possible, however, for the Spirit to lose its personality, namely its various vehicles and their seed atoms for reproduction. This fate is suffered by those who fail in evolution. They are then required to go back to universal spirit and wait eons of time before another life wave starts which they can join and thus resume their evolution.

HEALTH and HEALING

Senility Deferred

BY DR. GERALD B. BRYAN

LIFE IS a process of solidification, of crystallization.

We are born into the world a soft, plastic bit of humanity; we go out of it hard, rigid, and shrunken.

Examine the body of the infant. Everything about it is of fine texture. The hair on the top of its little sleeping head is soft and silky, like velvet. The skin is smooth and ever so fine and delicate. The body pliable and easily molded.

Look upon the shrunken form of the aged. It is hard and unyielding. The skin is like parchment; the hands are horny and resemble the branches of an oak that has withstood the hardships of many winters.

From the cradle to the grave the body goes through a slow process of aging, leading to senility and death. Why is this?

We know that hard work is responsible for some of the aging processes. The rigors of climate, the intense heat of the tropics, and the biting cold of winter, may all add their hardening effects.

But there are internal factors which are of more importance. As a matter of actual fact, the blood stream which gives us life also carries with it the factors that make for senility and death. We are slain by the body servant that feeds us.

If you could look into the body of the aged you would find that the same conditions of hardness, solidification, etc., so apparent on the surface of the body, are also found in the internal organs. And this is true whether the person was a lumberjack in the woods of Maine or eked out an easy existence in sunny California.

This is because the blood stream is the carrier of the hardening factors, and rich and poor, sheltered and unsheltered, must depend upon the blood for their life.

Now a certain amount of crystallization is necessary. The bones of the infant must have their deposit of calcium and phosphorus or it could not stand upright, and the teeth would not develop without the necessary salts.

But unfortunately as we go through life, the laying down of deposits is carried too far. The bones become too brittle, the skin too horny, and the arteries and veins choked with calcareous materials.

How to stop this oversupply of earthy material is the great need. It seems that we cannot entirely do it, for crystallization is a law of life. But that we can hold it off beyond the ordinary time there is no doubt.

First of all begin with the mental attitude. Don't get too "set in your ways." That means crystallization. Cultivate the mind of a child, so far as reaching out for new things is concerned and the attribute of faith. Season your work with play, and your life with a little humor.

Then, do not neglect exercise. It keeps the blood from becoming sluggish and helps to eliminate the hardening materials. A rapid river carries its sediment to the ocean, a slow one deposits it in the river bed.

Watch your intake as well as your elimination. The difference between the two indicates the amount of hardening factors in the body. Your diet will be

your problem, but if you try to follow all the various systems, it will be your despair. Use your common sense, and realize that everyone is a law unto himself.

Water is nature's solvent. Use it internally and externally. A hot bath relaxes tense nerves and muscles, and sends the blood out of congested areas.

It is important to remember that water contains much mineral material. This is responsible for some of the hardening process. Distilled water is better as it is devoid of mineral substance.

Although the solidification process the effects of which we call senility cannot be entirely overcome, it can be held off by observance of the simple laws of health, which are everywhere being preached but unfortunately not always practiced.

Diet Molds Character

The possible influence of diet upon mentality is discussed by Dr. Louis Berman in "Food and Character," published by Houghton Mifflin.

Dr. Berman stresses the importance of diet and the glands through all phases of life. Partly through better diet, he says, the first few years of life, which were once the most dangerous, have been transformed in one generation into "the most healthful of all the life periods."

"It is, therefore, legitimate to say that the education of parents has prolonged the life and health of children," he writes. "When it comes to the other life periods, though, the story becomes different. Adolescents, adults, the middle-aged and the elderly are generally left to their own devices in the matter of diet. And the result is apparent in their health and longevity records.

"It has been estimated that in the United States there are about three million people who are seriously sick. About half of these die annually. These figures should be regarded in perspective relative to the fact that at least half the

population suffers from significant, premature preventable physical imperfections. Their effects are shown in the thirties, forties, and fifties. These are the so-called degenerative diseases, which potentially transmitted by the genes and the chromosomes, fail to be prevented, as they could be, by the adequate utilization of knowledge of diet and the protective action of the endocrine glands. So that men and women are saved in their infancy only to die in the prime of their lives."

Food programs should be specifically planned for the individual, Dr. Berman says, adding that he is convinced that "the current doctrine of a standard diet is a mistake.

"No two human beings can or should be fed alike if our purpose is to put them into a state of ideal or optimal health," he writes. "Nowhere, in fact, it would seem, should greater homage be paid to individuality than in the matter of what is put into the individual."—*New York Times*.

Philosophy and Astrology by Correspondence

We conduct Home Study Courses in:

THE ROSICRUCIAN PHILOSOPHY

12 Lessons

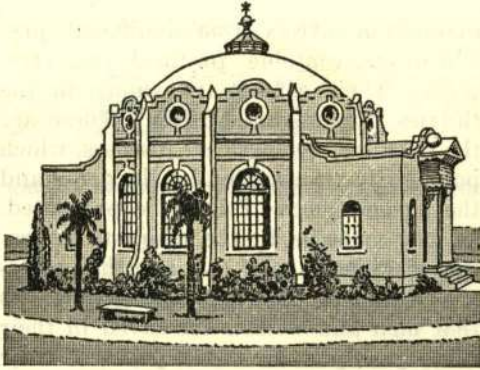
ASTROLOGY

26 Lessons

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

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



ROSICRUCIAN TEMPLE OF HEALING

Look Out for Fear

Fear and its subvibration, worry, are both productive of disease. They are the two big obstacles in the path of the convalescent, and the greatest hindrance to rapid recovery: fear of the sickness which is afflicting; fear of its ultimate outcome; fear of the future; fear regarding money matters, friends, enemies. Fear coagulates the vital etheric fluid and hinders it from flowing freely through our bodies, thus hampering it in its great work of reconstruction.

All these useless and disease-producing fears and worries must be banished from our thoughts if we wish to keep healthy. To be *en rapport* with natural law and to glean the maximum amount of benefit from spiritual healing we should always endeavor to—

Think Health, Think Good, Think God.

“ASK AND YE SHALL RECEIVE”

The following is another letter of the many testimonies that come to us telling of the beneficent work of the Invisible Helpers:

“I wish to express my deepest gratitude to the Healing Service of the Rosicrucian Fellowship which has done so much toward directing me from sickness to health. However, my first definite realization of a healing was accomplished simply through my asking in my own secret closet.

“The base of my spine had been forced inward and was terribly painful and sore. It would have taken many osteopathic treatments to have straightened it out, and for this I did not have the money. One night, it dawned upon me that there is a Great

Source of Healing which is absolutely free for the asking. I stated my problem to the Great Physician exactly as I would have asked my osteopath, and with the faith that it would be done.

“For several days thereafter I forgot that I had a spine, when it dawned upon me that I had received treatment. This occurred several years ago, and not once since have I suffered any pain or soreness, and the base of my spine has remained in proper position.”

Mazatan, Chih., Mexico. Jan. 9, 1933.
The Rosicrucian Fellowship,

Healing Dept.,
Oceanside, Calif., U. S. A.

Dear Friends:

It is said that “all diseases invariably originate in a deficiency or an excess, and ever at the root of a physical evil we shall find a moral disorder.”

Friends, your treatment is second to none for you certainly treat the cause and not the effects of disease.

May God ever bless you,

Yours in fellowship,

—Dr. N. R. H.

I am writing to thank you for the splendid cure of myself by spiritual healing. I have never felt better and I thank God for it. It just shows us what faith will do for us. If the people had more faith the world would be a better place to live in.

—England.

HEALING DATES

October 3—10—17—24—30

November 7—14—20—26

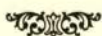
December 4—11—17—24—31

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

PEOPLE WHO ARE SEEKING HEALTH

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

Children's Department



Visits in Nature Land

BY PERL AMELIA WILLIAMS

II

THE NEXT morning when Mary Alice ran downstairs to join Aunt Harriet she found her and Brother Weston sitting in the sun room watching some dark clouds from which had begun to fall large, spattering raindrops.

"Oh," cried the child in a disappointed tone, after hurriedly hugging her aunt, "now we can't go into the garden, can we?"

"No," replied Aunt Harriet, "but we can stay right here and see some interesting things which you have probably not seen before. Perhaps you did not know that the nature spirits work with the rain and storms just as they do with the flowers."

"Do they really?" asked Mary Alice in surprise. "How can that be?" she and Weston asked in unison.

"Well, you see there are many kinds of nature spirits. Those like the one we saw in the garden yesterday which work with the flowers, plants, precious stones, and coal are called gnomes, but there are others which we call undines, sylphs, and salamanders. The sylphs and undines are the ones that work in the wind and rain, while the salamanders, or fire spirits have a part in causing the lightning which flashes across the sky. The nature spirits are all made of ether; if you look closely perhaps you can see some of them now."



The two children flattened their noses against the window panes and peered intently into the swirling mass of raindrops, faint forms of numberless swiftly moving sprites becoming dimly visible to their gaze.

"There are different kinds, and they look as though they were fighting," whispered Mary Alice.

"Yes," said Aunt Harriet. "God works through them in this way to give the earth the water it needs for the plants and flowers. The sylphs lift from the sea and other bodies of water tiny particles of vapor—which is water in a different form—that have been prepared by the undines, and carry them high into the air. The vapor then begins to change from its foggy appearance back to water, and the undines then force the sylphs to give up the drops of water. This is when the real battles occur; and the salamanders play their part by lighting the separated gases of the air, which results in the long zigzag streaks of lightning such as we have been seeing. Then come the peals of thunder as the undines hurl the rescued raindrops back to earth so that they may aid the plants and flowers. Each has different work to do, you see, and as they do this work they grow and progress according to God's plan."

"Do they make the snow and sleet, too?" asked Weston, remembering the snowstorm which had covered everything the winter before.

"Yes, they do," replied Aunt Harriet.

"Did you ever notice the beautiful designs of the snowflakes?"

"We looked at some under a microscope in school last winter," answered the boy. "They are all different shapes and sizes, and we used some as patterns in our art class one day."

"But sometimes the rains and storms hurt people," reminded Mary Alice, not forgetting reports from the newspapers she had heard discussed by Mother and Daddy. "Why does God let that happen?"

"God does not cause it to happen any more than He causes the stove to burn you when you put your hand on it," replied her aunt. "You see, there are certain rules or laws governing such things, just as there are laws governing our country, and if people do not obey the laws they must suffer as a result. When people do not live as God has planned for them to live, then they must suffer in order to learn better. When they are wicked, harming other people, telling falsehoods, or thinking unclean thoughts why then the nature forces act according to God's laws and cause earthquakes, volcanoes, floods, and storms. Nothing happens just by accident. There is a cause for everything, and everything results from a cause."

"The other day our teacher read us a story about the fairies having a big celebration in the middle of the summer," said Weston, turning from the window. "Do you suppose that is true, Aunt Harriet?"

"Yes, indeed it is," she replied. "The story must have been one called 'Midsummer Night's Dream' by Shakespeare. Shakespeare was a man who could see the things invisible to most people, and his description of the festival of the fairies is quite true. On the night of June 21st every year there is a great feast and jaymaking by all the nature spirits. They bake and brew their etheric foods and have a gay time dancing and playing. They are all very happy at this time because they have been doing

some very valuable work helping with the plants and flowers, and that is why they celebrate."

"Oh, I would love to see them when they are having their party," cried Mary Alice, her eyes shining.

"Perhaps you will some time," said her aunt.

Just then a vivid flash of lightning brightened the darkened heavens, followed shortly afterward by a loud peal of thunder. A strong gust of wind brought the raindrops pattering against the roof with renewed force as there came a hurried scampering on the front porch, followed by a whine and a scratching at the door. Weston hastened to let his beloved Airedale puppy, Tag, in out of the rain and wind. The little dog bounded into the room, shaking the water from his shaggy coat, and thanking his young master with eloquent eyes and joyous wriggles as he yielded to the command, "Down, Tag."

"Dogs and cats can see things made of ether, too," went on Aunt Harriet, when all was quiet again. "Did you ever notice Tag seeming to chase something you did not see?"

"Yes, sometimes he bristles all up about nothing," laughed Weston, giving the puppy an affectionate pat.

"And sometimes my kitty purrs and rubs up against the air as though there were something there," put in Mary Alice.

"That is when they are seeing something in the invisible worlds, as we say," explained their aunt. "Some time in the future all human beings will have what we call etheric sight, and will then be able to see things made of ether just as they now see dense, physical objects. And since the ether is all through dense, material things, we shall then be able to see right through them. How would you like to be able to see through this wall into the next room without bothering to go in there?"

"I think that would be great," ex-

(Continued on page 527)



Rosicrucian Activities



IN THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

AKRON, OHIO.

Mr. Burt G. Smith, leader of this Study Group, writes that they appreciated the privilege of participating with Headquarters and other Centers the world around in observing the Fall Equinox with the special Temple Service which was furnished from Headquarters. He writes: "The spiritual atmosphere of the meeting was the most impressive we have ever experienced, although upon occasions the force of the spirit has been markedly manifest. It was a matter of comment by several of our members that the text of service, the several subjects included, had been our most recent lesson topics. That was more than a strange coincidence; it was a verification of what the writer has long thought, that our Wednesday night class themes were not of our selection but of those who lead and direct our Fellowship energies." We believe this is a logical deduction, and we congratulate our Akron friends upon their success in getting *en rapport* with the spiritual influences of the Equinox.

DENVER, COLORADO.

The Study Group of Denver, Colorado is reaching the people of that city in an effective manner through a series of lectures on various phases of the Rosicrucian Philosophy designed to give its essentials in popular form. The recent lecturers have been J. B. Wood-

ward, Frances Cunningham, Helen B. Kirkpatrick, Franklin C. Blocksom, and Carl A. Holcomb. Mr. Blocksom is leader pro tem.

INDIANAPOLIS, INDIANA.

A fifteen weeks' course of classes taught by Mr. Louis Chavez in Mystic Christianity was instituted in this Center beginning September 13th. The object of these classes among other things as listed in the announcement was to teach people how to develop "a better, happier, and more constructive life through right thought, right attitude, right action."

Mr. Chavez delivered three lectures at the North Side Center in Chicago some time ago on various phases of the Rosicrucian Philosophy.

This Center is advertising its meetings in two papers in Indianapolis. Magazines have been placed in two different book stalls also copies of the "Cosmo-Conception." A picnic climaxed the work of the astrology classes during the summer, on which occasion a gift of appreciation and remembrance was presented to the president, Mr. Chavez. Mrs. Virgil Lovelace is the secretary of the Center.

JAMAICA, B. W. I.

In a recent letter from this Study Group, Mrs. Leila James Tomlinson, secretary, writes: "Interest in the classes keeps up. Visitors who attend ask very shrewd questions, which point to the

fact that in our island people are ready to receive occult teachings."

She also writes that Mrs. Woolcox from Harlem, New York, gave a recent lecture there on the subject of biology, which was much appreciated. This Group calls to our mind the wide distribution of the Centers and Study Groups of the Rosicrucian Fellowship, which are to be found in all parts of the globe; thus the Rosicrucian message is reaching the people everywhere. We wish to congratulate the members of this Group on their initiative and persistence in carrying the Rosicrucian teachings to the people of the West Indies.

NEWARK, NEW JERSEY.

We have a report from Mr. Joseph Duts, secretary of this Center, stating that they have been holding meetings regularly during the the summer months. They are also planning to add the Sunday Temple Service to their other activities in the near future. Short talks are delivered before the various classes begin, the topics being extracts from the Rosicrucian Philosophy.

PROVIDENCE, RHODE ISLAND.

We have a letter from Mr. Jesse G. Spear, secretary of this Study Group, stating that Mr. Bodwell, who was the former leader, has had to give up the work on account of ill health. Mr. Spear is now class leader as well as secretary. This group devoted five weeks recently to the study and discussion of "The Web of Destiny," with much benefit to the class, it is stated. Mr. Spear speaks of the benefits which result from students joining with Headquarters, and the importance of the strength which is always obtained from union and concerted effort. He advises that Headquarters write a "letter to each Center expressing the advantages of being affiliated, the letter to be read at a meeting of the local Center. This may have a good influence resulting in added strength to both the Fellowship and the individual."

We believe this a good idea, and something along this idea has already been done.

ROTTERDAM, HOLLAND.

The secretary of this Center, Mr. G. A. Jansen, writes that the fall work was begun with an introductory lecture by himself on the work of the Rosicrucians during the past two hundred years, and the significance of the Rosicrucian teachings for the present turbulent days. This was followed by lectures on the "Cosmo-Conception," the significance of religions in general, and the importance of the Christian religion for Western people. This Center also has an astrology class under the leadership of Mr. Gans. The philosophy class has about twenty members and the astrology class about fifteen which is a very good attendance. They are making arrangements to get their own building for use during the coming season.

VANCOUVER, BRITISH COLUMBIA.

This Center is carrying on effectively as indicated by a report which shows among other things a total attendance of ninety-one during September at the Temple Service. Mrs. Shrewsbury, the secretary, states they are looking forward to renewed interest in the work of the new term which is soon to open. The secretary for the coming year will be Mr. L. H. Earle.

Col. Bailey's Lecture

Col. Edward P. Bailey of the Pasadena Center gave a most interesting lecture at Mt. Ecclesia on September 19th on the subject, "Australia, the Site of the Biblical Garden of Eden." Col. Bailey is a noted traveler and explorer, and has spent many years in Australia studying the fauna and flora of that country. As a result of his investigations he has become convinced there is much probability that Australia was the physical site of

the Garden of Eden. The lecture was attended not only by Mt. Ecclesia residents but by visitors from Oceanside and surrounding territory.

Annual Rosicrucian Picnic

The annual picnic of the Rosicrucian Fellowship will be held this year at Live Oak Park near Fallbrook, on October 28th, the twenty-second anniversary of the founding of Mt. Ecclesia. It is scheduled to start at 10:30 A. M. All members, students, and friends of the Fellowship who are in this part of California are cordially invited to attend and bring their friends. There will be games of various kinds followed by a picnic lunch. Those who expect to attend are requested to notify us in advance so that the necessary preparations for the lunch can be made.

This occasion is designed to be a get-together meeting in which good fellowship will be stressed, and at which plans for expanding the work in the future will be discussed. Primarily, however, it is designed for recreation. We shall hope to have a large number present.

THE ROSICRUCIAN FELLOWSHIP.

Time and Place of Meetings in Local Centers

It has been called to our attention that in the case of those Centers and Study Groups which do not have a room used exclusively for Rosicrucian class purposes, there are some instances where people have difficulty in finding out where and when the local classes and meetings are held. If such Centers and Study Groups will send us the day, hour, and place of their various meetings we will endeavor to print this information in the lists of Centers. We cannot determine in advance how much publicity we can give because our space is limited, but we will do the best we can.

THE ROSICRUCIAN FELLOWSHIP.

CENTERS

—AND—

STUDY GROUPS

CHARTERED FELLOWSHIP CENTERS

North America.

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

UNCHARTERED STUDY GROUPS

- Atlanta, Ga.*—Azoth Library, Marion Hotel.
Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Battle Creek, Mich.—41 Glenwood.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brandon, Man., Can.—221 13th St.
Denver, Colo.—Rm. 228 Y. M. C. A. Bldg.
Detroit, Mich.—4813 N. Phillip St.
Everett, Wash.—1801 Hewitt Avenue.
Hamilton, Ohio.—Lane Public Library.
Miami, Fla.—Write Mrs. S. Caro, 1853 N. W. 5th St.
Newark, N. J.—9 Whittier Place.
New York City.—New York Fellowship Center, 210 W. 72nd St.
New York City.—1823 Broadway.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Pittsburgh, Pa.—Mrs. Anna V. Hopper, Secy., 233 Rochelle St.
Providence, R. I.—266 Weybosset St.
Portland, Maine.—156 Free St., Room 310.
Royal Oak, Mich.—920 Mohawk St.

Santa Monica, Calif.—1133 Third St.
Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
Seattle, Wash.—515 Madison St.
St. Louis, Mo.—Hotel Saum, Apt. 1919, So. Grand Blvd.
Springfield, Mass.—Mr. and Mrs. Arthur Knight, 16 Sachem St.
St. Paul, Minn.—318 Midland Trust Bldg.
Trenton, N. J.—Write J. R. Schwartz, Yardley, Pa.
Utica, N. Y.—11 Clinton Place.
Utica, N. Y.—115 Genesee St.
Youngstown, Ohio.—372 W. Delason Ave.
Washington, D. C.—Mrs. Laura D. Terry, Chatham Courts, 1707 Columbia Road.
West Indies
Havana, Cuba.—San Francisco. No. 219, Vibora.
Jamaica, B. W. I.—Anthony Lodge, Connelly Ave. S. E. Andrew.

Centers in Other Countries

CHARTERED AND UNCHARTERED
 ASIA

Colombo, Ceylon.—40 Baillie Street.
Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.

AUSTRALIA AND NEW ZEALAND

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

SOUTH AMERICA

Asuncion, Paraguay.—Antonio Paciello, Louis Alberto de Herrera Republica Francesca. Wed. 9 P. M.

Brazil

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

EUROPE

Austria

Vienna—Koelblgasse 34|11; Mr. Stephan Schwarz.

Graz—Schlossbergkai 58; Mr. Peter Tischler.

Belgium.

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

England

Letchworth, Herts.—8 The Meads.
Liverpool.—7 Canning St. Tel. Royal 2499. (Home, Heswall 304.)

London.—The Poetry Society, 36 Russell Square, W. C. 1.

France

Paris, (XVII).—Mr. M Frankel, 155 rue Legendre.

Mulhouse (Haut Rhin)—Dr. M. Dumesnil 48, Faubourg de Colmar.

Germany

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

Exchanges

The London Forum is an organ devoted to the investigation of supernatural phenomena and the study of psychological problems. We find it to contain a great variety of interesting material. The following is from a short article on "Altruism," by R. Iram, in the September issue:

"To work for a common cause with a purely unselfish motive must raise a man in the scale of being, for he steps as it were into a different country. His outlook which formerly revolved round himself becomes immensely enriched: he is part of a whole, a willing helper in a scheme world-wide, boundless in vision and expression. Any human being at this or any other period who gives his life for others greatly strengthens his spiritual nature. . . . Man's responsibility at this epoch is immense, and with him it rests to accelerate not only his own evolution, but that of the less advanced kingdoms."

William Kullgren, editor of *The Beacon Light*, Atascadero, Calif., tells us to get busy if we wish to take an active part in the program of the Aquarian Age.

"Before the Golden Era can be ushered in, real, aggressive Uranians must do a lot of educational missionary work We must show people the working model of the New Age, in other words, educate them; and they will make it impossible for the present disgraceful state of affairs to exist. Friends, we are going to see a Christian Democracy ushered in during the next ten to fifteen years. The present set-up is on its last legs, and the disintegration of it will be very rapid. A great spiritual awakening will precede the ushering in of that which we profess to believe, namely, the Fatherhood of God, the recognition of the leadership of that great Soul whom we know as Jesus the Christ, and the Brotherhood of Man which is the logical sequence of the first two. But just what are you doing to help bring about the above? If you believe in the above program, it is your duty and your privilege to get busy and take an active part in this wonderful work."

VISITS IN NATURE LAND

(Continued from page 522)

claimed Weston. "How long will it be before we can all see that way, Aunt Harriet?"

"Some people already have etheric sight," she replied, "and as the changing atmosphere is causing our eyes to change, it will not be more than a few hundred years perhaps, before everyone will have etheric vision. Our bodies will change, too," she went on. "It may be somewhat difficult for you to imagine, but some day our bodies will be made of ether, and we shall travel around in the air just as easily as we now travel on the ground. We are getting ready for that by traveling in airplanes now, but we shall not need them then!"

The two children were silent for a moment, looking at their aunt in wonder at the possibility she had suggested to them. The sound of the breakfast gong interrupted their silence and brought their thoughts to earth again.

"Will you tell us some more tomorrow?" asked the children, as they passed into the breakfast room.

"Perhaps—if you are good," smiled Aunt Harriet.

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And Mr. Vidrik Ivask, Skolas iela 13.

Romania

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

Switzerland

Basel.—Alkoholfreies Restaurant "Zers," Ruemeliplatz.
Olten.—Alkoholfreies Restaurant "Daheim."
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Harzburg, Bad.—In the house of Mrs. Mary Roettger.
Zurich.—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.
Oerlikon.—Neues Volkshaus.
Winterthur.—Gasthof Erlenhof a. Bahnhof.

Spain

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

COSMIC COLORS

(Continued from page 511)

lows; the red rose, red poppy, honey-suckle.

Perfume: Rose, narcissus, orange.

Jewels: Hyacinth, golden topaz, bloodstone.

Foods: All fruits and vegetables having red coloring, which gives warmth and energy: also all raw green salads.

Musical keynote: C.

Students of color should know that flowers, jewels, perfume, foods, also music, all carry their individual color vibrations, and are drawn to the human being with whom they have affinity by the law of attraction.

BIBLE STORIES

(Continued from page 503)

sions and desires of the lower nature; it does not want hard work and diligent toil without any reward in the material world. Such action to the lower selfish mind is folly, and those who take up the cross daily in an endeavor to follow in the steps of the King of Kings and Lord of Lords are counted fools.

Be that as it may, all men must some day tread the Path, master the Lucifer spirits just as Christ Jesus did, and reach the Mountain Top of Attainment.

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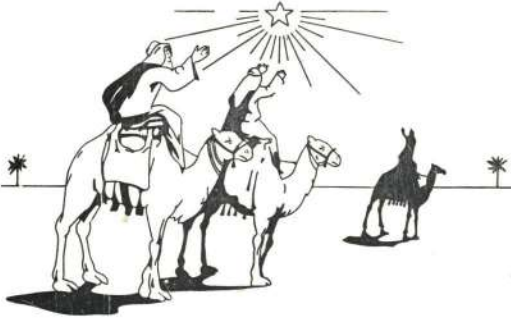
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