

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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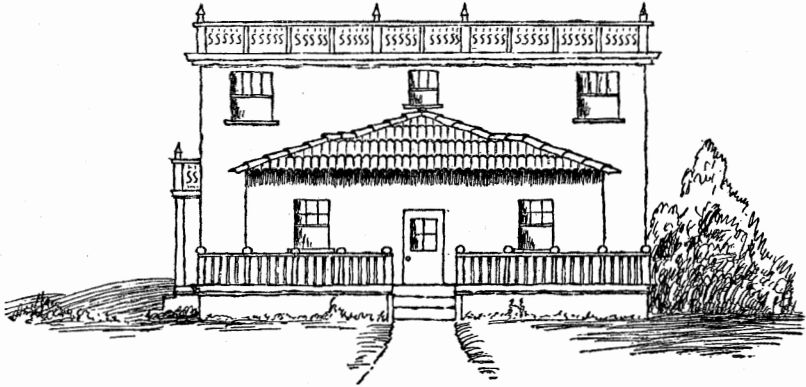
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Oceanside, California

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END ELEVATION

THE ROSICRUCIAN HEALTH SCHOOL

Max Heindel sometimes referred to this institution as a Health School and sometimes as a Sanitarium. The type of institution which he had in mind was in reality a Sanatorium; that is, a hospital devoted to the treatment of disease by natural methods. It was his idea that this institution should be educational to a certain extent, hence the name "School." He intended to include in it, either directly or indirectly, instruction in the laws of right living so that the patient would not only go out cured but he would know how to remain so.

Above we have printed a cut of the end elevation of the proposed building drawn according to the plans prepared by Mr. Lester A. Cramer, a Los Angeles architect. The floor plan, printed in an earlier issue, showed a central two-story building for administrative and treatment purposes, with the patients' quarters in two long wings flanking the central portion on either side.

Authorization by Max Heindel and the Elder Brothers

Some inquiries have come to us from our members and students as to whether this proposed institution has the authorization of Max Heindel, and whether the Elder Brothers of the Rosicrucian Order regard it as a desirable development. We can best answer these inquiries by quoting from Max Heindel's own writings. In his letter to students, No. 24, issued November 1, 1912, he says: "The proposed School of Healing, the Sanitarium, and, most important of all, the Ecclesia—where the Panacea is to be prepared and powerful healing services are to spread moral and physical health all over the world—all these are but germinal ideas as yet. As the cry of suffering humanity reaches us through many thousands of letters, our longing for the realization of THE BROTHERS' PLANS becomes more intense, so keen in fact that it seems to embody the concentrated yearning of all who have appealed to us in sorrow and suffering." This is clear enough. It is quite evident that the Elder Brothers felt that this project was important because Mr. Heindel specifically states that it was part of their plan.

In his letter to students, No. 6, issued June 1, 1911, Mr. Heindel says: "A building fund has already been started to erect suitable buildings: a School of Healing, a Sanitarium, and last but not least a place of worship—an Ecclesia, where the Spiritual Panacea may be prepared and sent all over the world to be used by properly qualified helpers." This is a further indication of Max Heindel's intention to construct a Sanatorium. So much work developed, however, in connection with the putting up of the administrative buildings, the printing of

the books, and the writing of the monthly lessons and letters that his strength was fully taxed and all his resources were used up. Therefore he did not realize his ideal of a Sanatorium during his lifetime. It is our hope, however, now to make it a concrete reality, and we are certain his gratification will be no less than it would have been had this taken place while he was still here.

Southern California is particularly adapted for health resorts on account of the mild, uniform climate which obtains here the year round. It is interesting to note an extract from an advertisement in the "Rays" of May, 1915, of an embryonic Sanatorium which Mr. Heindel conducted for some time during the early period of Mt. Ecclesia. We quote from it as follows:

A Health Resort

"According to the United States Government experts, Mt. Ecclesia is in the center of an air belt which is the purest in all of the U. S. It is therefore a natural health resort, and this coupled with the fact that a scientific vegetarian diet is here supplied makes it an ideal place of residence for both the well and the ill. *We are prepared to take patients whose ailments do not prevent them from attending to their own needs.*"

The patients referred to were given accommodations in three little two-room cottages, which have since been taken for the use of the regular workers. This was Mt. Ecclesia's first Sanatorium, and the nucleus from which it was hoped a much larger institution would grow. It was suggested to Mr. Heindel by the Teacher, as recorded in the "Echoes" of October, 1913.

As stated in earlier issues, it is designed that the institution now proposed shall be operated along nature-cure lines primarily. It will undoubtedly be modeled to a considerable extent after the internationally celebrated Battle Creek Sanitarium.

We recently received quite a remarkable letter from one of our students, which had a unique bearing on the Sanatorium project. We quote as follows:

"Some fourteen years ago while meditating on life and its problems I tried to realize just what I would do with unlimited means. In my 'dream' I made a wonderful place for others, a place where weary mothers, the aged, and all who were tired and lonely might come to rest. First among the various buildings was a \$50,000 *hospital* where a great doctor and kind nurses cared for the sick. In a remarkable way my 'dream' compares favorably with what the Fellowship is proposing. Although I had not then heard of the Rosicrucians, yet I believed that such a people were in the world, and now after fourteen years I have the great privilege of helping to make my dream hospital a reality."—*M. D. McH.*

Up to the present time we have received \$7596 in cash to be used for the erection of this building, while \$7090 has been pledged for future payment as it is required, making a total of \$14,686. "Slow but steady" seems to be the motto in connection with raising the funds required for this undertaking. We are convinced, however, of the need of this institution and that the forces directing its destiny will in due time make possible the erection and equipment of the building. As previously stated, we must have the mental, moral, and spiritual force of thousands of people behind this project to make it successful, and every one counts. Pledge cards will be sent to those who wish them for the purpose of pledging such amounts as they may wish to contribute for either present or future payment. We hope before long to make a definite announcement that the support received justifies us in starting the erection of the building. Further announcements each month will chronicle the progress of the undertaking.

YOURS FOR A HEALTH SCHOOL,

THE ROSICRUCIAN FELLOWSHIP.

CHRISTMAS GIFT CLUB

During the holiday season, in order to help our friends solve the problem of Christmas gifts, to increase the circulation of *The Rosicrucian Magazine*, and to bring the Rosicrucian teachings to a larger number of people, we offer a DISCOUNT OF TWENTY-FIVE PER CENT on NEW SUBSCRIPTIONS in club lots of three and six. In addition to the discount we will give the following substantial premiums. Our Club Offers are worth your careful attention.

Club Offer No. 1

Get 6 NEW subscribers to "The Rosicrucian Magazine," send us \$9.00 (the regular price would be \$12.00) with their names and addresses, and we will give you as a

PREMIUM

One year's Subscription to "The Rosicrucian Magazine"
and your choice of either
"Gleanings of a Mystic" by Max Heindel, or
"Letters to Students" by Max Heindel.

—*—

Club Offer No. 2

Get 3 NEW subscribers to "The Rosicrucian Magazine," send us \$4.50 (the regular price would be \$6.00) with their names and addresses, and we will send you as a

PREMIUM

One copy of the occult novel, "In the Land of the Living Dead" by Prentiss Tucker,
OR
One Year's Subscription to "The Rosicrucian Magazine."

—*—

For each SINGLE NEW SUBSCRIPTION, at the regular price of \$2.00, we will send free as a PREMIUM a paper-covered copy of "The Rosicrucian Cosmo-Conception."

These offers are good until January 15th, 1930.

They do not apply to renewals of old subscriptions.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Narrowing the Atlantic

IT is a very unusual event to have the prime minister of England visit the United States, which he is now doing (October 5th) in an informal but nevertheless semi-official capacity. Ramsey MacDonald, who a few months ago was swept into power along with the Labor Party in England, has come on what is primarily a friendship mission. He calls it a "voyage of exploration," which it is his hope will "narrow the Atlantic."

By narrowing the Atlantic he means breaking down the political barriers on each side of the Atlantic which prevent free intercourse between the two great branches of the English speaking people. These barriers are primarily those which have to do with the preparation for war, particularly the naval branch of it.

Some time ago an Arms Conference for the limitation of naval armament was held in Geneva by representatives of the great Powers, but after much discussion and debate the Conference was dissolved without having accomplished its purpose. Premier MacDonald's present "voyage of exploration" will without much doubt lead to the reopening of these negotiations with a better chance of a successful outcome.

It might be well to review briefly a few of the outstanding events and conditions in the life of MacDonald. These are commented upon in a recent article in *The World's Work*, condensed in the *Reader's Digest*, from which we quote: "He has an odd kind of genius. There

is something mysterious about him. . . . Every one admits that MacDonald is a gentleman, even with a peculiar nobility of manner that makes other men around him seem undistinguished, whatever the length of their family tree. . . . His early years were spent among the poor fisherfolk of Lossiemouth, when he was a studious boy brought up by his grandmother. He came to London as a very young man and worked as a clerk in a warehouse on twelve shillings a week, and afterward earned seventy pounds a year as the secretary of an obscure politician. He attended night classes, and became interested in the Fabian Society. . . . He dreamed dreams of new forms of society which would relieve the grinding misery of poverty and give more gladness to working folk. . . . The man has courage, self-confidence, ambition, and a quiet will which has carried him far. As the leader of the Labor Party in the House of Commons he is acknowledged by his enemies to be a good Parliamentary man, strong in debate, cool and well poised."

MacDonald is a socialist of the moderate type, but he is distinctly and vehemently the enemy of Bolshevism. Moreover, he is opposed to war. He was opposed to England entering the World War against Germany, and this opposition cost him several years of social and political ostracism. He lost his place in Parliament, and it was only his extraordinary ability, his unswerving devotion to the interests of the working people, and his intellectual power that enabled him to fight his way back to political supremacy.

It is expected that Premier MacDonald and President Hoover will discuss in an informal way several of the vital questions which might be a source of friction and controversy between this country and England. President Hoover, by the way, is a Quaker, and everybody knows the attitude of the Quakers with regard to war. His attitude, however, is not that of an unreasoning pacifist, but rather that every resource of modern civilization should be utilized to make impossible an outbreak of war. MacDonald is a pacifist of a similar type.

Therefore, when these two great reasonable and reasoning pacifists get together as the highest representatives of their respective countries we may be quite certain much will be done to establish the relations between those countries on a firm and enduring basis of friendship.

In any negotiations which reduce the possibility of war Premier MacDonald will have the support of the overseas dominions of the British Empire. These dominions were loyal to the mother country in the World War, but it strained their loyalty somewhat to take part in a distant war over matters in which they had only an indirect interest.

Labor, that is, laboring men and the labor party in general, are opposed to war for the reason that the people have to pay the cost in life and blood and money. Another world war would be cataclysmic, it would threaten the existence of civilization; therefore every precaution must be taken to avoid it. The greatest single potential force for peace in the world today is a state of friendship between the various branches of the Anglo-Saxon people. These people have emotional stability enough to stabilize the rest of the world if they will work together. The present excursion of the British premier will undoubtedly accomplish much in this direction.

Psychiatry--The Hope of the Criminal Situation

PSYCHIATRY is the study and treatment of mental diseases. A recent article in *Harper's Magazine* by Joseph M. Proskauer goes into the matter of treatment of the criminal from this modern standpoint. It exposes the fundamental misconception that extreme severity of punishment is a means of retarding waves of crime. The medieval method of punishment for punishment's sake does not get results.

The psychiatrist and psychologist are finding out that crime in a great many cases is the product of mental disorders. Diseases of the mind must be treated as well as diseases of the body. It would be silly to lock a man up who is afflicted with typhoid fever and thus hope to break up the progress of the disease. It is equally foolish to try to cure a mental disease by incarceration in prison.

Mr. Proskauer states as follows: "We must starkly face the fact that there is nothing curative in our present methods of sentencing prisoners according to the seriousness of the crime. We have fallen into the hit-or-miss-habit of making the punishment fit the crime.

The psychiatrist teaches us that we must make the punishment fit the criminal.

To that end there are certain very definite factors in the life of the first offender which must be ascertained. Some are economic, some psychological. When these factors are ascertained it frequently appears that the man who commits a serious offense is much less anti-social than a minor offender. Frequently the minor offender is a graver danger to society than the major one. Often the delinquency of the major offender can be definitely related to removable causes. Certainly there is neither reason nor

Current Topics

sanity in the process by which we take a first offender, with no attempt to reclaim him, incarcerate him in a prison where practically nothing is done to change his anti-social personality, and thus permanently cast him on the human ash heap."

The time has come when the law must take into account the findings of mental science. The indeterminate sentence with a maximum and minimum period has accomplished something; probation for first offenders has accomplished something; parole has accomplished something. But these are all legal in their nature and they do not remove the fundamental underlying cause of crime. Only the psychiatrist and the psychologist, aided by the occultist and the hidden laws of life with which he is acquainted, can accomplish this.

Proskauer continues: "The administration of justice should work hand in hand with the psychiatrist for the reclamation of valuable human material. Upon conviction the offender should of course be placed under restraint for the protection of society. But the duration and character of the restraint should be determined by the careful observation of penologists and psychiatrists, subject of course to such review as would prevent abuse."

One argument which is heard against this proposed method is that punishment would become too much diluted. But should we be afraid to accept the findings of science? We do not hesitate to believe the civil engineer when he tells us that a 75 story skyscraper can be successfully constructed according to scientific laws. Then why should we hesitate to take the findings of mental science and put them into effect the same as we do those of physical science? True, politics would undoubtedly endeavor to take advantage of psychologi-

cal loopholes to obtain easy sentences for those who had influence. But we have to combat politics with our present system, and the introduction of a new scientific element would not change this aspect of the situation at all.

Then there is the matter of expense. Any system that breeds more crime than it cures is the most expensive in the end. We are building prisons and penitentiaries in this country at a great rate, a rate that is apparently greater than the rate of increase of population. Therefore it is quite evident that our present system is not curing very much crime; rather it is a proof that it is increasing it instead. On the other hand, psychiatric science and treatment will reduce crime because they will help to remove the cause that produces it. This will decrease the number of institutions required to take care of criminals, hence it will be much more economic in the end.

An efficient psychiatrist should be attached to every court, every jail, every prison. Mental hospitals should be established for the treatment of prisoners afflicted with mental diseases. The neurotic criminal with the various complexes that lead to crime should be subjected to a course of treatment that would eliminate these complexes when possible, and enable him to gain a rational outlook on life, free from the phobias and delusions which had led him into crime. When this is done on a sufficiently large scale we may look for a radical improvement in the criminal situation, and the solution of a large part of the problems connected with crime waves. But the education of the people in this matter and the creation of public sentiment in favor of this method are necessary to bring about its adoption.

RECLAMA-
TION OF
HUMAN
MATERIAL

EMPLOY-
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PSYCHI-
ATRISTS

The Mystic Light

The Rosicrucian Fellowship

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

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

Apotheosis

BY FRANCES BEEBE

I sing the song of a secret name,
The name that belongs to You!

In the white birth, in the radiant birth,
You felt the urge of the quickening
earth;
Spring fluttered leaves from the tips of
the trees,
And You gave her Your birds to capture!
And the world spun round in a web of
green,
Singing with virgin rapture!

Singing through dawns like a holy flame,
Singing through nights of dew,
Singing the song of a secret name,
The name that belongs to You!

When the darkling heart of the night is
stirred,
Or dawn comes up through the mystic
blue,
I shall sing the song of a secret Word,
The song of the name that belongs to
You!

Mother Shipton's Prophecies

BY MAX HEINDEL

(From the "Rays," December, 1917)

HALF A CENTURY before America was discovered, "Mother Shipton," the Yorkshire seeress, prophesied the discovery of an unknown land in which gold would abound. She saw the automobiles and railroads of today with the many accidents they would cause, the telephone and the telegraph, divers, submarines, airships, and the

great iron ships which have superseded vessels of wood. She foresaw the great political upheavals in the world, notably in France, the latter's alliance with England, an amalgamation of the Anglo-Saxon races which may yet come to pass notwithstanding their present strife. She beheld the emancipation of the Jew and his preferment in positions of prominence. She saw an unprecedented spread

of knowledge among those of even the most lowly estate, ending with the prediction of certain upheavals of the earth's crust whereby old lands will become submerged and new land appear, and in 1991 she foresaw the end of the world.

The last-named prophecies will probably cause most of us to shake our heads in a skeptical manner, but if we give the matter a little thought the idea may not seem so far-fetched. We know that upheavals of the earth have taken place in the past, and earthquakes and volcanic outbursts show us that the subterranean activities are not suspended by any means. The writer has seen for a number of years great subterranean caverns filled with oil and gas which run in general from Maine across the American continent in a southwesterly direction, beneath southern California and far out into the south Pacific Ocean. Their explosion would make a great gap in the earth. At the same time he sees an archetype in the process of construction which shows the shape the earth will take at the places affected when a cataclysm or series of cataclysms have broken up the present shape of this continent and the adjoining ocean.

Perhaps it is hazardous to set a time when this remodeling of the earth will begin, but the archetype or matrix molded in mind stuff, and representing the creative thought of the Grand Architect and His builders, seems so nearly complete that judging by the progress made during the years the writer has watched its construction it seems safe to say that by the middle of the present century (1950), if not before, the upheavals will have started; and it is not at all incredible that there may be one of such a magnitude in 1991 that the ancient seeress was justified in judging it the end of the world. But perhaps the writer is premature in judging that the upheavals will start in the middle of the century. They may be deferred to the end of it—only time can decide—but certain it is that preparations for a great change have been going on for centuries and are

now nearing their completion in the invisible world. Therefore we may expect soon to see Mother Shipton's prophecy concerning this matter fulfilled, as the ones mentioned in the beginning of our article have been.

We append the prophecy so that our readers may judge for themselves:

“Carriages without horses shall go,
And accidents fill the world with woe;
Primrose Hill in London shall be,
And in its centre a Bishop's See;
Around the world thoughts shall fly
In the twinkling of an eye;
Water shall great wonders do,
How strange! yet it shall be true;
The world upside down shall be,
And gold found at the root of trees;
Through hills man shall ride,
And no horse nor ass by his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air men shall be seen,
In white, in black, and in green.

A great man shall come and go!
Iron in water shall float
As easy as a wooden boat,
And gold shall be found
In a land that's not now known.
Fire and water shall more wonders do,
England shall at last admit a Jew;
The Jew that was held in scorn
Shall of a Christian be born;
A house of glass shall come to pass
In England, but alas!
War will follow with the work
In the land of the Pagan and Turk,
And State and State in fierce strife
Will seek each other's life;
But when the North shall divide the
South,
An Eagle shall build in the Lion's
mouth;
Taxes for blood and for war
Shall come to every door;
Three times shall lovely France
Be led to play a bloody dance;
Before her people shall be free,
Three Tyrant Rulers shall she see—

Three Rulers in succession see,
 Each sprung from different dynasty;
 Then shall the worser fight be done,
 England and France shall be as one;
 The British Olive next shall twine
 In marriage with the German Vine;
 Men shall walk over rivers and under
 rivers;
 All England's sons that plough the land,

Shall be seen book in hand;
 Learning shall so ebb and flow,
 The poor shall most wisdom know;
 Waters shall flow where corn doth grow,
 Corn shall grow where waters flow;
 Houses shall appear in the vales below,
 And covered by hail and snow;
 The world then to an end shall come,
 Nineteen hundred and ninety-one.

Misty with Gold

BY FREDERICK REEVES ASHFIELD

THIS IS not a consciously constructed story, nor is it entirely a dream. It is very real to me, so real that try as I may I can neither add anything to it nor take anything from it. Can it be a memory of some life long ago? It comes to me from that strange borderland of dreams, and always at the between-tides of waking and sleeping when one is conscious only of the watch ticking upon the table by the bed and wonders vaguely why it should suddenly sound so loud.

It does not come to me with any continuity; sometimes I will relive one part of it and sometimes another. With its recurrence come intimate details which make it so vivid that I can hardly realize that I am not actually living in that former life. Intimate details such as the great gash in the outer wall a few feet below the parapet, where a shot from some ancient spring-gun had shattered the stone; and I remember lowering myself with a knotted rope one morning at dawn so that I might pluck the single blue bellflower which grew there in a patch of moss, and whose tender blossoms were the very color of her eyes. But let me make continuity of the reliving of the old life that comes to me, as best I can.

I am a man-at-arms in a medieval castle, a battered, gray stone mountain

with countless towers and turrets and black-slated gables. The castle is set on flat, level land well cleared of trees for a few miles around, and from my post on the wall it looks for all the world like a giant checkerboard of reddish-brown and brownish-green fields, with dusty white roads winding through and melancholy windmills slowly turning here and there. And back of it all the forest, miles and miles of it. Even from the topmost tower the horizon is an ocean of tumbling, tossing green.

The moat around the castle has mostly fallen in and it has been built upon by those whom we of the castle contemptuously call "out-livers." Their ramshackle, unpainted wooden houses cling to the time-stained walls like a huge fungoid growth. Only at the great gaping mouth of the porte does there remain a curving ditch of stagnant water choked with the floating leaves of lilies, whose blossoms are golden-throated in the spring. The drawbridge is down, its great oak planking slowly rotting away; its unfastened chains rust in loops swung from the narrow slits in the wall above the spiked gate.

We men-at-arms are few, less than a dozen in all, and we are only retained, it would seem, to keep some sort of order about the castle and to prevent brawling between the despised "out-livers"

and our own castle folk. Our lord lives mostly at his other castle, which lies a two-day journey to the westward.

We are old and scarred, for there had been great fighting in our youth. I, who am the youngest of all probably, am well into my thirties. We wear round steel caps with the nose-guards turned back and padded inside with leather. Our jackets are sleeveless and of heavy leather, which is a torment in the hot weather. Our clothes are woolen and we wear high, soft-soled boots. Our chain armor is hung on racks in the guard room, a hot, stuffy place built into the wall just within the low-arched gateway. One narrow window lights it from high up in the wall. When on duty we carry halberds and a big dagger is suspended in its brass sheath beside the leather pocket of our belt.

I have relived this glimpse behind the curtain of time so often and so intensely that even the names of my old comrades return to me: Gilles, Amboise, Huon, Raoul, Hugue—I can name them all. And Messire Rohan, the seneschal and warden of the castle, a fussy old man with twitching nostrils who suspects everybody and is always having his suspicions verified. For truly, the castle is no fit place for strong men to loaf and loiter in. But despite his strictures many a tumble goes on between us and the serving wenches, big-busted, blowsy country girls who are forever giggling at the slaps and pokes we give them.

But it seems that I have little to do with them; perhaps it is because I am inclined to be reserved, even as I am in my present life. I seem to be of a different breed from the other men, though I cannot say why. Perhaps I am of better birth or from some other country, for I am tall and dark while most of the others are tall but fair. It is not because I am learned, for I can read no more than they. But I am given to reverie and to staring at the stars and wondering about them as I stand my lonely watch on the parapet. And when I am in the woods after game, I am ever look-

ing for a glimpse of the nymphs and other fairy folk about which the clerk reads to us from the little forbidden book he hides in his cassock.

I've told you all this so that you may realize how real this reliving, this border-dreaming has become to me. It would be boresome to go on so I will tell you of the culmination of this life that I must have lived centuries ago.

One day as we lounge at the porte, exchanging crude jests with the people as they brush by us passing in and out, who comes riding up but Olivier, my lord's page, a slim, shapely lad, with chestnut hair cut straight over his ears, a long sharp nose, and pale-blue, twinkling eyes.

"*Travail pour vous, mes jolies* (work for you, my pretties)," he calls out as he rides under the gate arch; "the *Sieur* comes here tomorrow with his new lady." And to me he says: "Watch out, Longshanks, the Lady Liande loves to have tall, dark men about her, so her women tell me, but the *Sieur*, alas, keeps his hawk's eye forever upon her—" and he makes a gesture signifying that but for the hawk's eyes he would have won her favor himself long before this.

Then the uproar spreads through the castle, the cooks and scullions scurry about and the wenches bawl to each other from the balconies, for the *Sieur* has not visited us for over a year, not even on his wedding journey now some months ago. And all day long, despite our protests that it is work for churls and not for men-at-arms, Messire Rohan has us working with the rest, carrying in great armfuls of rushes to be spread in the hall, and dusting away at the faded flags and standards and polishing up the armor and the brasses.

That night the castle hardly sleeps and I not at all, for I am on guard upon the parapet. And besides, I do not care to sleep, for my thoughts are all of one I played with when a child, a girl called Jeanne d'Ore, and the rumor had it that she was now a lady-in-waiting in my new mistress's train.

In the morning, the people, dressed in all the finery they own, troop off down the road to meet the cavalcade with flowers and garlands and ribboned poles. When it draws near we men-at-arms are lined up by the porte, our armor scoured and polished, our halberds flashing in the sun.

As the horses clatter over the draw-bridge, the Lady Liande eyes me like a courtesan but I lower my eyes and take no pride in drawing her glance, though Huon notices it and nudges me, for I am always troubled at dark women, and she is dark and full-lipped and almond-eyed. But behind her rides my little Jeanne d'Ore, now a woman grown, of course, but as winsome as ever and her eyes as blue and laughing. Her golden hair is clipped to her shoulders like a page's, and she still has her old way of tossing it like a mane. She wears a gown of green velvet laced with gold cords.

Her eyes seek mine and hold them and I plot to be near her, so when she alights in the castle yard I shove Olivier aside and hold my hands for her. She slips from her high saddle lightly, but as her foot leaves the clumsy wooden stirrup, she makes as if to fall so that she holds tight to me, and well I know she did it purposely. How I long to follow after her as she and the other women usher my lady into the hall! But I, being a soldier, must wait upon my lord.

He is a gruff, heavy man, with little hot brown eyes and a habit of pulling at his lip. As he turns to bow before my lady, I see that his grayish hair curls about his ears but that his crown is bald from much helmet wearing.

Then the story is not clear to me for I seem to be ever seeking Jeanne. I watch her as she waits upon my lady at the great table spread in the hall, and that night as I walk my watch on the parapet, hearing the loud chatter and the thrumming of music down below, I wonder how I can contrive to be alone with her. As I lean on the wall, I can feel my heart sending call after call to her, but I fear

that her heart cannot hear and if it does she cannot come to me.

But, suddenly, in a momentary stillness, I hear a little bird call of two soft notes and as I turn around I find Jeanne standing beside me. She is wearing a page's costume that becomes her clipped locks, yet is too filled with dainty curves for a proper boy. As she slips her arm within mine she laughs and tells me that she persuaded Olivier to lend it to her.

Although we are alone together a timidity is between us and we are silent as we gaze off over the gray-green fields and the forest horizon, silver-black in the moonlight; and then we begin to talk of the old days and childish things and of my lord's jealousy of his lady and of her coquettishness. And now I have my little Jeanne's head against my shoulder, and her golden hair touches my cheek.

And then there were other nights, dear nights that make my heart sing even now, and secret feasts, when, like two children, we sat together in the shadow of a buttress and dipped our fingers in little pots of rare sweets purloined from the buttery. And always there was the dear delight of just being together up there under the stars. There was not much love-making in its ordinary sense. It seemed that our being together satisfied us. My heart beats now as it must have beat those centuries ago as I remember her standing on tiptoe to kiss me good-night before she stole away and left me solitary.

Then came *the* night, the last night I remember, the last I dare to remember, and I have lived it over and over. As I walk my watch on the parapet, I glance up at a certain window, Jeanne's window. It has no bars for it is in the inner wall back of my parapet walk, and it lights a little chamber under the slates and directly above my lady's chamber. That day the Lady Liande had chided me unseemly, indeed wantonly, coming as it did from one of her station to one of mine. She had chided me about

my bashfulness and she had laughed when my lord saw her talking to a man-at-arms and he had glared at her.

And perhaps in spite, for my lady must have known that Jeanne and I were lovers, she had kept Jeanne close to her all evening so that she could not by any chance steal out to be with me as I walked my post.

When the evening begins to wane and she does not come, I feel that I cannot have the night go by without at least saying good-night to her, and I begin to dig the weather-worn mortar from between the great stones of the inner wall with my dagger until my toes can find a hold, and so, step by step, I cling with my toes and fingers and I climb up and up until I can slip my leg in through her window.

There is a moon on this night but it is shining on the other side of the castle. Jeanne calls to me softly, recognizing my form in the window, and I can just discern her as she comes to me in the half-darkness. I kneel beside her; her arms fold about me, my head is on her bosom—the world slips away from us—there is nothing else in the universe save just us two, and life could give us no greater joy.

There is no love-making as others understand the word. We whisper together softly as lovers will. Hours pass and we know it not. Perhaps we doze. But this I know, that morning comes upon us suddenly and I must needs climb from the window and down the wall again.

No one has seen me apparently and I watch the dawn gilding the far-off forest rim and think of my golden Jeanne. Soon Huon comes tramping along to relieve me and I go down to my pallet bed and fall into a deep happy sleep, the last I am to know.

For soon they come for me, my old comrades made strangers by authority, and they drag me before my lord. He sits on his canopied chair upon the dais in the great hall, with Messire Rohan beside him and the others grouped around.

The women whisper together in a corner and I see Jeanne among them, pale and heavy-eyed, but my lady is not there.

My lord stares at me and pulls his lip as his eyes bore into me, but I give him glance for glance. "Where were you last night?"

"On the wall, my lord," I answer.

Then, somehow, it all seems like a play to me, a play of puppets; none of them seem real except Jeanne. I turn my head and smile at her, but she shakes her head as if to warn me. A merriment begins to bubble up within me and I have all I can do to keep the foolish laughter down.

"You lie," says my lord. "Answer me, sirrah, or by God's Wounds I will have you to the torture!"

He seems swelled out and looks so comical and like a pudgy old toad that I throw back my head and laugh and laugh, for it seems to me then that all this is nothing but a dream, that only Jeanne and I are real.

My lord springs up and snatches a sword from one of his men and it bites into my neck. I see Jeanne break from the women who try to restrain her and rush to me and then my head is in her lap and her dear eyes look down into mine. I feel her kisses on my face and I hear her saying my name over and over, and then suddenly I see nothing, hear nothing, feel nothing.

And I dare not remember anything after that because of the darkness and the formless phosphorescent things that crawl, but Jeanne is far more real to me than any mortal woman, and ever:

"As in a picture, I behold,

Her turned-up chin and small sweet
face,

Misty with gold."

We do not comprehend because we do not love. For love is the ultimate meaning of everything around us. It is not a mere sentiment. It is truth—it is joy that is at the root of all creation.—*Rabindranath Tagore.*

Parsifal

The Story of Attainment Through Service

BY JULE HAGAN

ALL through Richard Wagner's mystical music-drama, *Parsifal*, the beautiful dominant note is that of attainment through Service. The music of the story helps in every way in the interpretation of the drama. Every part and phase of the thought and action are brought forth in the various musical *motifs*, which add emphasis and beauty and intensity of feeling. Now the music whispers of the wondrous grace of the Holy Sacrament, or of the sweet beauty of God's world clothed in the radiance of sunlight. Again, it reveals the sorrow of the gentle Herzeleide, or the awful anguish of Amfortas, or the deep rumblings of Klingsor's black art, or the fascinating music of the flower maidens! Often come the pure tones that tell of the guileless one, or the strong chords of mighty faith, the ebb and swell of mystic bells, or the glory of the sacred Spear. Again, we hear the regal blasts for Parsifal, and through it all the splendid music of the Grail.

The music of the *leit-motifs* from the Prelude are more eloquent than any written words, and it puts us in direct touch with the spirit of the characters in expressing the dominant ideas of the drama, which are Faith, Hope, and Love: Love which is expressed in both major and minor keys, the masculine and feminine of music—Love, the communion service of every spirit, by which one recognizes in all the essence which proceeds from a Divine Source; Hope, which like the Dove of the Grail hovers over every life, no matter how desolate; and Faith, the foundation upon which we build our rock of Montsalvat.

Would that it were possible for us all to view the beautiful spectacle produced by the music as in symmetrical forms

and varied colorings it rises from the keyboard, forming a chain or connecting link between the earth and the spirit's true home! For music is indeed the language of the spirit—it is the poetical expression of that deep yearning which rises in each of us for the heavenly realm from which we came, and to which we shall one day return.

There are doubtless many subjects that are not adapted to music, but not so the story of Parsifal! Any subject appealing to the reason alone may be well expressed in words, but a deeply mystical theme that appeals directly to the spirit seems to need another mode of expression. As the inner illumination increases, this need is felt more and more, until there comes a time when the language of music is the only adequate expression, for it has the power of raising our consciousness above the merely histrionic portrayals of person, time, or place, and bids us mount the steps of Montsalvat and there dwell upon the heights.

The story of Parsifal is one of the most beautiful of the many woven by Master Minds around the legend of the Holy Grail—that Grail which was, as we are told, the chalice from which the Christ drank at the last supper with His disciples and was afterward the receptacle for the blood that flowed from His pierced side. The holy blood stained it—a stain that never faded, but glowed with the radiance of a living flame when the sacred chalice was used at the celebration of the communion service at Montsalvat. This Cup, together with the Spear that pierced the side of the Master, remained in the care of Joseph of Arimathea until his death; then it was taken in charge by angels until such time

as they could find one who was entirely pure in heart who should then become its custodian.

Titurel, a holy man, was chosen for this high office, and was commanded to build a castle on the top of a mountain in which to preserve these sacred relics, and also to gather about him those of pure thoughts and purposes, to be the Knights of the Grail and the protectors and defenders of the Cup and Spear.

The kingship of the Grail was hereditary, and after many years Titurel, becoming old and infirm, it reverted to his son, Amfortas, whose duty it was henceforth to officiate at the ceremony of the Eucharist or the uncovering of the Grail—at which time the heavens opened and spiritual enlightenment descended in the form of a Dove which hovered over the Chalice.

Now let us take up the characters as they play their parts symbolically:

Klingsor, the magician, desired to be a Knight of the Grail for the power it would bring him, and for the remission of his sins, but was rejected because he had not purified the lower man.

Kundry, a strange creature, anxious to serve the Grail, falls under the power of Klingsor on account of certain evil elements in her nature carried over from another life in which she is supposed to have been the beautiful Herodias who laughed and jeered at Christ on His way to Calvary.

Amfortas, hereditary "King of the Grail," because his moral nature was not strong enough to withstand temptation, loses his hold upon the sacred Spear, which is grasped by Klingsor who inflicts a wound in the side of Amfortas.

Parsifal, the Promised One, to whom reference is made when the Knights implore the Grail for relief for the suffering Amfortas. The Grail's answer appears in letters of light which arrange themselves around the Chalice, and read thus:

"By pity enlightened, a guileless fool;
Wait for him, my chosen tool."

Gurnemanz is the oldest, wisest, and most faithful Knight of the Grail.

In the character of Klingsor we may find symbolized the evil side of man's nature, "the inverted star," the element of darkness in the human mind which turns from the light and sees no farther than externals, respects reason for gain, but rejects intuition. He represents the lower man in each one of us, which must be understood and put aside before any spiritual progress can be made.

In the school of life there are two classes of students: one wishing earnestly to progress is not willing to stand still to enjoy ephemeral pleasures. It chooses what it would have and renounces lesser aims and pleasures to obtain it. The members of this class are ardent in their *Service* to others, and they purify and spiritualize their bodies by "living the life."

The other class endeavors to attain spirituality through dulling the senses, by torturing the body; and this cruel and inhuman treatment of the physical vehicle is practiced by many of our brothers, notably the crude fakirs of India. The elements of cruelty instilled into the nature by this method are shown through Klingsor, for when he is forbidden to be a Knight of the Grail he exclaims, "If I cannot serve the Grail, then the Grail shall serve me." He then proceeds to grasp what he can of the occult, and with a knowledge of black magic is able to produce beautiful and entrancing gardens. Now these gardens symbolize the realm of the senses which stretches before youthful minds; but the blossoms fade as fast as they are plucked, and this continual disappointment must eventually arouse the spirit. Then it will learn that the fadeless flowers are in another garden, the gate of which God opens to those who truly seek and will knock.

Klingsor spends much of his time and energy in forming plans to ensnare the Knights of the Holy Grail, but it is a noteworthy fact that the Knights who fell under his power were those only who had elements in their nature corresponding to his own. There is one special thought which comes when one thinks of the inglorious ending of Klingsor and his magical gardens, and that is that unbridled liberty leads one to waste his own life and sadden the lives of others and is always conducive to unhappiness.

In the weird and much misunderstood character of Kundry we find symbolized the physical body. Kundry is anxious to serve the Grail, but when she is awakened by Klingsor she must serve him. When she is awakened by the Knights of the Grail, however, she then gladly serves them. When we rest our bodies in sleep at night, we know the spirit travels into the inner worlds, there to serve others, or to learn from them, according to our stage in evolution. If in the morning we wake the body with a greeting and blessing to all mankind, then indeed do we serve the Grail. But if on the contrary we awaken our bodies with the thought of "How much of this world's goods can I grasp today; what shall I eat, how gratify my senses?" then the work of this God-given instrument, the body, goes to serve Klingsor, the evil in man. Not only do we retard our own progress, but by selfishness and sensuality we cause others to fall, as did Kundry when compelled by the baneful power of Klingsor to tempt the Knights of the Grail.

We might liken the sleep of Kundry to the time intervening between rebirths. And right here we see the great benefit to be derived from the evening exercise recommended by the Rosicrucian teachings, by which every deed of the day is gone over and carefully weighed, so that each succeeding day shall be a continual growth in wisdom, enabling us to avoid tomorrow the mis-

takes of today. We progress by observing the results of our actions in the light which radiates from the higher man.

By this method we purify the vehicles that correspond to the lower spiritual planes, and when we lay down our physical bodies at death our stay in the lower Desire World may be very short. Then we pass on to what are termed the First and Second Heavens, there to build into our next body the material we have earned in our previous lives. Thus if each time we live the best possible life we continue to weave finer and finer bodies which will respond to higher and higher rates of vibration. When such a body is awakened by one of the Knights of the Grail, the spirit, it will joyfully and willingly serve it, for the material which has been worked into that body will respond readily to spiritual impulses.

At length we shall build for ourselves an instrument with which to serve humanity from the inner worlds, having returned to the elements the physical bodies we have used. In the meantime, however, the care of our bodies should be an important consideration. We should be careful in the selection of the food we eat, but even more so of the thoughts we think because they mold the body in their own likeness.

In the character of Amfortas we have symbolized the aspirant on the Path in whom powers, both spiritual and temporal, are vested, and we know that to such a one will always come the time of trial and temptation. He will have many opportunities to use these powers without discrimination, to injure an enemy, as did Amfortas when he took the sacred Spear to vanquish Klingsor. The encounter ended as do all such undertakings—for some time, somewhere, the point of the Spear turns homeward; and whether it be in this life or another, the aspirant is permitted to see the evil resulting therefrom. Then will come the pain of remorse, the wound that will not heal.

The Spear is always used to symbolize spiritual power—it is seeing and hear-

ing; it is teaching and healing; it is the physician of tomorrow, and like the Grail Cup should only be used for spiritual illumination and the giving of strength to others; never for personal gain or glory. This is the sacred stewardship for which man must account to the last farthing, for he to whom much is given, of him much will be required. This should be a subject for very deep thought, more especially for those who are forging ahead—the leaders of the race, who are fast becoming the guardians of the sacred Cup and Spear. Their everyday life should be so lived that they will develop their moral and spiritual strength equally, so as to thoroughly understand and appreciate the high and regenerative tasks awaiting them.

Every age and nation has its Bastille or its Siberia. In our own country, our boasted "Land of the Free," have we not locked up in our penitentiaries and so-called reformatories thousands of our brothers without providing the means by which the mental and moral diseases that led them into crime could be cured? The one weak spot in their natures caused them to fall. But we through the power entrusted to us have indiscriminately shut them away where the wound in their sides may bleed unceasingly. For these and all those in like conditions we pioneers of the race must find the healing Spear.

Is there anything more difficult, after we have thought out what we consider ideal living, than to be forbearing with what we think is beneath us? For instance, to be patient with the hampering conditions of earth, while we look up to a higher birthplace; to know that poverty, disgrace, and suffering—nay, even sin and crime—are not apart from God, and in their own way are preparations for what is higher. For it is impossible to have growth without experience, and it often happens that the life of the recluse, though he may be spiritually inclined, is one of extreme selfishness, and knows no joy compared to that

found in a life of loving activity and attainment through Service.

The seeker after the Grail may travel far and wide, his horse's bridle or the sleeve of his coat may brush the walls of Montsalvat, but he will not find the Grail unless he has learned to forget his own sorrow in his sympathy for that of others. But when he has found it, it speaks in all tongues—whispers in all hearts—it leads to the mystic union of mankind.

Around the character of Parsifal centers much of the interest of the drama. We may liken this character to the spirit, tracing its way from the descent into matter back to the Godhead. We find Parsifal (as we find man in the early stages of evolution) innocent, and living in a dense wood. But one day he meets a Knight from the Court of King Arthur, who tells him of the world outside. Parsifal seeks to find this outside world. There he learns to conquer by strength, but he must learn to conquer by love, hence he is directed to Montsalvat to the suffering King. Here he learns how he has increased the suffering of Amfortas by killing the sacred Swan.

Then through sorrow and pity, he feels in his own side the wound that will not heal. He hears the story of the Spear, of how Amfortas received his wound, and in deep sympathy he makes a firm resolve to recover the Spear and heal the wound. It is significant that this resolve is made after he has felt the suffering of Amfortas. When he turns from his former thoughtlessly cruel life he of course will be tempted, for how else could he find his strength?

Innocence which has never resisted temptation, and unselfishness which has never been asked to renounce, represent very feeble shades of goodness. But Parsifal's spirit has been baptized in suffering and his resolve to return with the Spear and heal Amfortas was born of a great desire to help another. And note this difference: Amfortas would have used the sacred Spear against an

enemy, but Parsifal would not use it even to defend himself against the wild beasts of the forest through which he traveled in his search for Montsalvat. The hardships and trials of this search were many but his courage never failed him, for, be it remembered, he had made the promise to himself to return with the Spear and heal the wounded King. At last he finds his way back to Montsalvat, where he heals Amfortas, baptizes Kundry, and is himself anointed King of the Grail.

In Gurnemanz, the oldest and most faithful Knight, we find symbolized the workings of faith on this plane supported by the intellectual faculties of observation and discrimination. He it is who instructs all the younger knights who come to the Castle. He is the constant companion and comforter of Amfortas. He sees that the healing bath is prepared each morning and that from far and near remedies are sought for the relief of the stricken King. He it is who understands and recognizes the good in Kundry—the body—and protects her when she would have been destroyed by those less experienced. He it is who welcomes Parsifal, the spirit, when he returns with the healing Spear. And it is Gurnemanz who anoints the new redeemer and proclaims him King of the Grail.

But there is one incident in the life of Gurnemanz that must not pass unnoticed—the occasion upon which he forcibly casts Parsifal from the Temple, because he did not seem to understand the Service, not recognizing in him the long looked for redeemer. It is a very common thing for the intellect alone to judge quickly and harshly, and it often causes others to wander far from Montsalvat, as did Parsifal, who searched for long years before he found his way back, causing needless suffering to Amfortas during all this time. And there is still another lesson we may draw from this incident, which is that no matter how well meaning or how highly developed one may be, at any stage short

of Godhead he is liable to make mistakes.

Wagner tells us that when Parsifal resists temptation in the magical gardens Klingsor hurls at him the sacred Spear, which remains suspended in the air. Parsifal grasps it, and with it makes the sign of the Cross, and immediately Klingsor and his gardens vanish. Now in the sign of the Cross we may recognize all mankind. Within this symbol we dwell while we manifest through matter; and it is within the province of each one of us to make this sign with the sacred Spear, namely our spiritual powers, so that all darkness and evil will vanish.

The Grail itself is a symbol of the Divine Essence uniting mankind, and we must through love become able to recognize in all our brothers the sign of the Cross. We must know good that we may do it, and also we must know evil that we may find strength to overcome it. May the Dove, the symbol of the presence of the Father, hover over us all that, having completed our pilgrimage, we may become Kings of the Grail and keepers of the Holy Spear.

The Golden Rose

The Golden Rose is blowing still,
Is growing still, is glowing still,
In lowly vale, on lordly hill,
The Golden Rose is blowing still—
If only you can find it!

The Golden Rose still breaks and blows,
Still breaks and blows, still gleams and
glows,
'Mid icy blasts, and wintry snows,
The Golden Rose still breaks and
blows;
Search well and you may find it!

The Golden Rose can never die,
'Tis grafted on Eternity;
In hearts that Love doth glorify,
The Golden Rose can never die;
May it be yours to find it!

—John Oxenham,
In "Bees in Amber."

Equality or Inequality?

The Rosicrucian Answer

BY ADA V. WINZELL

ALL MEN are born equal." This is a statement I have heard over and over again. I cannot understand how it came to be so generally accepted, for to me it seems very far from being true. Possibly its acceptance was the result of the awakened mind of the public rebelling at the old rules of caste.

It is true that in the very beginning, when we were first differentiated within God, analogously like so many eggs of a fish spawn, we were all potentially equal. But that was very, very long ago, in the dark Saturn Period—too long ago to be computed except by ages and periods, which have been given names by the Rosicrucians. Not that there were no periods before that, for there were—periods beyond numbering. But in this article we are concerned only with those related to ourselves; and since we began our pilgrimage in the Saturn Period, we call it the first. That was long before even our sun was created.

The globes of the Saturn Period on which we first existed as separate entities were dark. There is in all the universe but one substance, and that is spirit. Differences in appearance are but differences in vibration. In this Saturn Period there was but one element, warmth, that is, spirit lowered to the vibration of incipient fire. The globes on which we lived at that time had no consistency such as we can now sense. They were like great globes of gas, only very, very much rarer—dark, warm, and in a state of high vibration.

Here we existed for ages, like so many seeds in a strawberry, worked upon and helped by the Lords of Flame, a life wave created long before our own. And right here, during this first Saturn Pe-

riod, were started the first inequalities that have come down to us through all the periods and ages to our present time, augmented by our laziness, shilly-shallying, and wickedness during those periods.

Some of the egos responded easily to the efforts of the Lords of Flame, while others could not so easily be aroused. Thus, at the end of this Cosmic Day those who had been helped to the greatest extent by the Lords of Flame were in advance of those who had not improved their opportunities. We are spoken of as having been in the mineral stage during this Period, since at that time we had but one germinal body and a consciousness like that of the minerals of the present time.

Ages passed, until seven revolutions had been made around the seven globes of the Saturn Period. These seven globes were interpenetrating, somewhat as though fitted one within the other. We were now ready for our Cosmic Night, and so our globes were dissolved into Chaos. There we rested and assimilated our experiences of the past period, and so prepared for the new day, or next period.

The second Cosmic Day was called the Sun Period, because the globes of this Period were luminous. There were two elements now, heat and light—spirit in two different degrees of vibration.

The Lords of Wisdom now worked upon us, radiating from themselves the germ of our vital body. We were now in what may be termed the plant stage, because we had the prototypes of two bodies, physical and etheric, and a consciousness similar to that of the plants of the present time.

When we entered the Sun Period we could not all be "born equal," for some

had failed to advance as they should in the Saturn Period and were stragglers. Some had become pioneers, outstripping their brothers, and so were then at the head of their class.

All progression depends upon the ego's adaptability—the ability to adapt itself to new conditions. If it is set, inflexible, or crystallized there is great danger of its becoming a straggler, and then it could not possibly be reborn equal with its pioneer brothers.

The several classes of our own brethren inhabited the globes of the Sun Period and in addition a new life wave of egos, that of our present-day animals, was started.

Round and round in seven circlings of our seven globes we traveled, some progressing and some stragglers. Then when we were ready for our Cosmic Night, back into Chaos we all went together, there to await the third Cosmic Day, which has been called the Moon Period.

When we were reborn on the globes of the Moon Period we found there three elements, heat, light, and moisture—spirit in three different degrees of vibration. We were in what is termed the animal stage of our evolution, since we now had a consciousness like that of the present-day animals, and possessed three bodies, a dense, a vital, and a desire body. These all interpenetrated one another very much as the seven globes of each Period did. The Cherubim, the Lords of Flame, and the Lords of Wisdom worked upon us, and in addition there now came to our aid the Seraphim and the Lords of Individuality.

Each time an ego was reborn into a new period it took a deeper dip into matter and added another veil of substance. Thus in the Moon Period it wore three veils, which obscured the inner worlds and caused it to begin learning to view objects externally. There was also differentiated in this Period another new life wave, that of our present-day plants.

During the latter part of the Moon Period there were so many of us who could not keep up with the other inhabitants of the globe on which we lived (angels and archangels) that we slowed down the vibration of our part of it to such an extent that it was thrown off as a satellite. This was done for our own protection as much as for the welfare of those left on the main globe, for now each life wave could progress as fast or as slowly as it pleased without interfering with the other. It was here we had to finish our evolution for the Moon Period. When the seven revolutions around the seven globes of this Period had been completed, back into Chaos we all went once more for our period of rest and assimilation during the following Cosmic Night.

After our night of rest we emerged into a new Cosmic Day called the Earth Period, which was our fourth day of manifestation, and that in which we are now evolving.

Considering all the different classes of stragglers, from the Saturn Period, through the Sun and Moon Periods, and into the Earth Period, how could any two egos now be born equal? Each ego creates its state of equality or inequality with others, none may do it for him.

Each new Period recapitulates all the past Periods before it begins its own work. The first revolution of the Earth Period recapitulates the Saturn Period. It is described in the Bible in this manner:

“In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep.”

The second revolution recapitulated the Sun Period. “And God said, let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness.”

The third revolution recapitulates the Moon Period. “And God said, let there be a firmament in the midst of the

waters, and let it divide the waters from the waters."

The recapitulations after each Cosmic Night reviewed the evolutionary work which man had done before he went into Chaos. Being on a higher spiral, these recapitulations were the means of obtaining a certain amount of new development.

The fourth revolution began the work proper of the Earth Period. "And God said, let the water under the heaven be gathered together unto one place, and let the dry land appear, and it was so: and God called the dry land Earth."

At the beginning of the Earth Period we were all on one great globe together. Before a globe can become a sun it must send out from itself all egos who cannot stand the high vibrations of a solar orb. By this time the highly evolved life waves of the angels and archangels wished to turn their globe into a sun. But there were several less evolved life waves to be sent away first. Besides our own life wave and its stragglers there were the plant and animal life waves, and their stragglers, as well as the stragglers left over from the life waves that had been differentiated before us. Also there had been differentiated in this Earth Period an entirely new life wave—the minerals of our present time.

We had now all become very much like an over-crowded school that must be re-graded and the pupils segregated into groups for the highest good of all. So at the very beginning of the Earth Period Uranus was sent out from the nebula or central globe, carrying with it life of a backward type. And since the main globe had not yet become luminous the only light they had was the dim light of the zodiac. Many of them straggled behind the others until Uranus had to send out a moon to take care of the laggards.

The inhabitants of a moon, if they choose to work hard to catch up in evolution with their brothers may return to the parent planet; if not, their vehicles will in time be disintegrated and they

will be sent into Chaos, there to await some future life wave which they may be qualified to join.

Saturn was next sent out from the central globe, while the latter was still dark. Saturn has so many stragglers to take care of—for it is the gateway to Chaos—that it has had to set out from itself eight moons.

Jupiter was sent out shortly afterwards, but after the central globe had ignited and become luminous forming the first stage of our sun. Jupiter was so large that it has been able to retain its great heat, which gives it a very high vibration. It is a field of evolution for very advanced beings. However it has nine moons, so all are not born equal even there.

Mars was next sent out, and is somewhat of a mystery. It is the present abode of the Lucifer spirits, who are stragglers from the angelic life wave. Mars has two moons.

Our earth was the next to be sent out, and in the Lemurian Epoch the moon was thrown off from it. The inhabitants of only two other planets were able to stay longer on the sun globe than we of earth were. These were the inhabitants of Venus and Mercury, which were the last planets to be thrown off. Neither of these has a moon. The asteroids are fragments of what were once moons belonging to Venus and Mercury. Their inhabitants succeeded in catching up with the evolution on the parent planet, and so were permitted to return, leaving the moons to disintegrate. These beings were known to us as the Lords of Venus and the Lords of Mercury. Part of the work which they did to catch up in their evolution was helping us during the early part of our evolution on the planet earth. They appeared among us as leaders and teachers.

Neptune does not belong to our system at all, but is here as a visitor to study our scheme of evolution.

That portion of the fourth revolution which occurs on globe D, the densest of the seven globes of the Earth Period, has

been divided into epochs. The first three epochs were recapitulations of the first three revolutions of the Earth Period. The first or Polarian Epoch was spent in improving our physical body, which being the oldest of our bodies is the most dense. In this Epoch we had but one body. Man was called Adam and was created male and female, or bi-sexual. At this time the earth was still a part of the sun.

In the second or Hyperborean Epoch (at the end of which the earth was thrown off from the sun) man had both a dense body and a vital body like the plants of today.

The third or Lemurian Epoch gave to us an improved desire body. Abel represents this Epoch. It is stated that Abel was a shepherd. Animals were not as yet killed for food, but milk was used in addition to plants and was of the greatest help in developing the desire body.

In the fourth or Atlantean Epoch our link of mind was added. Animals were killed for food, and Nimrod represents this Epoch. The Bible states that "Nimrod was a mighty hunter."

The great work of the fifth or Aryan Epoch is to build the soul body, or Golden Wedding Garment.

There are yet to be two more Epochs on Globe D before we are due to pass on to Globe E, (the etheric region) to continue our evolution.

Following the Earth Period, we have three more periods to pass through before our scheme of evolution on the Seventh Cosmic Plane is finished. They are the Jupiter Period, the Venus Period, and the Vulcan Period.

In evolution there is no such thing as standing still. We must progress or else we shall retrograde. This is one reason why the material scientists have been unable to find the "missing link." The form that is not capable of further improvement must degenerate. This gives a double line to every order of evolving life—one improving, and ensouled by pioneers, the other degenerating, and ensouled by the stragglers.

When there are no more stragglers in a certain order, the species die out, and the forms return to the mineral kingdom as fossils.

The bodies of the great apes are degenerating. The apes are our brothers, differentiated at the same time we were and in the self-same life wave, but they became stragglers in the Saturn Period, and in the Lemurian Epoch of the Earth Period they began to retrograde. At that time all humanity possessed apelike bodies, but while the anthropoid continued to retrograde, we as pioneers forged ahead, improving our bodies through each generation. This has formed a very wide gap, or breach, between us, making it impossible for the scientists to find a missing link, for there is none nor has there ever been one—unless we accept as the missing link the bodies which we as well as they possessed during the Lemurian Epoch at which point the divergence began. We have not evolved from monkeys, neither have they degenerated from us. We are brothers, differentiated in the same life wave, who traveled along the same path side by side in our evolution until they stopped and turned back, while we continued to pioneer ahead.

No two plants even, nor any two animals, ever begin a life cycle "equal." For example, the fruit trees and the trees of the forest—they are not even brothers. The fruit trees are pioneers of the life wave of the Moon Period, and the forest trees are stragglers of the life wave of the Sun Period.

Our animal life wave was started in the Sun Period. The horse, the dog, and the elephant are among its pioneers. The coral polyps are one of its very lowest and degenerate forms.

The Negroes and Mongolians are stragglers of our life wave from the Lemurian and Atlantean Epochs respectively; while the anthropoids fell far behind both. The people of the Anglo-Saxon-Germanic races are the pioneers of the Aryan Epoch.

Counting through the past, present,

and future Epochs there are sixteen races in all. One at the end of the Lemurian Epoch, seven during the Atlantean Epoch, seven during the present or Aryan Epoch, and one in the next Epoch. The two new races of the Aryan Epoch will be evolved from among the Slavs; while the last race, that of the Sixth Epoch, will be evolved from the descendants of the people of the United States. After that there will be no further need for races. The sheep will have been separated from the goats. That is, all who are able to "make the grade" and be promoted will be together in one great brotherhood; while those who have failed will be held over to join some other life wave in the far distant future. Of all the virgin spirits which

started in the Saturn Period only about three-fifths will be promoted and continue in their evolution to the end.

Christ came to help the stragglers. He said that He came to seek and to save that which was lost. Before His coming Initiation was not free to all, but open only to a chosen few. Now, anyone who is interested, and chooses to dedicate himself to love, work, and study, may join one of the Mystery Schools, where he may obtain first-hand knowledge of these things, which leads to Initiation.

Equality or inequality? Are all men equal? The story of evolution indicates that they are not. But all have infinite possibilities of progress, and their ultimate state will depend upon their own efforts.

Her Book of Love

BY EDITH N. SMITH

(Concluded)

"PAUL is here—here in town with his wife. They have a little child, a girl. As I passed them on the street my eyes melted into his. It was with difficulty that I managed to look away."

Again, her sentences became disconnected as was her custom in moments of stress or exaltation.

"He is a thief.

"He has robbed me of love.

"He has robbed me of children.

"His eyes haunt me. They pleaded with me to forgive.

"Why did he return?

"It was cruel—cruel.

"A needless torture.

"He must never know. I must make him think that I have forgotten.

"His wife is a sweet, clinging little thing. I cannot find it in my heart to hate her.

"She robbed me of him.

"She is so different from me—so timid and shy—I am independent—I am proud—indifferent—scornful—I laugh

and dance and talk gaily and coquette—no one has the slightest idea that my heart is broken. I speak frequently of broken hearts—I jest about love—I try to appear fickle. But my heart is broken; God surely has forgotten me—either that or He does not care. I will not pray again—I will not—" The rest of the sentence was blurred and partly obliterated.

"Today, I would have remained at home, but I was afraid that someone might know, might suspect that I was hiding. Sometimes when we harbor a secret and fancy no one knows, the only person we deceive is ourselves. So I donned my gayest gown, a pink one with lace ruffles. I wore my white lace bonnet with a wreath of pink roses tucked under the rim, and I took my best lace parasol.

"When I wore pink, Paul used to say that I looked like a rose. Ah, me!

"I walked down the street nodding and smiling at everyone. Oh, I was very gay. I saw Paul coming toward me. As we came face to face he paused. His

eyes compelled me to stop. 'Why,' he asked, 'did you not write and tell me that you forgive?'

"I saw David Burton coming toward us. I smiled gaily at him over Paul's shoulder as I answered, saying, 'I do not write to married men.'

"Then I held out my hand to David and told him, 'You are just in time to go with me to call on Mary Allen.'

"As we left Paul his eyes clung to mine and said, 'Forgive!'"

"They have gone!" Maud wrote, "Paul and his wife and little girl. I am glad—glad!"

"David calls to see me quite often now. He was always good and kind, even as a boy. He never teased us girls or pulled our curls as some of the boys did. And now he has grown into a good, kind, dependable man."

"Birds in the high Hall-garden
Are calling and calling to her,
Where is Maud, Maud, Maud?
One is come to woo her."

"Another has come to woo me. It is David. He cannot remember, he tells me, when he did not love me.

"Oh, how can I marry him? I do not love him. I told him that I did not love him, and he answered me and said that he loved me so tenderly that I could not fail to return his love."

"I do not love him."

"I vowed that I would not marry without love."

"Must I go through life uncared for, unloved, alone, because I was so unfortunate as to idolize one who was unworthy of love?"

"My arms are lonely."

"Surely, children will bring love, for how can a mother love her baby and not its father?"

"My arms ache to hold a little child."

"I will be crowned with motherhood. I will not be denied that blessing."

"Yes, I will marry David and I am grateful for a good man's love and protection."

"I shall strive all the days of my life to be a true and loving helpmate to David."

"I am sure love will come."

"Our engagement has been announced, and I am in the midst of wild confusion preparing for our wedding—orange blossoms and white satin, of course."

"How different this will be from another wedding of which I dreamed. Ah, yes, it was a dream, and I would do well to consider it as such."

"I have just received a letter from Paul begging me not to marry David. Telling me that I belong to him even though his honor binds him to another woman. He wishes to see me."

"How dare he write to me!"

"Selfish, cruel, inconsiderate!"

"I must burn the letter."

"I could almost find it in my heart to hate him."

"Trying to poison what little happiness I may yet find."

"I answered his letter and said, 'Never write to me or speak to me again so long as you shall live.'"

"The scoundrel," John muttered, "tried to get her in Dutch. He ought to have been shot!"

He skipped a few pages that told of preparations for the wedding. They had planned an elaborate affair which was to be followed by much feasting and dancing.

"Tomorrow is my wedding day," Maud wrote. "David, is so kind and good and of such strict sincerity. Surely, I cannot fail to love him."

"Strict sincerity," John murmured, "that is what the average person lacks. It is what I lack. Ho hum! Those were the days when one could look another man in the eye without expecting to find the picture of one's spouse photographed upon the retina. And yet, I wouldn't go back to those days, even granting that the conditions existing now are far from moral and satisfactory. If we could graft the rugged honesty and integrity of those days upon the

modernism of today and leave an open calendar as it were for new reforms, things might be very satisfactory."

"David has given me a beautiful, stately home," John read. "Surely I cannot fail to be happy."

"Mother tells me that few marry their first love, and those who do often wish they had not. She says that first love is immature, ruthless, selfish, and fickle.

"Ah, but I know better.

"First love is ideal, though illusive, haunting, and saddening, and when lost is never forgotten."

"It is a blessing and a curse."

"It is a sacred memory."

"It is the grave in which our youth lies buried."

"I would not forget it if I could."

"Tomorrow is my wedding day."

"I have made a terrible mistake," Maud wrote. "One should never marry without love. To do so is to violate all that is holy and best.

"I am married and do not love my husband. Surely, love will come—?"

John turned page after page telling of an incessant round of gaiety. A butterfly existence, as aimless as the movements of the butterfly that still fluttered about the room.

"Married three years," Maud mourned, "and no children to bless our union."

"God is displeased with me. He refuses to sanction a loveless marriage."

"I—I did not know. Must I be held accountable and punished for things I did not know? Cruel—!"

"David does not dream that I do not love him. Sometimes in passing he places his hand upon my shoulder—'a love pat,' he calls it. My soul shrinks from him. And he is so kind, so tender! What is the matter with me that I do not fall down on my knees and worship him?"

A few pages over John read:

"I am far from well."

"I have dreadful dreams."

"Blinding lights flash before my eyes."

"I see bodiless heads floating about me."

"Disconnected sentences come to me from out the void."

"I dread the night. I am afraid to sleep."

"Last night as I was drifting away into slumber I became conscious of a malignant, terrifying presence. It was gone in an instant, but the horror of it still remains with me."

"I must have dozed off for I dreamt that Paul came to me and said that he was ill, dying."

"Every night now Paul comes to me in my dreams—always pleading with me to forgive him. It is terrible.

"Lying awake at night, keeping my mind active so that I may not sleep, many things are becoming clear that have puzzled me before. I have learned that we must experience sin before we can know that sorrow is the outcome. We must experience the purifying ordeal of repentance before we can realize the spiritualizing power of reform."

"I am beginning to learn that love, mortal love, is a stepping stone to Divine Love. I am learning that all love is of divine origin, though we mortals in our blindness try to debase it with earthly passion. I have learned that we must first know love in its limited sense before we can glimpse its universality. These things I have learned and in knowing them I find that I love David. Not as I loved Paul, but in a nobler, better way."

"Last night I told David that I truly loved him. He leaned over and covered his face with his hands. When he finally looked at me his eyes were glistening with unshed tears. Dear, tender, compassionate David."

"Last night, a most kindly, loving presence hovered about me like a benediction. I was filled with happiness and peace. Just as I was being led out into a world of opalescent scintillation, Paul hurried up. I found myself alone with him."

"He told me that he was dead. He was wretchedly unhappy. He pleaded with me to forgive him. I told him that I

did forgive him, fully and freely. He said that since passing out of life his suffering was dreadful. That he not only experienced over and over again the pain and the sorrow which he had inflicted upon others but that it was intensified—his suffering, I mean. He says there is no death save of the mortal body. That it is like going into another room of life—life eternal. And that some mortals have developed spiritual sight and can pierce the veil.

“Ah, Paul, submit and endure and learn the beauty and power of selfless love.”

“I am terrified.”

“I see horrible sights.”

“Paul pleads with me all night long, pleads with me to lay aside life, that I may be with him.”

“Is there to be no lasting happiness, no peace for me?”

“Whenever I would reach out for happiness I grasp its shadow.

“Why—?”

“Is there some truth that I must find? Some lesson that I must learn?”

“I am tired, so tired.”

“Hardly the strength to endure much more.”

“One lifetime is so short in which to learn the meaning of it all.”

“Last night I was led by the Loving Presence into realms of enchantment and beauty. Divine harmonies muted to a thread of melody, murmured of love and faith; or swelling into vibrant richness and fullness of time, thundered of honor and duty and righteousness—a tremendous volume of harmony. None spoke. To think was to see one’s thoughts take form. With them one could fashion a beautiful home or create the most fragile flower of tender hue.

“And the children, ah, so happy! I longed to remain with them, but the Loving Presence led me from one realm of beauty to another until we came to an intangible barrier.”

“Holiness encompassed us.”

“I know that I have lived before and

that I shall live again—just a brief rest in realms of supernal bliss to awaken to joyous, creative endeavor. Then another earth life. Another chance to right the wrongs I have committed. Another chance to grow in grace and beauty of spirit. Another chance for loving service to others.”

“But I must not limit myself to time. That is my trouble—I would accomplish everything at once. I must learn to walk before I can run.”

“There is an eternity of time. I need not hurry. I may rest a little from time to time beneath the grateful shade of some wide-spreading tree upon the Path of Attainment. Nothing can harm me. I am indestructible and imperishable. God is love and I am love. There is no hurry. I will do the best I can and leave the rest to God.”

The last page was spotless.

John watched the butterfly as it fluttered out through the broken pane, then up and out of sight. As he did so his face settled into determined lines.

“I’m going home,” he told himself.

“I’m going back to my wife and children, if they’ll have me, and practice the strict integrity that was the basis of Uncle David’s character.”

“Dear Maud,” he said as he gently closed the book, “I hope the Loving Presence was with you at the last, and led you safely over the outer threshold of life and into realms of supernal bliss.”

I Must Be Up and on My Way

BY F. PAULINE MALLERY

If I would help the world to conquer
strife,

Through all the changing scenes of life,
And turn its darkness into day,
I must be up and on my way.

I must be up and on my way today;
The wasted years, through sighs and
tears,

Must be regained, a-thousand strong,
If I would help the world along.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

29. Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

32. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

35. And it came to pass, when he saw her, that he rent his clothes and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth;

for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man.

—*Judges 11:29-39.*

INTERPRETATION

In *Judges* we find one of the most mystical books of the entire Bible and, therefore, one of the most interesting books for the study and meditation of the student of esoteric Christianity. The entire book is composed of a series of stories illustrating the different steps of progress on the path that leads toward spiritual illumination. These spiritual steps are concealed within historical events.

The Bible is a great book of Initiation, and every character portrayed within it represents the neophyte at some particular step of his development. Let the student remember this, and that for this reason the Bible is not only a history of men and women who lived thousands of years ago, but it is the esoteric story of every ego's evolution.

It is this latter fact which makes it become the Book of Books for us and the textbook of our entire lives. It was in this light that the early Christian saints, or Initiates, studied it, and this was the

cause of their supreme reverence and complete dependence upon it as the guide of their daily lives.

In this particular story which we are considering this month, Jephthah represents the neophyte who has definitely set his feet upon the Path, whereupon the first task which confronts him—and a most difficult task it is—is to conquer the children of Ammon, all the lower propensities within himself. We find many versions of this same story given throughout the Bible.

The children of Israel represent the spiritual power latent within every man. This power is aroused into life and activity when the higher self takes command. Outside coercion is no longer needed, for obedience is actuated from *within*. "The Lord, the Judge (the law within), be judge this day between the children of Israel (spiritual powers) and the children of Ammon" (lower propensities). Always in the beginning "the king of the children of Ammon harkened not unto the words of Jephthah which he sent him."

After the supreme conquest represented in the life of Christ Jesus by the Temptation, which comes to every neophyte in different form but in perfect relationship to his place upon the Path, there is still a deeper and more important work to be begun, given in this story in the words of Jephthah: "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering."

Jephthah's daughter represents the great feminine principle within man that manifests as the life of the lower senses when *unawakened*, but when *awakened* becomes the great heart force which manifests as the power of the Initiate. The burnt offering typifies self-sacrifice.

It is at this point that the Path becomes so narrow that, as given in the New Testament, "Few there be that find it." Max Heindel compares it to the church steeple that narrows until at the

last there is nothing to cling to but the cross. It was here at this subtle place on the Path that many of the followers of Christ Jesus turned back and walked with Him no more.

Many persons take up esoteric development intellectually and live comfortably and happily for many years, gaining only an intellectual conception of the meaning and purpose of life. But the moment the call *from within* sounds to go upon the path of real spiritual attainment, in that moment the shadow of the cross looms before them, and they must learn to walk in its way before they can win the Crown, or liberation from the prison house of the body.

In the sacrifices involved in the lifting of this principle in man, represented in this story by the daughter of Jephthah, man himself is changed mentally and spiritually; and there are certain definite physiological changes also which must take place within the physical body. These are well known to those who have reached this place upon the Path.

In verse thirty-five Jephthah voices the lament of many at this stage of their development: "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me." This step involves the complete surrender of the personal will; the personal life must become the impersonal. We no longer may desire earthly possessions for ourselves; we only ask to be channels through which the spiritual power may flow to be used to succor others; that is, if we are strong enough to be able to say with Jephthah: "For I have opened my mouth unto the Lord, and I cannot go back."

Verse thirty-seven represents the spiritual aspiration of the neophyte who is brave enough to dare all to win the pearl of great price, and the sorrow of the awakened ego for the conditions of the earth and its humanity through the fall of the feminine pole in all mankind.

Virginity means purity, and the "two

months" symbolize the work toward the attainment of polarity or equilibrium of the two poles of man's nature. "The mountains" mean the place of spiritual consciousness.

In verse thirty-nine Jephthah represents one who is victorious in overcoming his lower nature. This was the same test that was met by Abraham in the offering up of his beloved son, Isaac. This was also the test that was met by Christ Jesus, the great Way-Shower for humanity, in the Garden of Gethsemane.

Angelus Silesius, the poet-mystic, was speaking of this place of temptation on the Path when he said:

"The cross on Golgotha thou lookest
to in vain
Unless *within thyself* it be set up
again."

A Midnight Thought

BY CHAS. I. STARRETT

The average man, carried along by the tide of popularized ideas down the stream of time, his own ideas often being the inherited hazy conceptions of his ancestors, can find no answer to the deeper problems of life for he has only the effects before him. At times, however, he longs to know what produces the many manifestations of life which he sees on every hand. But without some knowledge of the causes which are responsible for them he can have but little if any understanding of the many seemingly perplexing things in life and nature.

We have permitted the cloak of materiality to so enfold us and to become cemented to us by the fears, superstitions and dogmas that have so long run rampant in the world, that the shell in which we now live seems almost impervious to life's finer forces. In addition to this the conventions of modern thought tend to force us along, and we

often agree and acquiesce rather than question and argue.

So the world goes on; but beneath this cloak there is a germination in progress, and in those who nurture the germ in time a tiny flame of inspiration may appear. Perhaps only a flash at first, but with it seems to be a ray of reason, and by their aid we are sometimes able to pierce our outer materialistic covering, dissect our time-worn ideas, and we then find they do not harmonize with our present enlightened understanding of the Great Law. As the sparks of truth are flashed across our mind, we sometimes long for a place and a people where we might go and nourish these infant conceptions until they grow to ripe maturity, without fear of their being crushed by the surge of thoughtless humanity.

As the ages pass some are beginning to catch a glimpse and gain an understanding of the glorious destiny of the human Spirit. Following this feeble, flickering gleam, focused through the darkness of ignorance, now and then there is a rift in the clouds, and through it comes a flash of illumination by which we catch a view of the wondrous Plan the Father has made for His children.

Retrospection

BY PHOEBE H. BALL

For all the trials of the day,
I thank Thee, Lord;
For debts I have been made to pay,
I praise Thee, Lord;
For all the duties left undone,
Things done that should not have been
done,
Or thought impure, let me atone
By sorrow and by service, Lord.

A drop of the oil of kindness for a complaining neighbor has the same effect that a drop of oil has on the squeaking, complaining wheelbarrow.—*Claremont Courier*.

Worth-While News

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

Do Stones Live?

That stones live, Prof. Rinne, mineralogist of Leipsic University, proved indisputably in a lecture on "Living and Dead Matter."

The scholar, taking crystals as an example, showed that numerous processes which we know exist only in living substances can be observed in an analogous manner in inorganic matter. This is difficult, however, as neither the human eye nor the strongest microscope is able to observe the diminutive objects with sufficient sharpness.

Modern science, however, has found a way to uncover the secrets by using Roentgen rays. It has been discovered that crystals show a number of symptoms which closely resemble what is called nutrition, breathing, age, and death in human beings.

Crystals absorb and eject steam and carbonic acid. This clearly resembles the human and animal breathing process. Not only crystals, but also hard rocks, like granite, after a time, show signs of age. They finally break up and dissolve into sand, which means that they actually have died.—*New York Times*.

Professor Rinne of Leipsic University as noted above thinks he has proved that stones actually live in the sense that men and animals live. Stones and minerals belong to a life wave which is three steps behind the human live wave. Below the human comes first the animal, then the plant, and finally the mineral. The mineral life wave has only the dense, physical body, whereas the plant, animal and human life waves have a vital body. The processes of life as we know them depend upon the vital body, which the mineral does not possess; therefore the mineral cannot be said to live. The min-

eral kingdom, however, is ensouled by virgin spirits the same as the kingdoms above it, and life is one of the properties of spirit. In due time by evolution the spirits ensouling the mineral kingdom will pass through the plant and animal stages and finally arrive at the human stage.

Clarence Darrow's Philosophy

Dr. Howard A. Vernon, pastor of Judson Memorial Baptist church, Seattle, attacking the deterministic philosophy of Clarence Darrow, famous criminal attorney, describes Mr. Darrow's philosophy, as the attorney himself pictured it in an address here, as the attitude that you are what you are, and you do what you do because your feet are tangled in a net whose meshes were woven for you by your ancestors, and for them by tailless apes, and for them by gliding worms, and for them by ciliated larvae, and for them by amoebae, and for them by God knows what.

Clarence Darrow has been much in the public eye in the last twenty years, first as a successful criminal lawyer, and second as one of the foremost exponents of agnosticism which at times descends to the level of atheism. That the feet of modern men, as stated above, are entangled in a net whose meshes were at one stage woven by tailless apes is true only from the physical standpoint. Man has come up through a physical stage where he occupied forms similar to those of apes, but even in that stage he was not a soulless being. He was a spirit, an ego, inhabiting an apelike body, and evolution has carried forward the forms which he has successively occupied until they have become the human body as we know it today.

Mr. Darrow's fundamental error lies in his inability to postulate or believe in the existence of the spirit within the form, the unfoldment of which is the real object of existence.

came the majestic difference between man and the animal? The Darwinian theory of evolution although exceedingly ingenious and supported by many material facts, is nevertheless basically wrong in its deduction that man was at one time an animal, meaning that he was an entity without a spirit.

A Modernistic View of Evolution

"The Bible is itself a conspicuous evidence of the law of evolution. It was not created in a day, as the world was not created in a day. It has upon it the mark of the lower forms of man's primitive ideals, just as man bears upon him the physical marks of the lower form from which his organism was evolved.

"Evolution is not a thing. It is not a God. It is not a substitute for God. It never did anything. It never created anything. It has not added a featherweight of probability or reasonableness to materialism or atheism. There is nothing irreligious about evolution. It does not answer the 'Who' or the 'What' of creation; it does, however, throw light upon the 'how' of creation.

"Paleontologists have discovered in river beds, in gravel and in silt, the fossil remains of the Rhodesian man, the Neanderthal man, the Heidelberg man, the Piltdown man, the Java man (perhaps more ape than man), who lived some half a million years ago.

"Now I do not say, nor does any anthropologist say, that man sprang from any of the species of monkeys that are on the earth today; no one claims that he did. The question, after all, is not where did man's body come from, but whence comes the majestic difference between man and the animal."

Dr. George Craig Stewart, from whose book, "Evolution, a Witness to God," the above extract was taken has an open-minded outlook, which is the fundamental prerequisite for progress in any field. He shows that the Bible itself is the product of evolution and that truth is the only thing that counts no matter where found. He states that the main question is not, Where did man's body come from? but Whence

The Rosicrucian theory of evolution states that the eternal part of man is a spirit, an ego, which has ever existed and ever will, and which has been evolving through thousands of lives and thousands of forms up to his present state. Evolution as depicted in the Darwinian theory is merely the evolution of bodies and overlooks entirely the ensouling spirit. Another vital point of the Rosicrucian theory of evolution is that the animals are ensouled by virgin spirits the same as is man. The animals, however, are one entire life wave behind man in their evolution: that is, they started millions of years later in their evolutionary climb, and therefore have not yet reached the point where they have developed the mind, which is the principal difference between them and man. At a later stage the animals will have acquired a mind, at which time man will have become superman and will have joined the ranks of those whom we now regard as the masters or gods.

The fundamentalists in the church are quite right in refusing to accept the Darwinian theory as a whole, because it is not correct when it states that man came up from a state of animal existence in which he lacked a spirit. The Darwinian theory is correct, however, when it says that man during a part of his past evolution occupied animal forms or subanimal forms. When these vital differences in the theories of evolution are generally understood the objections of the church to the teaching of evolution will disappear.

Question Department

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

BY KITTIE S. COWEN

Positive Proof of Rebirth

Question:

What authority have you to prove the truth of the doctrine of rebirth? Is it a fact of nature in the animal realm outside of the human family?

Answer:

All Initiates know that rebirth is a fact. One of the results of Initiation is that the individual's positive clairvoyant sight is opened up. Then the Initiate is told of a child in his vicinity who is about to pass out of the physical body in death. He is instructed to watch the passing of this child, trace it clairvoyantly into the First Heaven where the child selected is likely to remain for a few months or more probably a year or so, and later the Initiate follows this same spirit in its descent to earth again and sees it enter the body of its future mother. This work he does several times, and after having followed this process through in relation to several different egos, he knows rebirth is a fact for the same reason you would know that a certain individual left his room, went down town, and returned again, if you were to follow his actions with your physical sight.

Animals as well as human beings are subject to the law of rebirth. That is to say, the spirit which inhabits the animal form spends part of its time on earth in a physical embodiment, leaves the form in what is known as death, returns to

the invisible world for a short time, and then comes back to earth in another physical form.

Loveless Marriages Do Not Pay Off Karma

Question:

Would it be commendable for a woman to marry a man she distinctly does not love in order to square her conscience for loving another man unworthily, that is to say, another man who does not love her in return? Would she perhaps make the man she married, and who loves her, unhappy later on and herself more so? Would the sacrifice to the unrequited love be a means of clearing her spirit of the karma she was working out?

Question:

We certainly would not recommend that a woman marry a man whom she does not love in order to square her conscience, or for any other reason whatsoever. Marriage should always be based upon true love and any other kind of marriage is bound to end disastrously sooner or later.

There is nothing wrong in loving an individual whom one cannot marry, be the individual married or unmarried, unless an attempt is made to influence or gain possession of such a one or the love is expressed in such a way as to bring unhappiness to others.

Remember, there is a big difference between true love and the gratification of its lower counterpart, lust. Some of the greatest men and women in the world have secretly loved some one whom it was impossible for them to unite with in marriage, but their love was so pure

and so uplifting that it surrounded the loved one (who was totally unaware of being the object of the sender's affection) like a holy benediction. To the sender this became a beautiful ideal which led to great spiritual development. True love at all times gives freely and demands nothing in return from the object of its affection. Love which demands possession or expresses itself in such a way as to attract discredit is not spiritual in its nature and should not be encouraged.

Cigarettes and the Unborn Child

Question:

Cigarette smoking is increasing among women. I wonder what you think of its effect on the unborn babe, also on the child as it grows older?

Answer:

The mother builds the child's physical body with the material which her blood stream carries to it. If her blood is laden with poisonous nicotine, which is the active principle in tobacco, it only stands to reason that a part of that poison will be incorporated into the organism of the child, and thus will prevent it from being as healthy as it otherwise would have been. Symptoms of the poisoning may not appear at once, but the poison is there and when later some disease appears it may be traced to its true source. Among the diseases most likely to manifest, one may look for brain trouble, heart disease, nervous disorders, and ultrafluidic blood which resists normal coagulation.

Inharmony in the Family

Question:

Why is it that some children, more especially where there are several in a family, seem to delight in being unkind, and often intensely scornful of each other, much to the grief of the parents?

Answer:

During each earth life, individuals contract many debts of destiny, most of which are the result of unkind acts

toward their fellow men. These differences the Lords of Destiny endeavor to reconcile by bringing certain egos into the same family in the relationship of brother and sister, husband and wife, et cetera. Living in this close family relation, united by the ties of blood, gives the egos a better chance to reconcile former differences. Ofttimes such egos refuse to be reconciled to each other, as in such cases as you mention. However, the time must come when these differences will be adjusted. If this is not accomplished in one life, in later lives the egos will be placed where they will have to live in close proximity to each other until they do finally overcome their mutual dislike.

Whenever two individuals are brought together, either in the same neighborhood or in one family, and from the first show that antagonism exists between them, one may be very sure that something related to the past is the cause of the present ill feeling. However, it is a condition that the egos have to work out of themselves and all that friends can do is to strive to teach them the truth. The change must come from within in each case.

Life Waves Distinct and Separate

Question:

Should not the fact that an animal sacrifices its life for a human being whom it loves entitle it to belong to the human kingdom in its next life? Surely an animal does not always have to be an animal.

Answer:

God creates in what we designate as life waves; and these life waves do not all come into being at the same time; for instance: The archangels belong to one certain life wave; the angels to another; humanity to another, and the animals to another, et cetera. Each of these life waves has a separate and distinct evolution of its own. The egos belonging to the respective life waves do not

cross into other life waves, therefore, no matter what sacrifice an animal might make it could never cross into the human life wave. However, during the evolutionary course of each life wave, the egos belonging to it pass through what is known in evolution as the "human stage." The animals will pass through this stage in the Jupiter Period of our Septenary Day of Manifestation.

A great sacrifice made by any spirit furthers it greatly on the path of evolution.

Occult Meaning of Term Christ Jesus

Question:

Will you please tell me why Mr. Heindel sometimes says Jesus Christ, and sometimes Christ Jesus in his literature? Is there any significance in the transposition of the names?

Answer:

In Rosicrucian terminology whenever the name Jesus is used, it refers to the man Jesus who belongs to our life wave. When the term Christ Jesus or Jesus Christ is used, reference is being made to the Archangel Christ who entered the body of the man Jesus at the time of the baptism in the river Jordan. When the term Christ is used, it refers to this same Archangel before He entered the body of the man Jesus. The terms Christ, Christ Jesus, and Jesus Christ are often used interchangeably, all referring to the same Great Spirit.

Adenoids and the Sixth Sense

Question:

I have heard the statement made that the next sense to be developed will be that of intuition and that our tonsils and adenoids are the beginnings of the organ of the sense of intuition. Therefore, the removal of them would stunt the development of this sense. Is this correct?

Answer:

The next sense to be developed is positive clairvoyance, and this depends upon

the positive action of the pituitary body and the pineal gland. The functions of the tonsils and adenoids have nothing whatever to do with the development of this sense. The effect of removing the tonsils is as follows:

The tonsils are ruled by Taurus, one of the signs governed by Venus. There is a great sympathy between signs ruled by the same planet. Libra, the other Venus sign, rules the kidneys. The removal of the tonsils, ruled by Venus through Taurus, reacts in Libra, ruled by Venus, affects the secretion of urine by the kidneys, and causes it to become laden with uric acid; and this uric acid increases the tendency to gout and rheumatism in later years. The removal of adenoids has a similar effect.

Modern Salesman Psychology

Question:

What does the Rosicrucian say in regard to the practice of modern salesmanship methods of selling goods? Where can one draw the line between wrong and right in these practices?

Answer:

The Rosicrucian Fellowship does not in any way sanction the practice of modern salesmanship methods, wherein the salesman attempts to control the mind of the merchant and mentally compel him to buy goods for which he either may or may not have use.

No individual has the right to endeavor to control or dominate the mind of another. This is nothing short of mental assault and carries a most undesirable penalty with it.

It is perfectly legitimate for a salesman to talk with the merchant and present to him all the good points in relation to the goods which he is trying to sell. Of course he should always be agreeable and courteous but further than that he has no right to go. After he has made his talk and explained his wares it should be left entirely to the decision of the merchant as to whether or not he will buy the goods offered to him.

The Astral Ray

The Prenatal Epoch

BY M. B. SONNENSCHN

THE primary principle of the Prenatal Epoch has been stated by Max Heindel in his *Message of the Stars*, where he says that the body is the product of lunar forces and that the position of the Ascendant, or its opposite, at birth is the moon's position at conception. The keyword of the moon is fecundation or fertility, and it is Jehovah and the lunar angels that preside at the birth of a child. This is stated in the "*Cosmo-Conception*" and other works of the Rosierucian Philosophy. We thus see that the moon has primary influence over the formation of the physical body, and that the Ascendant represents merely the transference of the moon's position from conception to birth.

This law was known to the ancients as the "Trutine of Hermes," from Hermes Trismegistus, who first correctly formulated and stated the law as follows: "The place of the moon at conception becomes the birth ascendant or its opposite point."

"But this proved to be but one-half of a very important law, for while the ascendant at birth was the place of the moon at a certain Epoch, the ascendant or its opposite point at this Epoch was the place of the moon at birth—a very remarkable interchange of factors."—(E. H. Bailey.)

According to the Eastern philosophy "The World-Breath has a definite and periodic pulsation, a systole and diastole action, whereby birth and death are controlled." This idea of periodicity, well established by modern science, furthers the idea that birth can only take place in respect to any single locality at intervals, that these intervals are in accord

with lunar motion, and that only every seventh impulse of the World-Breath permits of human births.

The modern version of the Prenatal Epoch was first established by the English astrologer known to the astrological world as Sepharial, in the year 1886. It was published by him in 1890. In this he had the collaboration of a trained and veteran scientist, a doctor, who helped him to establish the primary laws of the Prenatal Epoch by years of painstaking research and actual experiments. This doctor was an expert obstetrician and proved the laws of the Prenatal Epoch by actual first-hand data.

These laws have been further verified, extended, and complemented by the painstaking researches of E. H. Bailey, the editor of the *British Journal of Astrology*, to whom great credit is due for his many and exact proofs of the Prenatal Epoch. His book upon this subject is considered standard authority, and we are in the main following his very worthy contribution to the subject and are extending him full credit.

One of the primary uses of the Prenatal Epoch is the correction or rectification of the birth time when only the approximate time is given. Another is its utility in determining correctly the sex of the native. And finally it gives side lights on the character and inner nature of the individual as fundamental as those of the birth chart.

"As births are brought about in exact harmony with lunar laws, it is shown that intra-uterine life is in direct relation with the sidereal world without, that the great fact of maternity is capable of purely astronomical measurement and rule. . . . The law is nothing less than a mathematical measurement of human

life, a stupendous natural fact; nothing more exactly mathematical and matter of fact is to be found in the records of scientists than this record of intra-uterine life, for only through its study will the laws of generation be fully understood."—(*Sepharial.*)

"In the measurement of the intra-uterine period we actually measure the whole future of the individual; alter this one fact—the moment of conception (or its spiritual counterpart, the Epoch)—and you change the whole course of the progeny's destiny. If we accept the occult theory that the Prenatal Epoch is the descent of the Monad (the ego) to the Astral Plane, then it must show the inherent character of the Ego about to incarnate. It may be stated that the Epoch has a more intimate relationship with the individual than the horoscope at birth, the latter appearing to reflect the personality and its heredity and environment. In other words, the Epoch represents the man about to manifest in the flesh, the horoscope denotes actual personal conditions and environments into which he is born. Every birth is directly connected with the Epoch, and every authentic natural birth will, within the limits of an error of observation, yield an Epoch in accordance with the

rules to be given."—(*Bailey.*)

For summary let us restate the fundamental principle of the Prenatal Epoch known as the "Trutine of Hermes": "The ascendant at birth is the place of the moon at a certain Epoch, and the ascendant or its opposite point at Epoch was the place of the moon at birth." This yields the,

FOUR LAWS OF THE EPOCH

1. When the moon at birth increases in light, it will be on the ascending degree of Epoch, and the moon at Epoch will be on the ascending degree at birth.

2. When the moon at birth decreases in light, it will be on the descending degree at Epoch, and the moon at Epoch will be on the descending degree at birth.

3. When the moon at birth is (a) increasing in light and below the horizon, or (b) decreasing in light and above the horizon, the period of gestation is longer than the norm.

4. When the moon at birth is (a) increasing in light and above the horizon or (b) decreasing in light and below the horizon, the period of gestation is shorter than the norm.

From these four laws we deduce the following:

FOUR ORDERS OF EPOCH

ORDER	FORMATION	PERIOD OF GESTATION
1	Moon above horizon and increasing in light	273 days minus x
2	Moon above horizon and decreasing in light	273 days plus x
3	Moon below horizon and increasing in light	273 days plus x
4	Moon below horizon and decreasing in light	273 days minus x

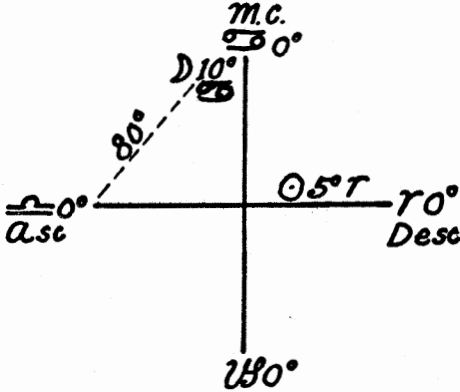
It is to be understood that the 273 days referred to in the above table is the normal period of gestation, or nine solar or ten lunar months. This normal period is increased or decreased in accordance with the distance of the moon from either the ascendant or descendant, and "x" is a certain number of days corresponding to this distance obtained by dividing the distance in degrees by

thirteen degrees, the latter being the average daily motion of the moon.

When making the count, count to the ascendant (AC) when the moon is increasing in light, and to the descendant (DC) when the moon is decreasing in light. Another more definite way of stating this would be: In orders Nos. 1 and 4 the distance in degrees of the moon from the *horizon last crossed* (AC or

DC), divided by thirteen, gives "x," or the number of days by which this period is decreased; and in orders Nos. 2 and 3 the distance of the moon in degrees from the horizon which it is approaching, divided by thirteen, gives the number of days by which this period is increased. These rules are illustrated by the following examples:

FIGURE 1.



ORDER NO. 1.

Moon above the horizon and increasing in light. Period of gestation is 273 days minus "x."

Increasing—hence "count" to AC. Subtracting longitude of moon from longitude of AC gives 80°, as follows:

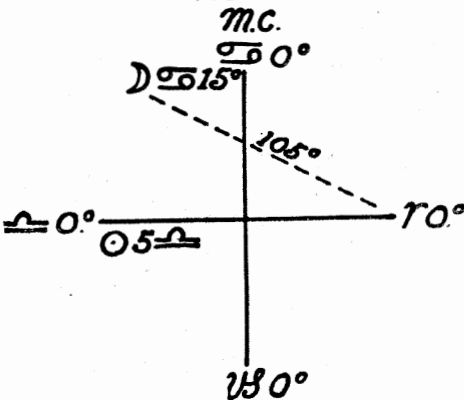
AC	7	0	0
Moon	4	10	00

2 20° equals 2 signs plus 20° or 80°.

80° divided by 13 gives 6 days by which the period is decreased.

"Index date" falls 6 days previous to "Epoch date."

FIGURE 2.



ORDER NO. 2.

Moon above the horizon and decreasing in light.

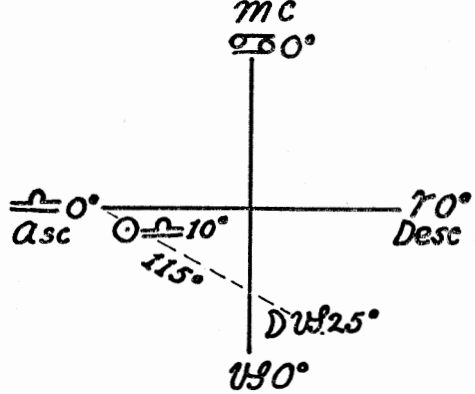
Period of gestation is 273 days plus "x."

Decreasing—hence "count" to DC.

Subtracting longitude of Moon from longitude of DC gives 105°.

Dividing 105° by 13 gives 8 days, by which the period is increased. Hence "Epoch Date" falls 8 days previous to "Index Date."

FIGURE 3.



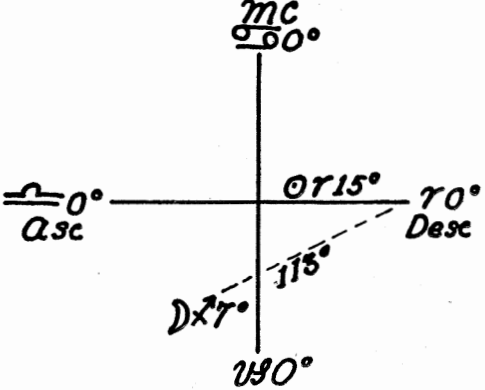
ORDER NO. 3.

Moon below the earth and increasing in light.

Period of gestation is 273 days plus "x."

"Count" is to AC, because increasing and is 115°. This divided by 13 equals 9 days the period is lengthened. Hence "Epoch Date" falls 9 days before "Index Date."

FIGURE 4.



ORDER NO. 4.

Moon below the horizon and decreasing in light.

Period of gestation is 273 days minus "x."

"Count" to DC because decreasing, and is equal to 113°. This divided by 13 equals 9 days, by which the period is decreased, placing "Epoch Date" 9 days later than "Index Date."

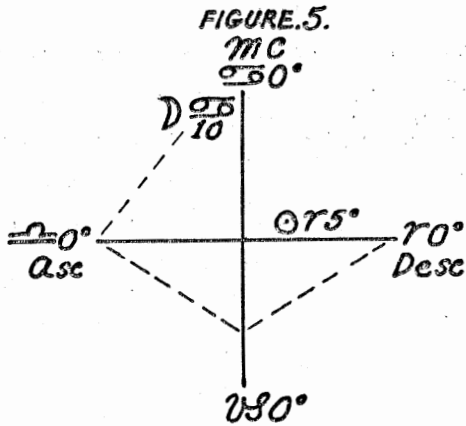


FIGURE 5.
MC
95°
ORDER NO. 1.
(Variation of count)

Period of gestation 273 days minus "x."
Moon above and increasing.
The "count" is here made from the moon to the AC and below the horizon to the DC, decreasing the period by 14 days, less that of the regular Epoch count.

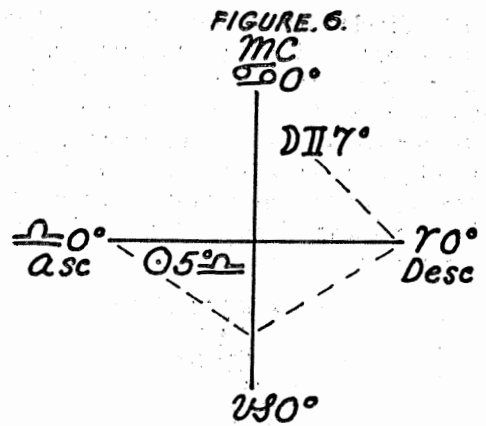


FIGURE 6.
MC
95°
ORDER NO. 2.
(Variation of count)

Moon above and decreasing.
Period of gestation 273 days plus "x."
"Count" is made to DC as in rule but continued below the horizon to the AC, increasing the period of gestation by 14 days, plus the count of regular Epoch.

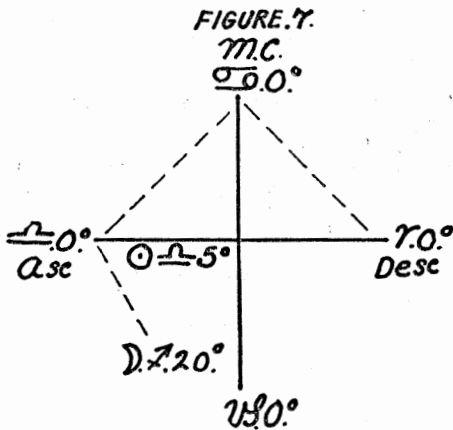


FIGURE 7.
M.C.
95°
ORDER NO. 3.
(Variation of count)

Moon below and increasing.
Period of gestation 273 days plus "x."
"Count" is made to the AC, according to rule, and continued above the horizon to the descendant, increasing the period of gestation by 14 days.
Increasing: "count" to AC and extend over and around. This will be 80° plus 180°, equals 260°. This divided by 13 equals 20 days by which period is increased, and will bring "Epoch Date" 20 days earlier than "Index Date."

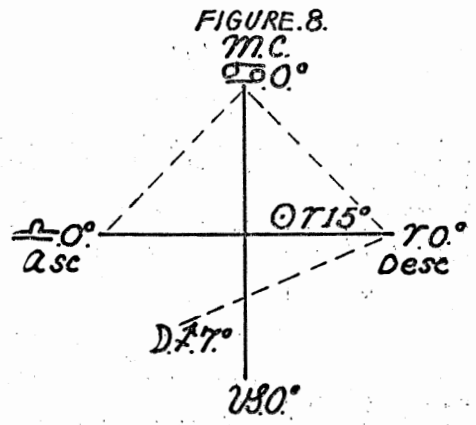


FIGURE 8.
M.C.
95°
ORDER NO. 4.
(Variation of count)

Moon below and decreasing.
Period of gestation is 273 days minus "x."
"Count" is made to the DC, according to rule, and continued above the horizon to the AC, decreasing the period of gestation by 14 days.
Moon decreasing, hence "count" to DC and extend over and around.
Full "count" is 180° plus 113° equals 293°. This divided by 13 is 23 days, which the period is decreased, bringing the "Epoch Date" 23 days later than "Index Date."

Since the moon travels the entire zodiac in 28 days, or one lunar month, in 14 days it will have gone one-half the way, or from one sign to its opposite. Hence to "vary" the "count" do not reverse, but continue around, either above or below the horizon, and either increasing or decreasing period of gestation by 14 days.
(To be concluded next month)

The Children of Scorpio, 1929

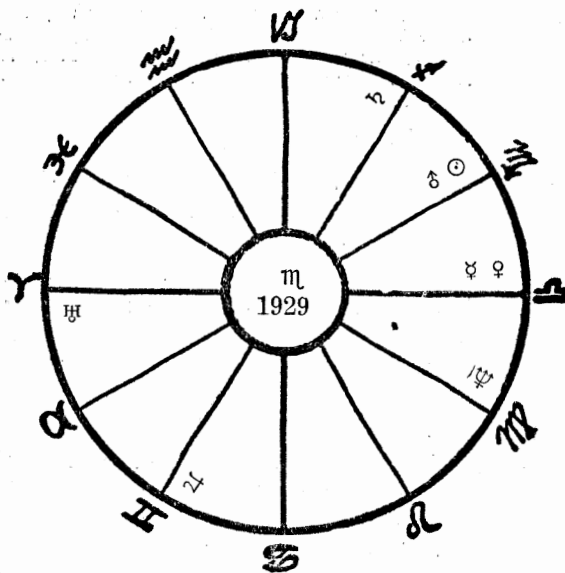


A Character Delineation of the Children Born between October 24 and November 22, 1929, inclusive.

The children who are born during the time when the sun is passing through the martial, fixed, and watery sign of Scorpio may be classed in two definite groups or types. The type is usually shown by the rising sign and the placement of the planets. The first of these Scorpio types is brusque, critical, and quite dominating. People of this type at times are very exacting, somewhat egotistical, fond of argument, and prone to force their opinions upon others; sometimes they are quite daring and venturesome. They make good executives and military officers. They are also adapted for surgery and healing. Among this class we find many doctors and soldiers. They often make good organizers, and we find some labor and political leaders of this Scorpio type.

The second type of Scorpio person is of a very shrinking, retiring, timid nature. He is fond of the inner or esoteric teachings; a philosopher who prefers to be alone to do his research work. He is often interested in chemistry. Mysticism is attractive to people of this type, and they are very averse to mixing with the world and its people. The mind is deep and penetrating.

The children that are born this year while the sun is passing through this sign will have an excess of the martial attributes for we find Mars at home in this sign until the 18th of November in



addition to the sun, which will give an abundance of energy and much self-will and egotism. If this energy is directed, however, into proper channels it may accomplish much, especially in healing, medical, and surgical work, for which the Scorpio native is frequently adapted. With Neptune in Virgo, chemistry could be added to his accomplishments. After the 11th of November both Venus

(Continued on page 582)

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

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a **YEARLY SUBSCRIBER** to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

RALPH HENRY S., Jr.

Born April 22, 1929, 8:45 A. M.

Lat. 44 N., Long. 88 W.

Cusps of the Houses:

10th house, Pisces 12; 11th house, Aries 17, Taurus intercepted; 12th house, Gemini 0; Ascendant, Cancer 7-16; 2nd house, Cancer 26; 3rd house, Leo 17.

Positions of the Planets:

Mars 19-12 Cancer; Neptune 28-40 Leo, retrograde; Moon 16-55 Libra; Saturn 0-23 Capricorn, retrograde; Uranus 8-45 Aries; Venus 28-27 Aries, retrograde; Sun 1-59 Taurus; Mercury 7-40 Taurus; Jupiter 18-02 Taurus.

Ralph has the watery and cardinal sign of Cancer on the Ascendant, with five planets in cardinal signs and four in fixed signs. This indicates a soul with strong will power and with great persistence. The sun, which is in the fixed sign of Taurus, makes five aspects, a conjunction with Mercury and Venus, a trine to Saturn and Neptune, and a parallel with Neptune. This will add to the strength of the boy's nature. Ralph will be very difficult to understand, and he will also be a hard boy to rule, for the hot-tempered, fiery and combative

Mars is in the watery sign of Cancer on the Ascendant, and when a fiery planet like Mars is in a water sign it exhibits its most belligerent side. Mars also being square to the ruler of the Ascendant, the watery moon, will give the boy a quick-tempered, restless, and somewhat unsteady nature.

But as the old saying goes, "Every cloud has a silver lining." We find a very fine group of planets in the 11th house, the house which has rule over one's friends. Here we have the vital sun in Taurus in conjunction with Mercury and Venus, trine to Neptune and Saturn, and parallel to Neptune as noted above. The sun, therefore, will act as a balance to the restless nature described above, aided by the slow and deliberate Taurus.

With Jupiter in this sign and Venus conjunction the sun we have a talent for music and art; and with Mars so prominent the music is apt to be of a martial nature such as that of the horn or trombone. Instruments which make the most positive music will appeal to this boy more than the softer stringed instruments.

He will never want for friends, and with Venus, Mercury, the sun, and Jupiter in the 11th house and Jupiter sextile to Mars, his friends will be magnanimous, open-hearted, generous and ever ready to assist him when needed.

With Mars in Cancer he should be carefully trained while young regarding his food or he might form the habit of heavy and fast eating, which in time would undermine his health. This is accentuated by the moon being square to Mars. Ralph should be taught to eat moderately and thereby avoid trouble in future years.

BRUCE BAUER R.

Born February 11, 1923, 8:30 A. M.

Lat. 39 N., Long. 95 W.

Cusps of the Houses:

10th house, Sagittarius 24; 11th house, Capricorn 16; 12th house, Aquarius 11; Ascendant, Pisces 19-04, Aries intercepted; 2nd house, Taurus 2; 3rd house, Gemini 2.

Positions of the Planets:

Uranus 12-19 Pisces; Mars 15-24 Aries; Neptune 16-40 Leo, retrograde; Saturn 19-58 Libra, retrograde; Jupiter 18-11 Scorpio; Moon 2-24 Capricorn; Venus 5-12 Capricorn; Sun 21-51 Aquarius; Mercury 29-20 Aquarius.

This soul has surely woven the material for some most interesting lessons into his present life. Man comes into this earth life bound by a web of destiny, the threads of which he has been weaving from life to life, introducing new patterns and perfecting old ones in each embodiment. Bruce has come back this time with the planets of impulse, Uranus and Mars, near the Ascendant and in the first house respectively, which will cause him to act at times very rashly and resent any interference. This will be likely to bring him many sorrows and some very hard lessons, for he will not heed the advice of others. He will learn his hardest lessons through his strong and impulsive Mars in the headstrong Aries in opposition to Saturn. This configuration will give a cruel tinge to his nature, which should be watched and softened.

The moon in conjunction with the artistic and loving Venus in the 10th house and both sextile Mercury and Uranus, will give an artistic nature which will

have a tendency to express itself through music and dancing. A public career along these lines is a possibility. Mars in Aries trine to the ruler of the Ascendant, Neptune in Leo, also Mars sextile to the sun and the sun trine to Saturn, will at some time in the life of this individual create an interest in such things as speculation, stock brokerage, and finance. The ruler of the second house being Venus and in conjunction with the moon and sextile to Uranus, would indicate that he should be successful in money matters and be well supplied with the wherewithal to live.

VOCATIONAL

CHARLES WILLIAM J. B.

Born September 6, 1908, 10:15 A. M. (Mountain Standard Time for the 105th meridian used in this locality.)

Lat. 51 N., Long. 114 W.

Cusps of the Houses:

10th house, Leo 8; 11th house, Virgo 12; 12th house, Libra 9; Ascendant, Libra 28-35; 2nd house, Scorpio 26, Sagittarius intercepted; 3rd house, Capricorn 0.

Positions of the Planets:

Uranus 13-02 Capricorn, retrograde; Moon 20-24 Capricorn; Saturn 8-31 Aries, retrograde; Neptune 16-35 Cancer; Venus 27-59 Cancer; Jupiter 28-45 Leo; Mars 8-34 Virgo; Sun 13-41 Virgo; Mercury 28-18 Virgo.

We have for our vocational reading a horoscope with the suave and pleasing Libra on the Ascendant, and the ruler of the Ascendant, the Lady Venus, is sextile to the planet of reason, Mercury. Mercury is in its home sign of Virgo in the 11th house, the house ruling friends. Hence we may expect that this young man will always find good, faithful, and helpful friends who will be ready to assist him in many ways.

Mercury, the strongest planet in the horoscope, will incline the mind toward mercurial or mental pursuits, and with the sun in Virgo in the 11th house, trine to Uranus and the moon in the 3rd house, the activities of the mind will be di-

rected toward newspaper or magazine work, writing or reporting. This would be a very good vocation to adopt, for we find the sun also sextile to Neptune, the ruler of the 5th house, which governs publications and publishing houses. Typesetting, linotyping and general work in a print shop would also be a line of activity in which the native might have fair success, for with Uranus in Capricorn, trine to Mars and the sun, he would have mechanical ability, which is necessary in order to become an efficient linotype operator or pressman.

One danger is shown in this horoscope, and that is from Jupiter. Even though it has but two weak aspects, namely a semi-sextile of Venus and Mercury, Jupiter in Leo in the 10th house is apt to bring things without a great deal of personal effort. Friends will be too ready to help the native, and this may rob him of the desire to make personal effort to achieve. People with an elevated Jupiter, as we find in this horoscope, are prone to drift into the habits of procrastination and depending upon others to do things for them. These habits are to be guarded against.

THE CHILDREN OF SCORPIO, 1929

(Continued from page 579)

and Mercury will add their help to the sun and Mars elements, and my! what a group of healers will be added to the ranks of the doctors.

Jupiter and Uranus are both retrograde, so we do not look for much help from these two planets. The children born during this month should be taught early the sanctity of the generative faculty, for with Mars, the sun, and Venus all in Scorpio, the sign which rules the generative organs, they will need the greatest care to help them use the sacred creative force aright.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cos-*

mo-Conception" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

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

*The Rosicrucian Fellowship,
Oceanside, California.*

JUST OFF THE PRESS

A New Edition of **Astro-Diagnosis, the Healer's Guide**

The second edition of this book by Max Heindel and Augusta Foss Heindel is just off the press and ready for delivery. This edition contains some additional information in regard to character and disease as shown by the finger nails and thumb. It also includes a new and complete 36-page index, which adds greatly to its value to the student.

In the diagnosis of disease Astrology is gaining more and more recognition, and has proved itself in the matter of indicating the basic underlying causes of the various infirmities to which people are subject. When one knows the source of the trouble it is comparatively easy to find the remedy. All who are interested in healing from either the orthodox or the nature-cure standpoint will find this book of much service.

We have a few of the first edition still on hand, which we are closing out at the reduced price of \$2.00. The two editions are identical with the exception of the new material mentioned above.

New Edition, Cloth, \$3.00 Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from October)

- Q. What does the "second sight" of the Scotch Highlanders show?
- A. It shows that by means of endogamy the consciousness of the inner worlds is retained. The Scotch who have practiced marrying in the clan until recent times have "second sight," and the gypsies who marry in the tribe have it also. The smaller the tribe and the closer the interbreeding the more pronounced is the "sight."
- Q. What was the situation regarding the earlier races as to marriage?
- A. The earlier races did not dare to disobey the injunction issued by the tribal God that they should not marry outside the tribe, nor had they any inclination to do so, for they had no mind of their own.
- Q. Who were the first to evolve free will, and what was the result?
- A. The original Semites were the first to evolve free will, and they at once married the daughters of the men of other tribes, frustrating temporarily the design of their Race Spirit. They were promptly ejected as evildoers who had "gone a-whoring after strange gods," thereby rendering themselves unfit to give the "seed" for the seven races of our present Aryan Epoch.
- Q. What further is said regarding the original Semites?
- A. They were, for the time being, the last race that the Race Spirit cared to keep separate.
- Q. What was given to man later?
- A. Later, man was given free will. The time had come when he was to be prepared for individualization. The former "common" consciousness, the involuntary clairvoyance or second-sight, which constantly held before a tribesman the pictures of his ancestors' lives and caused him to feel most closely identified with the tribe or family, was to be replaced for a time by a strictly individual consciousness confined to the material world, so as to break up the nations into individuals, in order that the brotherhood of man, regardless of exterior circumstances, might become a fact.
- Q. What illustration of this is given?
- A. This is on the same principle that if we have a number of buildings and wish to make them into one large structure, it is necessary to break them up into separate bricks. Only then can the large building be constructed.
- Q. What was done to accomplish the separation of nations into individuals?
- A. Laws were given which prohibited endogamy, or marrying in the family, and henceforth incestuous marriages gradually came to be regarded with horror.

(To be continued)

Stenographer Wanted

A position is open at Mt. Ecclesia for a first-class stenographer, man or woman. A student or probationer of the Rosicrucian Fellowship preferred. In applying please give birth date and full particulars regarding education and previous experience.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



Why Did God Do It?

BY PRENTISS TUCKER

“**M**OTHER! Oh, Mother!” Mrs. Ruthers turned her head from the washboard where she was working and looked at Bobbie, her six-year-old son, propped up by pillows in his little wheel chair.

“What is it, dear?” she asked without stopping work.

“Mother, why did God do it?”

“Why did He do what, dear?”

“Why did God make me like this instead of like other little boys?”

Mrs. Ruther's face worked convulsively, and her lips trembled as she turned her head back to the wash tub. Bobbie had asked her a question which had often troubled her own mind and one for which she had no answer. He had been born a straight, sturdy baby and had grown so for many months, the pride and joy of herself and her husband. Then, for no cause which the doctor could determine there had come a strange trouble with the spine, which had grown gradually worse until now at the age of six Bobbie was completely paralyzed below the waist, and the dread numbness was slowly creeping upward, slowly but with agonizing persistence, so that he could not walk nor even take a step.

Not long after this paralysis had stricken him his father had died suddenly and without leaving much pro-

vision for his mother and himself, and Mrs. Ruthers had since managed to eke out a living by taking in washing. All day long Bobbie sat and watched her. She tried to be cheerful and to talk to him and keep him amused even when her heart was breaking and her back ached and her arms were numb with the endless scrubbing.

His question was too much for her. She could not answer it. Why, indeed, had the great God who was so big and powerful given so much to the wealthy and so little to her? Why had He given so much health and strength to other children while her own little Bobbie, such a patient, sweet little fellow, was doomed to a living death, a death in life, without hope or help? She, herself, would never afflict any one so, not even her worst enemy, certainly not a little child. Yet the charity workers who visited her told her that it was God's will and that He had sent this trouble to her because He thought it good for her. Good for what? There were plenty of trials to teach her patience. Why did little Bobbie have to suffer so? If patience were so fine a thing for him to learn who was patient by nature anyhow, why was not a similar lesson sent to others in the tenement, others who needed it more?

“I don't know, darling. Perhaps some day we shall find out when we get over in the Other Country where Daddy has gone.”

The “Other Country!” She was always talking of the “Other Country,” and Bobbie wondered if it could be reached by some of the big automobiles

he sometimes saw driving by when his chair was placed near the window. His father had gone there, he knew, and had not come back, and that was a long, long time ago now. He wondered why his Daddy chose to stay there and not come back. He would not speak of it because he found that it always made his mother cry, and so there must be some reason which he did not understand.

But every time she spoke of the Other Country he could not help wondering about it, and he made up his mind that some day, if he ever got big, he would start out in his wheel chair and search for that Other Country and see if he could not find his Daddy and persuade him to come back. True, his memory of what his Daddy looked like was rather dim for Mr. Ruthers had died over a year before, but Bobbie never stopped to think of the difficulties.

That night his mother worked late for the washing was a large one, and he was sound asleep in his little crib when she went to bed, aching with the long day's work and still troubled by the little fellow's question which she could not answer.

Hardly had her head touched the pillow, as it seemed to her, when the room grew suddenly light, and as she looked up in surprise a beautiful woman was standing by her bed.

The woman was one whom she had never seen before, but her smile was so sweet and friendly that when she held out her hand and said, "Come," it never occurred to Bobbie's mother to fear, and besides, the stranger's voice sounded like the tinkling of silver bells, beautiful and clear.

And so she rose, without any effort, and as she did so she noticed that although she was rising in obedience to the stranger's word yet she was still lying on the bed, and this other self of her's, the self which was rising, was a different self, a self which was younger and stronger and so very rested and free from pain. She looked back for a moment on the self which was lying on the

bed and felt sorry for it for she knew how tired and full of aches it was. But it was asleep now and not suffering while she—the real herself—was so strong and light and—yes, happy.

But the Stranger Lady took her hand and said again that one word "Come," and again it was as though silver bells had tinkled. The sound was very sweet and clear and beautiful, and she felt no fear though the Stranger Lady led her to the window and they stepped right off the sill and floated out and upward toward where the light was shining brighter as if it were daytime, though she could see no sun.

And then as she floated along light and happy and so full of strength and the pleasant feeling of ease from pain and discomfort, the Stranger Lady began to talk to her, and it was as though some beautiful music were being played all about her. Presently there were others who came and floated along with them, beautiful people who smiled at her and seemed friendly and gentle and so full of kindness.

(Concluded next month)

The Rosicrucian School for Children

Our Children's School is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,
The Rosicrucian Fellowship,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Healing Herbs

BY HELIOME AUGUSTA KOERNER

(This is the second article on this subject by the above author. The first appeared in the September issue. EDITOR.)

HILIN writes in his history of the world, "For six centuries the Romans needed no other physician than the daily bath." The Roman bath fully deserved its fame if it kept at least one of the four channels of elimination working properly, thereby keeping the people in health. If all of the four channels, the lungs, the skin, the kidneys, and the intestines, were kept in perfect order under the wise direction of a sound mind, what a people we would be!

We of the pre-Aquarian Age must live the hygienic life in every way or we shall "go under." History shows that in the past many of the mightiest nations with the highest culture became enfeebled by wrong living, excesses, and debauchery, and were overpowered and laid low by simple, hardy nations living a natural life. Seldom did the people of these hardy nations succumb to disease; they died either in war or of old age.

Today an imperious call for a more rational system of healing is sounded throughout the world by thinking people, headed by physicians with broad and open minds. There are also many among the medical profession who recognize the great need of enlightening the minds of their patients in regard to their mental attitude. We may therefore look forward to brighter days when the procession of hideous diseases will be shorter.

What appalling suffering is caused by incomplete functioning of the kidneys, and bladder, producing hardening of the arteries, rheumatism, and kidney and bladder stones! The carbonate and other compounds of lime which are not eliminated through the natural channels are retained in the system, where they produce diseases such as the above that create untold suffering, bringing in many cases an untimely end. What tales of woe we hear in regard to those afflicted with kidney or bladder stones! Their only hope at last seems to be the knife, which will remove the stones, but which leaves unaltered the condition that produced

them. Yet many plants grow all around us, both wild and under cultivation, which if faithfully applied would dissolve and carry away these earthy substances and at the same time heal the parts where they had settled.

In Java a friend of the writer had suffered agonies with gallstones, and every doctor he consulted declared that relief could come to him only via the operating table. The prospects of this filled him with horror whenever such a proposal was made to him. Finally, he decided to undertake the long journey to his fatherland, Holland, hoping to find some physician there who could point out to him an easier way back to health. But on arriving in Holland no doctor could be found who could suggest a better way than the knife. My friend was now in a most deplorable state, and in despair he consented to an operation. First, however, he dragged himself to the near seashore for what would perhaps be a last look at and farewell to the sea he loved so well. On his way he met an old fisherman whom he had known in his boyhood. He told him of his sad predicament, whereupon the old man went off to soon return with a handful of weeds, assuring him that tea made of them and poultices applied externally would surely cure him—and they did. So simple and so cheap! Too simple and too cheap perhaps. My friend is now back in Java, a well and happy man; he had to travel far to find out the virtue of a common weed he had known since his childhood.

A physician in the East began to experiment with various vegetables for dissolving gallstones and gravel. He filled a row of bowls with solutions of the various common vegetables in his garden. In each solution he placed a gallstone, removed by an operation. Diligently he watched the result. Soon he noticed that the stones in the dishes of red beets and radishes were changing by becoming softer, and at last they were all dissolved. Now, if they could be dis-

solved in a bowl, why could not the same process take place in the body? By eating these vegetables raw, grated, they would do the same work; perhaps a little slower, but as surely.

Beside these there are other well known plants that have the power to dissolve stones and heal the organs in which they originated. Every child knows parsley. It possesses marvelous healing powers, the seeds and the roots of it especially. When boiled and the liquid taken, they will ease the pains and break up the stones; not in one day, but in good time if conscientiously used.

Another old friend is camomile. Its fame and good reputation are as old as the pyramids. In ancient Egypt it was one of the foremost remedies for innumerable ills and pains such as inflammation of the bowels and diseases of the liver and spleen. It dissolves calcareous matter in the system. Internally it is best taken in the form of tea; externally applied in the form of oil and poultices.

Who is not familiar with another plant friend, one growing almost everywhere, the burdock? It is much appreciated by little boys on account of the fun they get out of it by throwing the burs at one another. It possesses, however, marvelous curative power when used properly. Boil the seeds in grapejuice or the roots in water. The liquid product in either case when taken internally will dissolve gallstones. It is a most potent remedy also for a number of other ailments. This despised and seemingly useless plant can be made to cure rheumatism. It will heal burns if the leaves are crushed, mixed with the white of egg, and applied externally. An ointment made of it will heal sores.

Thus has our loving Father carefully placed by the roadside and under our feet wonderful natural remedies. Praise to Him for His great love and care for us, His children. Let us be careful not to stamp under our feet as enemies these things which often prove our very best friends!

Vitaminized Beverages

BY LOUIS J. HLAVACEK

Approximately eighty billion bottles of colored water called "pop," artificially flavored, are drunk by American people annually. Appalling! At the same time carloads of fresh juicy fruit decay each season because of insufficient demand; yet fruit is the best refreshment, and by simple methods can be converted into most desirable beverages.

Science has demonstrated that the juice as well as the skin and pulp of fruit contain mineral salts and vitamins which are the essential vitalizers of the body. A thoroughly vitaminized body craves no alcoholic nor other stimulant. Truly, vitamins are the real mind and body stimulants. Beverages from whole fruit have an unsurpassably satisfying, vitalizing tonic effect, and are in every way superior to all other beverages. Besides, they are suitable to be served at any hour, on any occasion, to anybody.

Vitamine-charged beverages can be prepared from any fruit in season such as plums, peaches, strawberries, grapes, cranberries, etc. Even dry fruits may be used for their preparation. However, in order that the whole-fruit beverages may become really popular it is necessary that their preparation be so simple that any housekeeper can make them from any fruit as easily as she prepares coffee or malted milk.

The principal problem in the preparation of whole-fruit beverages is the separation of the juice from the pulp. This is very simple. While it can be done in an ordinary meat grinder, still there is on the market a special fruit grinder. First remove the stones from the fruit, then as the fruit is fed into the grinder a proper proportion of water is supplied along with it. The flow of water is so regulated that it mixes with the fruit in the proportion of two parts of water to one part of fruit. To insure thorough extraction of the flavor, salts, and vitamins one should return the pulp and juice to the grinder and run them

through once or even twice more. Then strain off the liquid and add a suitable amount of lemon juice and sugar.

Kept on ice in glass or earthenware containers these beverages keep for several days. The use of the whole-fruit beverages ought to be so popularized that it will become a national custom. One can hardly estimate the far-reaching influence of such a custom upon the health of the nation.

Questions About Other Societies

Frequently our members and students as well as readers of our magazine write in to inquire what our opinions are regarding other occult philosophies and the leaders of other occult movements. Max Heindel laid down the broad general principles that govern in all such cases, which we quote below for the benefit of such inquirers. We are always very glad to give our students help in their problems, still it will be appreciated that in accordance with the principles set forth it is impossible for us to discuss other societies, their philosophies, or the personalities connected with them.

"It is a frequent occurrence to receive letters from students saying that such and such a society teaches so and so in regard to a certain matter, and asking if that is true, or how we reconcile that with our teachings, or why our teachings are different. I wish to say once and for all that it is impossible to answer such questions, because it is not the policy of the Rosicrucian Fellowship to decry or disparage the teachings of other societies. It takes all our time to spread our own teachings, and if our literature is studied the reason for these teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic, and this we are always willing to reiterate and amplify, and in every possible way give students satisfaction; but we positively cannot undertake either to explain or controvert the teachings of other societies."

—Max Heindel,
in "Echoes," September, 1914.

Vegetarian Menus

—BREAKFAST—

Sliced Oranges
Scrambled Eggs
Whole Wheat Biscuits
Cereal Coffee or Milk

—DINNER—

Tomato Boullion
Baked Hubbard Squash
Grapenut Loaf and Brown
Gravy
Fresh Peas
Apple Pie with Cheese

—SUPPER—

Lettuce Salad, Club Style
Potato Chips
Olives
Pineapple Cake
Hot Chocolate

Recipes

Baked Hubbard Squash

Scoop the baked squash out of shell, season with butter and a little salt, place in buttered casserole, cover, and bake until light brown.

Grapenut Loaf

One cup lentils, one cup grapenuts, two onions grated, one teaspoon salt, one teaspoon powdered sage, one tablespoon melted butter, two eggs well beaten. Soak lentils in water over night. Cook in same water until soft. Drain and force through sieve. Add other ingredients in order given and mix thoroughly. Place by tablespoons in hot greased pan. Flatten with spoon into cakes and brown both sides. Serve with brown gravy.

Lettuce Salad, Club Style (for six)

Nine slices toast buttered, one head lettuce, one-half cup mayonnaise, one-fourth cup Thousand Island Dressing. Spread three slices of toast with mayonnaise. Cover generously with lettuce leaves. Add a slice of toast to make a second layer, using Thousand Island Dressing on this. Cover generously with lettuce, and add the third slice of toast. Serve hot.

Pineapple Cake

Cream one-half cup shortening with one cup sugar, and add two unbeaten egg yolks, one at a time. Sift together three times one and one-half cups flour, three teaspoons baking powder and one-fourth teaspoon salt. Add alternately four and one-half cups pineapple juice, using first flour, then juice, a little at a time. Fold in two beaten egg whites. Bake in a moderate oven.

For filling put one unbeaten egg-white

in shallow dish, add one and one-half cups confectioner's sugar gradually, beating with wire whip until of right consistency. Add two tablespoons pineapple juice. Spread between layers. Put a thick layer of crushed pineapple on top of the cake and cover with any preferred icing.

The Mystical Interpretation of Christmas

BY MAX HEINDEL

Describing the Mystic Birth and Death of the Great Christ Spirit; His Age-long Sacrifice and Self-Imprisonment within the Body of this Planet.

A book for Skeptic and Believer, for Heart and Head alike!

Do you understand, Do the So-Called Scholars of the World Understand, what the coming Great Change, the Liberation, means? Who the mighty Liberator is? What it behooves man to be up and doing as his part in this inevitable work?

Who and what the "Immaculate Virgin, Queen of Heaven," was and IS?

The ascent of Golgotha, "the place of the skull," and the passage thence to the invisible world?

This book will give you a new vision of Life and what we are really here to do.

A CHRISTMAS GIFT VALUABLE OUT OF ALL PROPORTION TO ITS SIZE AND PRICE
Attractively Bound in Heavy Paper,
and Mailed in Special Christmas Box.

75 Cents Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Hillsboro, Kansas, Sept. 21, 1929.

Healing Department,
Dear Friends:

Since I first wrote to you my health has slowly but steadily increased. Weigh seven pounds more than I have for some time—all this with what every one thinks is a cancer in the stomach and an ulcer on the left side of the intestines. Am stronger and have been quilting since August first, three and four days out of a week. My worst trouble now is gas that causes the heart to beat so fast. After a hard spell of gas the heart beats from 100 to 125 times a minute. Some times over night and for twenty-four hours the muscles of the heart are weak. I have no organic heart trouble. Every one thinks it wonderful for me to gain in strength with my stomach in such a condition. I take no meat. Am believing that you people are helping me in some mysterious way.

Publish this if you wish.

Thanking you always, I am,
Sincerely yours,

—L. B.

Vancouver, B. C., Canada, August 18, 1929.
Healing Department,
The Rosicrucian Fellowship,
Dear Friends:

I have improved wonderfully these last few days. This evening I attended the service at the Center, and heartily enjoyed it, as well as the wonderful vibrations of those true friends. We really do not know how rich we are until we are right down and helpless. It is then we find our dearest and sincerest friends, and one is indeed blessed to have more than one friend.

I am staying with the fruit and vegetable diet, bread and Melba toast. It is surprising how the water in vegetables and fruit cleanses the system. My taste has not altogether returned yet, but am not complaining about it; but water tastes just horrid and I ought to drink more than I do.

I believe this carbuncle is cleansing my system chiefly from nicotine—hence I have given up smoking for good.

Sincerely and thankfully yours,

—D. R.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters

is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.*

HEALING DATES

October 2—9—17—23—30

November 6—13—19—26

December 3—10—17—23—30

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

Annual Fellowship Picnic

The 18th anniversary of the founding of the present Headquarters of the Rosicrucian Fellowship will be celebrated by a picnic at Live Oak Park on Monday, October 28th. The cars will leave Mt. Ecclesia so as to arrive at the park about 11 A. M. There will be games followed by a picnic lunch and social program, which will include a review of the past accomplishments of the Fellowship and plans for the future. Members and friends of the Fellowship from surrounding towns are cordially invited to attend. Those expecting to do so are requested to notify Headquarters so that sufficient lunch may be prepared.

The Rosicrucian Seal

We keep in stock the artistic Rosicrucian Emblem seals. This seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. Sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
Oceanside, California.*



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

BY ELOIS JENSEN

A National Educational Program

To those of you who are especially interested in furthering education, it will be good news to hear that the appointment of an advisory committee on education to study present relations of the Federal Government to education and to recommend a future program, was announced recently by Secretary Wilbur of the Department of the Interior. The committee is made up of three groups. One group will consider the educational activities of the United States Government schools; another group will report their findings regarding the subsidies of the Government to colleges, their administration, and future policies. The third group will study subsidies granted for education in graded and high schools, how they are administered and results obtained.

Thanksgiving Sweets

Why not let the youngsters spend one of their Saturdays preparing their Thanksgiving sweets? These delicacies when made of dried or candied fruits are easy to prepare, and will teach children to appreciate wholesome sweets. Dates can be stuffed with raisins, prunes, figs, nuts, candied fruit peel, all ground or chopped together. After the fruits are stuffed, roll them in chopped coconut or chopped nuts.

Question

What is your idea regarding the modern method of child training, especially where obedience is concerned?

Answer

One could write volumes on child training, and then not cover the ground.

Child training requires a constant readjustment of routine and ideas. As to obedience, that must be based on the child's understanding of why obedience is required. Then the child's interest will lead him to obey, whether it is hard or easy.

A, B, C Scrapbook

A mother offers the suggestion that children confined indoors find the making of A, B, C scrapbooks great sport, and the incentive to good work can be that they may deliver them in person to sick children in the hospitals. In making these books, use white cloth or wrapping paper with the pages cut 12 by 16 inches or larger if preferred; also count the pages as there must be 26 of them, one for each letter of the alphabet. Tie them together with colored cord. All the letters should be of the same size; these can be found in magazines or newspapers. One letter should be placed in a top corner of each page, then pictures and verses can be arranged as they fit in best. All pictures or verses should commence with the letter on the page chosen. Library paste is best for this work.

Books for Winter Reading

The Star People, by Gaylord Johnson (MacMillan), a popular presentation of facts about the stars. (For children between the ages of 8 and 12).

Children of the Tide, by Daniel Henderson (Appleton). Lovely seashore book. (For any age).

Charming books for children which give glimpses of life in old-fashioned England, Norway, and Tyrol are: *The Cuckoo Clock and the Tapestry Room*, by Mrs. Molesworth (MacMillan); *The Princess and the Goblin*, by George MacDonald (Doubleday-Doran); *Poppy Seed Cakes*, by Margery Clark (Doubleday-Doran).

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Anaheim, California

Miss Anita Olin of Headquarters recently lectured at this Study Center. Her subject was "Parsifal" and its esoteric interpretation according to the Rosicrucian Philosophy.

Brooklyn, New York

The Brooklyn Center activities are again in full swing, Mr. William A. B. Gilkes, secretary of this Study Center, reports. Their free library has just received its copy of Manly P. Hall's work on Symbolic Philosophy, and the Center will be glad to have all who are interested come to the Center rooms to read this book whenever they feel so inclined.

Burlington, Vermont

Mrs. Doris M. Hudgins, secretary of this Fellowship Center, reports that Charles Edward Niles, Sc. D., who has written occasionally for "The Rosicrucian Magazine," recently addressed this Center on the subject of "Wisdom."

Cincinnati, Ohio

The Cincinnati Study Center will resume their classes October 9th, the meeting place being located at the Parks Milling and Baking Company, 23 East 8th Street.

Cleveland, Ohio

Noon-time lectures are being inaugurated at this Study Center. Every noon, at 12:30, Mr. Rohe Reidenbach gives a short "service" talk, ending with a five-minute concentration by all present. This is intended to imbue those attending with new enthusiasm in living the teachings and bringing their ideals of service down to their everyday lives.

Mr. Theodore Heline, president of the New York Center, will lecture in Cleveland on October 15th and 16th. The regular speakers at this Center for the month of October were as follows: Miss

Rita Del Mar, Mr. Edward Wagner, Mr. Lambert, and Mr. Wm. Kelly.

Eugene, Oregon

The Eugene Family is still intact, and endogamy does not seem to be looked down upon! Miss Marjorie Speed, secretary, writes us: "The Eugene Study Center is about the same. Our president, Mrs. Edna Huckabee, has married the class treasurer, Mr. Ralph Cuppernull. Mrs. Huckabee picked out the nicest man in the class." We trust none of the other men will read this. If they do, the clappers on the wedding bells may be tied for awhile! Headquarters sends their sincerest wishes for happiness to the newlyweds, and in addition we are "radioing" through the ethers: "May the Roses Bloom upon Your Cross."

We are also interested to observe that the Eugene and Portland Centers are planning to "swap" speakers for some of their services. This is a plan which has worked remarkably well in the case of the Twin City (Minneapolis and St. Paul) Centers, and it is surely a fine way to encourage true Fellowship.

Hollywood, California

Every Thursday is "Fellowship Day" at the Studio of Philosophy in Hollywood, 5928 Hollywood Boulevard. At 10:30 A. M., and at 2:30 and 8:00 P. M. Mrs. Arline D. Cramer teaches or speaks on some phase of the Rosicrucian Philosophy. Mrs. Cramer is a fine speaker and a deep student of the Rosicrucian Teachings. Students in the Hollywood district will find it to their advantage to attend her classes when they have the opportunity.

Liverpool, England

Miss Mary Josephine Smith, secretary of the Liverpool Study Center, writes

us that the classes there are progressing satisfactorily. Miss Smith has charge of a most interested group of students in the Rosierucian Philosophy, and Mrs. Beryl Dean has the class in astrology.

Long Beach, California

Mrs. Lola Burrill, secretary of the Long Beach Study Center, writes that the following were the speakers for October: Mr. Rex I. McCreery, Dr. Robert Campbell, and Mr. A. C. Lohr. Mrs. Arline D. Cramer of Hollywood has been secured to give an address the first Sunday evening in each month.

Los Angeles, California

The following were the lecturers at this Fellowship Center in October: Judge Carl A. Davis, Mrs. Mary E. Shaw, Dr. Robert Campbell, and Mrs. Nora B. Giebler.

Class instruction is given as follows: In the Rosierucian Philosophy by Mrs. Frances Ray, Mr. Wm. H. Miller, and Miss Grace Drew; in astrology by Mrs. Anna Cooper, Mrs. Alfa Lindanger, and Mrs. Edith Ball; in anatomy by Dr. Robert Campbell; Probationer's Meetings, Mr. J. H. Burge.

Minneapolis, Minnesota

The speakers at the Minneapolis Study Center for October were Mrs. Bertha Hager, Mr. H. B. Olson, Mr. Alfred Johnson, and Mr. E. A. Carlson.

New York City, Harlem Center

Mr. John N. Patterson, secretary writes: "One of the most interesting lectures of the month was given by Mr. Hugo Wise on 'Originality in Art.' In this lecture he showed us how closely true art is linked with religion, and how profoundly spiritual the real student of art may become. Our Sunday devotional lecture is given each week by one of fifteen Probationers, and we can truly say that we often get gems of inspiration from many of these discourses."

New York City, Union Center

Mrs. Lucy P. Lambert of Boston, who lately visited this Center, has written us an interesting letter about it, from which we quote portions: "It was my

great privilege to enjoy a few days in New York recently and attend the Center there. Few can comprehend the great work Theodore Heline is accomplishing. Peace and harmony are the keynotes, and one feels it as soon as one enters. It is like a great, wonderful brotherhood, without excessive organization to mar the congruity, and yet there is a wonderful organization, the kind people dream about but seldom see at work. Mr. Heline has succeeded in accomplishing something that is nearly impossible. If you go to New York, visit the Union Center—get Mr. Heline's viewpoint of life and the work. It will be worth the price of the trip."

Pasadena, California

Mrs. Nora C. Meyer, secretary of this Study Center writes us that the following were recent speakers: Mr. J. E. Burge, Mrs. Mary E. Shaw, Dr. Robert Campbell, Miss Cora M. Ehrig, and Mr. Rex I. McCreery.

Portland, Oregon

The Portland Fellowship Center reports that the following were the speakers there in September: Mr. H. W. Hoogstraat, Mrs. Henry Ets, Mr. L. E. Robinson, and Mrs. Alice Chalon.

Portland, Oregon

The speakers at this Study Center in October were Miss Esther Tobiason, Mr. Chester A. Vincent, Mr. Edwin Lindstedt, and Mrs. Vivian Jensen.

Royal Oak, Michigan

A recent report sent us by Mrs. B. Valuet, secretary of this Study Center, one of our youngest Centers, states that the activities there are progressing well. The speakers for last month were Mrs. Gertrude Irish, Mr. A. G. McIvor, and Mr. Fortus.

Sacramento California

Recent speakers at this Center were Mr. R. M. Ogilvie and Mr. Phillip Grell, Sr.

San Francisco, California

A special series of lectures was given early in October at this Center by Mr.

S. R. Parchment, on various popular phases of the Rosicrucian Philosophy.

St. Paul, Minnesota

The speakers for October at this Center were Mr. Hans Hallen, Mr. Alfred Johnson, and Mr. D. J. Kunkleman. Mr. Alfred Johnson will give three lectures on October 22nd, 29th, and 31st, illustrated with stereopticon slides.

Vancouver, B. C., Canada

A card announcing classes and class instructors at this Fellowship Center has been received. Mr. H. V. Richardson has charge of the advanced "Cosmo" class, and Mrs. May Lembke of the beginners. Mr. L. H. Earle has charge of the advanced astrology, and Mrs. M. H. Guiver of the junior.

A NEW ADDITION TO OUR FAMILY

Battle Creek, Michigan

We are very glad to know that a new Center has recently been added to our growing list. The secretary's letter announcing this is as follows:

"On the evening of September 4th our Study Center was organized with Miss Dorothy Whitelock as president, Mrs. Mary D. Maxedon, secretary, Mrs. Ida Emmons, treasurer, and Mr. Lee Wells, librarian. We are holding devotional services every Sunday evening and a 'Cosmo' class as regularly as possible on Wednesday evenings. *We are hoping so much that friends in nearby towns will write us and come to see us, for we need all the help we can obtain in getting our Center fully launched. Hope Detroit is 'listening in.'*"

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg, our traveling representative in Germany, reports that his work in Duesseldorf now draws to a close. He plans to resume his lecturing, going first to Frankfurt, Hanau, and Wiesbaden. Later he expects to take a short trip to the northern part of Germany. In the meantime he intends to make Leipzig his headquarters, as that city is more centrally located

than Duesseldorf and will make a better base of operations. Mr. Schaumburg's work in Germany is arousing a great deal of interest in the Rosicrucian Teachings.

Miss Annella Smith leaves for Denver, Colorado, on Sunday, October 13th, where she will deliver lectures the following week. After leaving Denver her lecture tour will include Colorado Springs, Wichita, Kansas City, St. Louis, and Chicago. She will probably devote some time to the smaller towns around Chicago. Rosicrucian students in the above localities should plan to attend Miss Smith's lectures and classes when she arrives, as she has a very interesting series in store for them.

Mr. John Wierz has been delivering a series of lectures at Riverside, California. He is now doing some work in Santa Monica, where he expects to organize a study class if possible. He will later lecture in San Bernardino, Santa Barbara, Fresno, and other California cities.

In addition to the above lecturers sent out from Headquarters, we should like to call attention to the work of Mr. Theodore Heline of the New York Union Center, a brilliant student of the Rosicrucian Philosophy and an able speaker. He is at present giving a series of lectures in the eastern cities, a number of them being radio talks. All who have the opportunity to hear him lecture, either in person or over the radio, will find it well worth their while to do so. His schedule is as follows:

Schenectady, N. Y., 1004 Stanley Street, October 5th.

Utica, N. Y., 274 Genesee Street, October 6-7, 19-20.

Rochester, N. Y., Burke Building, Main and St. Paul Streets, October 8, 9, 10, 11 and 13.

Erie, Pa., Court House, October 14 and 17.

Cleveland, O., 1220 Huron Road, October 15 and 16.

Syracuse, N. Y., 528 Oak Street, October 18.

Echoes From Mt. Ecclesia

Chats with the Editor

THE FOLLOWING is part of a letter received by the Editor:

"Upon opening the 'Rays' it is my habit to turn first to 'Echoes from Mt. Ecclesia.' In one issue I read an extract from a letter stating that the writer always turned first to this department and suggested that this feature be somewhat elaborated. I believe that all of us who have visited Headquarters have a feeling that we would like to know if the flowers are still blooming as beautifully, if the birds are still singing in the eucalyptus trees down on the hillside, if the sun still shines as gloriously, and if the rumble of the ocean may still be heard. I have the most vivid picture in mind after an interval of nine years of the San Luis Rey valley, the old Spanish mission, and the wonderful hills in the background. But most vivid of all is my memory of the wonderful people I met at Headquarters."

Many changes have taken place on Mt. Ecclesia since this friend's visit; he would hardly recognize the grounds as they are at present. At that time we were just emerging from a ten-year period of hard struggling with our water system which would have discouraged many another leader. But the laws of destiny had blessed both Mr. and Mrs. Heindel with the persistent and fixed sign of Leo on the Ascendant and had placed both their sun and moon in fixed signs, which enabled them to hold out and stand firmly against the obstacles of the pioneer days.

When we bought the grounds for Headquarters we felt very sure of having plenty of water, for the reservoir of the Oceanside water system was in the center of our land. We found, however, to our sorrow that the water pressure

was so low that we could not get enough for even our domestic purposes. Oceanside at that time was a small town of about 600 inhabitants. The village trustees did not help us to overcome our difficulties, and we were compelled therefore to dig our own well down in the valley. On account of the hardness of the soil we could only dig to a depth of eighteen feet. This gave us only surface water, which in California is filled with alkali. Max Heindel placed a large wooden tank on a tower up on the hill, into which he pumped the water from the valley. This required that he go down into the valley twice a day, necessitating a return climb of 200 feet to reach the top of the hill each time.

We then had plenty of water, but we were ignorant of the danger of alkali which we were facing. The result was that the soil on Mt. Ecclesia became so filled with alkali that the vegetation died down, and only the hardiest of the plants could survive the hot sun and the scorching qualities of the alkali. At the time that our friend paid us the visit in question we were still in that unfortunate condition. The first ten years of our work in beautifying the grounds were a struggle. Later, new trustees were appointed who made the effort and succeeded in giving us sufficient water pressure. Max Heindel passed into the great beyond two months after this was accomplished.

Since that time we have had plenty of water, and if our friend would pay us a visit now he would be surprised at the growth of the vegetation; also at the additions to our buildings. Since the passing of Max Heindel we have built the Ecclesia, the Guest House, the Children's School, two additions to the Administration Building, and various cottages and small buildings. The palms, pines, and

eucalyptus trees have reached a mature stage.

We have just had the pleasure of a visit from Miss Lisa Roma of New York, a nationally known singer, and of hearing her beautiful voice. As is the usual case she has fallen in love with Mt. Ecclesia, and has promised if she is still in California to return and sing for us during our Christmas festivities.

HANDLING THE ROSICRUCIAN BOOKS AS AN AVOCATION

Mr. Sherlock Vickers of the Detroit Fellowship Center has developed a very successful system of handling our books whereby, he states, he is putting the Rosicrucian teachings on an average before at least one new student every day in the year. It requires, he says, only a small portion of his time. He conducts this business as an avocation, not for profit but as a means of service to the Rosicrucian cause.

Briefly stated the plan is as follows: He buys from Headquarters various Rosicrucian books in large quantities; for instance, "The Rosicrucian Cosmo-Conception," five hundred at a time. On account of placing such large orders he is given a specially low rate. In his spare time he places these books with book dealers and on news stands, with an agreement that they are to be paid for only as they are sold. He gives the book dealers all the profit as an inducement to handle them. From time to time he goes around and collects the money for the books which have been sold and replaces them with new ones. This has brought about a large sale, and some of the purchasers are becoming members of the local Center. It is to be noted, however, that these books are not placed on consignment with Mr. Vickers by Headquarters to be paid for as they are sold. He buys them outright the same as any other dealer does.

He states that he is willing to help others get started in this line of Rosicrucian work, and to give the benefit of

his four years' experience in handling the books to any one who may wish it. Here is an opportunity to help spread the Rosicrucian message through a system that has proved successful. If you are willing to help in this way and would like to benefit by Mr. Vickers' experience, write him care of the Rosicrucian Fellowship Center, 4210 Woodward Avenue, Room 21, Detroit, Mich., and he will give you full particulars.

THE ROSICRUCIAN FELLOWSHIP.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- Teachings of an Initiate, \$2.00.
- The Mystical Interpretation of Christmas, 75 Cents.
- Rosicrucian Principles of Child Training, 50 Cents.
- Steps to Self-Mastery, \$2.00.
- Bound Volumes of *Rays from the Rose Cross*:
Vols. 13, 14, 15, 16, 18, 20, each \$2.50.
Vol. 17 (8 months), \$1.50.

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
- How Shall We Know Christ At His Coming? 15 Cents.
- Earthbound, 10 Cents.
- Evolution from the Rosicrucian Standpoint, 15 Cents.
- Christ or Buddha? 30 Cents.
- Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
- How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
- Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
- Astro-Diagnosis, \$3.00.
- Simplified Scientific Astrology, \$1.50.
- Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
- Ephemeris bound, 20 years, \$5.00.
- Simplified Scientific Tables of Houses, (3), 50 Cents Each.

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

The Rosicrucian Fellowship,
Oceanside, California.