



The
ROSICRUCIAN
MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES



Practical Mysticism

Astrology in Spiritual Healing

Wholesome Vegetarian Soups



DECEMBER

1939

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By MAX HEINDEL



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THE ROSICRUCIAN FELLOWSHIP

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Oceanside, California, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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The Mystic Light

The Rosicrucian Fellowship

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Practical Mysticism

BY KATHARINE HILLWOOD POOR



IN these days of confusion and stress, of controversy and conflict; amid the turmoil of thought and opinion sowed broadcast upon a weary material world, we find within humanity and underlying its life, a stratum of belief, faith, of trust even, in the ultimate good to be achieved by the human race. Thinkers along philosophical and religious lines recognize this quality as inherent in the human being, and some systems of thought pronounce it the manifestation of divinity within mankind, the Divine Spark put forth from the Supreme One to objectivise Itself through the media of body-form—substance vehicles—for the purpose of bringing that latent divinity into active expression and constituting the process of Evolution.

In times of suffering, of extremity, man instinctively turns for help to something he calls "God." Even the materialist who has heretofore denied a God, in his hour of stress (perhaps as he nears so-called death), cries out to some power beyond material life. Down through the ages of history human need has been thus voiced, and religious creeds and dogmas have been put forth and established in human life as props and crutches for infant humanity to lean upon and use as means of comfort and progress.

Myriads of reformers, religious, scientific, philosophical, economical, political

and ethical, have given to the world their ideas and efforts, adding their bit to the sum total. All—often unconsciously to themselves—fall back upon that inherent divine spark which affords ageless evidence that man is "made in the image of God," and that latent and dormant in his being exist those qualities and attributes manifesting as *spirit*—spiritual vibratory substance—which when brought out into objective expression manifest as a mighty energizing force and proclaim him to be master of his universe, living the life which leads to Godhood.

Contemporary thought lifted above a strictly material basis voices the need of a new and greater world wisdom which will solve all human problems and bring order from existing chaos. The communist and socialist emphasize the world need from their angle of vision and build thereupon their solutions of the problems of civilization, and the various prophets of the extremes of optimistic and pessimistic thought each foretell the probable outcome of present-day conditions from their respective viewpoints. The worldwide wave of interest in so-called "psychic" matters prefigures a wider and more comprehensive grasp of fundamental truth regarding man himself, a more daring and persistent advance into aspects of life hitherto hidden from human view because life, growth, and expansion have been centered upon the material

side of evolutionary processes, quite generally not recognizing higher or spiritual evolution and oblivious of the basic truth underlying human life and progress.

The Practical Mystic stands upon the basis that the history of the human race to the present consists of a continuous process of evolutionary development in accord with immutable, universal law. In this line of evolutionary development is found the development of physical form (the Darwinian theory), of intellect, of mind and of consciousness, all comprised within the development of life-substance or spirit-vibrational quality. The growth of lower orders of organic life-forms into higher and finer ones constitutes the aspect of evolution which has been recognized by material science and declared by material mind to be all the evolutionary process that is possible or that is thinkable.

This point of view is of course narrow and one-sided and views man as a material body-form only. We claim that any understanding of the evolutionary system that includes but one aspect thereof necessarily limits and cramps the thinking processes and forbids the attainment of that wide grasp of truth which leads to true wisdom and a comprehensive grasp of life.

Throughout human history there have been mystics, so-called, who lived and functioned according to the requirements and possibilities of the age in which they lived. Traces of mystical thought and life may be found in all records of the past, and have made indelible imprint upon race life in all ages and cycles, particularly those where noticeable uplift and progress are found.

The word "mysticism" is defined in part as follows: "The doctrine that the ultimate nature of reality of the divine essence may be known in an immediate apprehension, intuition, or insight, differing from all ordinary sensation or ratiocination. . . . The doctrine of the Mystics who professed direct intercourse with the divine Spirit and a knowledge of God and of spiritual things unattain-

able by the natural intellect and incapable of being analyzed or explained. . . . Any type of theory asserting the possibility of attaining knowledge or power through faith or spiritual insight."

The word "mystical" is defined as "belonging to secret rites; remote from or beyond human comprehension, unknowable, obscure; mysterious." These definitions are given from a strictly material standpoint and therefore can be only partitive and incomplete, and we must persist in the belief that the present Life Cycle will widen and expand the knowledge of real mysticism until it assumes its true proportions of a comprehensive system of life including all aspects of religion, science, philosophy, economics, politics and ethics in *one* racial life activity, and wearing the expressing vehicle fitted to supply all human need and to promote true human growth.

The word "practical" is defined in part as follows: "Available, usable, or valuable in practice or action: capable of being turned to use or account; useful as opposed to theoretical, ideal, or speculative." Uniting the two words (Practical Mysticism) and duly considering their interpretations as given above provides us with a term to express a System of Life of comprehensive and practical availability which bases its methods of thought and action upon the combined evolutionary life processes simultaneously going on in and through humanity upon this planet: in the composite individual human unit as well as the race as a whole: which recognizes the fact that man is composed of body, soul, and spirit rather than material body alone; each component of which is in process of growth to ultimately attain a perfection unrecognizable to physical sense only. This may be understood as true inner sense perception in mankind which awakes and develops its potent functioning powers; which unifies in its basic *idea* present-day systems existing under the separative aspects (as above mentioned) of religion, science, philosophy, economics, politics and ethics; combining

them in a synthetic life system gradually unfolding the qualities and powers inherent in the individual human being of today.

The Oriental systems of philosophic thought have made their mark upon Occidental life and rightly so, for while Oriental methods for application and practice are not wholly adaptable to the Occidental type of race body-form, the fundamental principles have been to some extent grafted upon the material Western mind which has thereby progressed although as yet only in its infancy regarding a knowledge of spiritual truth.

To return to the given definitions and to remark upon them further respectively: Mysticism is the "doctrine that the ultimate nature of reality of the divine essence may be known in an immediate apprehension, intuition or insight, differing from all ordinary sensation or ratiocination." The

Practical Mystic premises that the ultimate nature of reality of the divine essence may be known as described through the natural opening and functioning of the super-physical faculties latent in humankind, seated in the soul-consciousness which man is and constituted of spiritual substance force, such opening and functioning constituting an orderly and sequential unfoldment and development proceeding under evolutionary Law: that "immediate apprehension, intuition or insight, differing from all ordinary sensation," relates directly to Soul, the Real individual man and his unfoldment of these qualities and powers as natural functioning attributes of human life. That such powers have been characterized as transcendental in the past means only that they transcend ordinary understanding but in reality are attributes of the true human organism in its entirety.

Mysticism is the "doctrine of the Mystics, who professed direct intercourse with the divine spirit and a knowledge of

God and of Spiritual things unattainable by the natural intellect and incapable of being analyzed or explained." This definition carries the idea of religio-scientific union resident in Practical Mysticism, which claims that such "professed intercourse" is among the natural functions of the true man who has unfolded and developed his potential powers, and who has definitely located within his own being "God" and who possesses a practical working knowledge thereof and of "spiritual things" quite and forever unattainable by the "natural intellect" alone, because such intellect pertains to the lower or personal man which does not—until transcended in the processes of spiritual development—reach to such heights of comprehension.

The definition further states that such knowledge is "incapable of being analyzed or explained."

The Practical Mystic denies this unequivocally. He states that such knowledge and intercourse *are* attainable and *can* be analyzed and explained through the channels



of Spiritual Science, the science of spiritual substance from which comes forth objective manifestation.

Spiritual Science—of ageless duration—definitely and practically (able to use) teaches and explains the evolutionary processes underlying human constitution and development. It teaches that through analogy and correspondence, a knowledge of vibratory law as applied to human development and of the scientific principles underlying planetary and solar existence may be obtained. Also, that hitherto hidden archives (hidden only to the materialistic mind) of mystical wisdom may be opened to human vision and the means become known whereby a way may be cleared to the formation of a true civilization based upon righteous Life Principles.

Again, the word "mystical" is defined as applied to beliefs "remote from or be-

yond human comprehension; unknowable; obscure; mysterious," and again the Practical Mystic asserts the falsity of this statement. Remote from or beyond human comprehension they are, *only* because the human being has submerged and atrophied his perceptive faculty by means of which such comprehension is possible and natural. When these latent faculties are evolved in true functioning power all seeming mysteries will be uncovered and a new world disclosed to the seeker. The Practical Mystic states that a belief, or system of thought or life, is to be judged by its practical application and benefit to humanity in the objective world in which he lives. By its *use* is determined its truth.

The Practical Mystic asserts there exist evolved souls in today's humanity who possess full use of these faculties and powers, won by many lives of effort through past ages; and that these Elder Brothers of our suffering humanity bring their developed powers to the aid of mankind, using every possible channel—under spiritual law—to stimulate and quicken evolutionary growth in the individual and in the race.

Many so-called "evolved" thinkers and seekers for truth today appear to be almost invariably unbalanced—out of plumb—in their ratiocinative processes. One particular line or order of life is emphasized and focused upon to the detriment or omission of all others. While this may be used in the evolutionary world work to promote that particular aspect of development, it acts to inhibit a rounded and balanced development of the individual concerned to some extent and therefore promotes separateness rather than unity. At the same time the continuity of the identifying unit of life-consciousness expressing through that particular individual affords infinite

scope for his development, as each life period or day in the Great Life School teaches one life lesson predominantly, which, once assimilated in the Soul-self, it is free to acquire others leading to completeness of experience.

Intellectual reasoning alone does not reach to true mentalism, which is of highly vibrating spiritual substance quality. It is, however, the channel or avenue which must be used to reach higher mental development.

The partitive aspects of life, thought, and effort to which we have referred as out of true balance are all embodied in the sectional beliefs and efforts of the present day and are found in all classes of life in some degree. All are underlaid and to a large extent dominated by the materialistic trend of the age and are consequently colored and deflected by that influence.

The Practical Mystic recognizes an ordered evolutionary development of life—elemental, animal, human, mental and spiritual in character: individual, national, racial, planetary, Solar and Universal in its scope, proceeding according to exact Cosmic Law and operating through cyclic waves of progressive life expression. The Practical Mystic believes that all Life is One, expressing through differentiated units of the One Consciousness which are eventually to become evolved, harmonized, perfected and united in the Supreme Consciousness. He believes that the "turning point" of evolution has been passed; that the dense materialism of the present cycle is almost imperceptibly giving way before a spiritual stimulus of vibratory force which shall lift the race to a marked degree; that the materialistic tendencies of the age must be recognized as the menace to true life progress that they are and their falseness eradicated from an evolved humanity. Practical Mysticism maintains



that the moving power of world progress must be changed from material force to spiritual force; that mundane and terrestrial man-power must be lifted to spiritual and divine man-power, and that this is the meaning and purpose of the present manifesting phase of human evolution.

When the "radical" materialist who justly emphasizes the "bread and butter" question (for a sound body is fundamentally necessary) grows to recognize the truth of composite human constitution and that there is a spiritual and "mystical" man as well as the material and physical man; to include and blend all in a balanced system of life founded upon the *oneness* of all, then he becomes a Practical Mystic and fitted in his scope of thought to deal with all life problems. When the "up in the air" mystic, the pure dreamer, plants his feet firmly upon the earth he lives upon and recognizes life-necessity and conditions in the present civilization, and that true mysticism must be of practical, livable application in earth life, then he also becomes a Practical Mystic. When the materialist learns the fallacy and worthlessness of his focus upon temporal and illusive life aspects and awakes to the Inner Presence as well as cognizes the Supreme Law without, then is there hope. When the creed-bound religionist lets go of his personalized and retributive God and recognizes an all pervading God of Love, then he opens the way to brotherhood. When the cooperatist focuses his vision upon all angles of life merging together rather than upon one only, and various exponents of the "Higher Life" leave behind them their emphasis upon psychology methods, then may the Greater Light break through.

We must touch upon the psychic (so-called) urge of the present day so greatly misunderstood and maligned. "Psyche" is a word relating to and meaning "soul": therefore psychic development literally means soul development and the opening and functioning of the inner soul faculties. The psychic realm or plane

or region is that field of evolutionary life intermediate between the physical or material, and the Spiritual and Divine, wherein goes on the evolutionary processes of the spiritual quality of Mind. Its outermost fringes have been dimly touched and sensed and exploration begun inward. Debased by the prevailing materialistic concepts of life, it has been commercialized until the very word "psychology" (science of the soul) has become a synonym for illicit (from the higher standpoint) money getting and hypnosis.

The faculties of clairvoyance and clair-audience in their lower aspects are also commercialized in the seance room and in various aspects of "fortune-telling," and the worship of departed spirits is in many cases a real menace to true spiritual growth. All life activity in form may be classified under the head of phenomena, and the desire for "psychic" phenomena but signifies the indefinite and ignorant, but no less strong and sincere, desire for the higher and hidden truths of life.

Out of all the confusion the Practical Mystic seeks the truth to be found everywhere from some angle; seeks to unite all men upon broad, altruistic, independent and constructive lines of thought and effort. He seeks to universally expand rather than to constrict; seeks to exploit nothing at the expense of something else; recognizes the problems of the present-day wage earner, of the victims of sex traffic, of child slavery, as well as the problems of the money-mad capitalist who in his blindness plunges madly along his tragic way. He recognizes the God, the Christ Self, within all men, awaiting the awakening moment, and seeks to unite in true human brotherhood all the variants of human life in one Civilization Body, coalescing, harmonizing, balancing; synthesizing the aspects of religion, science, philosophy, economics, politics and ethics, and combining them in a System of Life which, regardless of the name it may bear, is in reality and for all time Practical Mysticism, the Christ World System, and founded upon the Oneness of all manifested life.

"Selling" the Teachings

A Student's Method

BY NORMAN M. CARVER



HE term "selling" is used here in the sense experienced salesmen use it; that is, so presenting an idea or product as to convince the prospect that he or she will get the benefits, profits, or advantages offered upon following out the course of procedure outlined by the salesman. Under no circumstances is it permissible to use the information which follows for selfish gain in the form of money or anything else other than that which comes as a result of the law of comprehension or consequence.

Every idea, thing, or service, tangible or intangible, must be "sold." You saw some use, purpose, or other interest-arousing factor in Astrology or in the Rosicrucian Philosophy when you first heard of these subjects; and you possibly became interested without raising any serious objections to your following along the line of interest aroused. However, many do raise objections in their own minds at least and usually express these objections as reasons for lack of interest or inability to follow through. In a very large number of cases, you will find the average person has been disappointed so often that he has become prejudiced against religion, occultism, mysticism, astrology, etc., and there is no other type so difficult to "sell."

The workers operating among certain religious groups are continually encountering this type of prejudice among the preachers in orthodox churches. Their method is to ignore the prejudice and all the arguments; and absolutely refuse to be drawn into any petty local gossip or other form of criticism. Then they present witnesses—living, locally known witnesses who produce *proof* of the influence of Christ in their respective and individual lives. This proof convinces the sceptics by getting their minds off the prejudices and allowing the mind to re-

sort to reason and the heart to belief; and lastly arouses the desires of the prospect for the same kind of power. Finally, a challenge is put to the prospect who professes to be a Christian of the old school, a challenge which varies according to the type of prejudice; but usually amounts to this: What influence is your brand of Christianity exerting in changing your own or others' lives? At this point, the prospect sees himself in a very inferior position and usually expresses himself as desirous of this *living water of life*. Prejudice has been forced out by new self-interest.

The success of these workers appears to be due to several factors; such as, personality, poise, freedom from worry, happiness, sociability, and a deeply rooted conviction that God has a plan and is guiding them daily in the right way to live to become absolutely honest, pure, unselfish, and loving. It is not difficult for the average nominal Christian to realize how far short he or she has fallen below God's standards for a Christian when he secretly compares himself with one of these sincere and joyous workers.

A certain university put out a remarkable extension course of training on Modern Salesmanship a few years ago that has done a great deal of good in teaching salesmen how to sell along approved lines, psychologically; in order that the salesman may avoid becoming a mere nuisance in the form of an order taker or a high-pressure bulldozing type of salesman. This course emphasizes the importance of the following factors:

The salesman must cultivate a genuinely pleasing personality free of deceit, dishonesty, argumentativeness, combativeness, etc. He must keep clean, healthy, well dressed, alert, courteous, courageous, systematic, regular, industrious, cheerful, and efficient to the nth degree.

The salesman must have a thorough

knowledge of all the merits and demerits of his product or the service to be sold. In other words, he must really know his subject.

The product or service must be all that is claimed for it; so that the buyer may not be disappointed in it under normal conditions.

The house or company handling or producing the goods or service must be reputable.

The selling process must *never* be changed under any conditions and regardless of types of prospects. This process has now become universal knowledge among the aggressive commercial houses. Briefly, it is old stuff in modern dress. It is: Arouse Interest. There is no use to waste time proving the *merits* of any product until interest has been aroused.

Interest must be apparent to show the salesman that the prospect wants something in the form of value, power, pleasure, convenience, etc., that will give him or her some advantage or hope of gain or profit. When interest has been excited by the salesman as to how the individual may expect or hope to benefit by following the salesman's advice to buy, the next logical step is to prove that the prospect will get the benefit. He does this by showing illustrations or evidence that others gained or benefited; in other words, he brings in a form of testimonial or witnessing that has been used since early days in human relationships. When the prospect has become convinced that he will benefit or get the advantage, he may still be inclined to think it over or may not have enough money to buy. It is at this point that the salesman brands himself as a hypnotist, high pressure salesman, or real salesman according to the way he handles the case.

Under no circumstances will a Christian salesman ever use any form of pressure to force the person to buy now. It is absolutely criminal to intimidate him

or break his will by overpowering it with a mental suggestion. It is legitimate to represent the case in a different way to cover points not first included in presenting his case; but at the third step in the selling process, the salesman must simply show the advantage to be gained by accepting his proposition as quickly as possible; particularly, while he, the salesman, is there and able to advise him further.

The words and illustrations or demonstrations may vary in thousands of ways; but that simple selling process which is the principle underlying the success of many sales, whether the product be religion or a commodity must never be changed. It is particularly interesting to note that many evangelists and some of the over zealous religious workers have

been disappointed in so-called backsliders, who are usually those who were converted against their wills prematurely. Each convert, to stick, must be sold from within.

Now in presenting the Rosicrucian Teachings, the same principles must apply; and in reviewing

some twenty-odd years of very sluggish and haphazard efforts to interest others, the writer has found that his chief mistake was to reverse the selling process. His desire was sincere enough and many pieces of literature and some books have been passed out with the hope that interest would be aroused but with very poor results. The writer's interest was aroused but not that of the prospect.

A few years ago, the correct method, for him, was put into effect with slowly improving results; and it is reasonable to believe the same methods may be of help in your case.

The first step is to decide that you really want to help your fellow man in gratitude to Christ for His sacrifice on our behalf. So you declare within, that regardless of the cost in pride, money, position, etc., you will work to the best



Precept is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock, and the lesson is not soon lost.—Channing.



of your strength and ability to enlighten others and protect them from all evil.

The next step is to take the price off your services. It is one of our greatest illusions that we must get a certain sum per hour or day in order that we may live. Also a most difficult thing to do is to de-commercialize our living temples. The commandment does not say, Thou shalt not covet any part of your fellow man's income, but it is difficult to see any other motive back of most of our offerings than that we want someone's money for our own selfish needs. We approve Christ's example in chasing the money changers out of some other temple; but our own temple seems to us to depend on money changers. However, if you want to arouse interest in your prospects and prove that they too can get the benefits you promise, you must play the game cleanly.

The third step is to clean out the other departments of your temple just as thoroughly as you did the business department. Every part of your mind, spirit, soul, heart, emotional nature, and body must be purified and cleansed of all impurities, dishonesty, selfishness, and unlovely characteristics. While no cash registers may ring, your sales will begin to go up slowly but surely.

The fourth step is to overcome evil with good. This resolution lifts you into that realm of desires where you get the new tools or power to build a better world. This is Soul-power. The secret of getting lies in the secret of giving without desire for selfish returns. Perhaps it should be called sharing our purest desires with those in need of protection from all the forces of lust, hatred, and general viciousness. It increases in proportion to our ability to hold back our critical thoughts or sharp words and substitute the purest thought or desire matter with all the intensity at our command. And do not get the impression that this is just a feeble little prayer or a form of wishing. It is no idle figure of speech, this giving your cloak or blessing those who despitefully use you. As the light shineth in darkness because of God's great love, we too must shine in

darkness and even pray for the devils' emancipation from their evil ways.

The fifth step is a mastery of your subject; and the way to learn is to teach the little you now know thoroughly so that more may be entrusted to your care. The power of example is the greatest proof you can offer to any prospect who seeks information about the Rosicrucian interpretation of the higher life. You will learn that teaching as a fine art is a most devoted sharing along scientific lines; as different from ordinary classroom practice as light differs from darkness.

The sixth step is along lines of healing. You cannot go very far as a teacher before discovering that many cannot be taught until they have been healed sufficiently to profit by instruction. This, too, develops soul-power; so that you make your prospect feel better in your presence. He now has confidence in you and confides willingly his sins or errors due to ignorance and low desires. You can lift him up when you share with him the secret that enabled you to overcome similar weaknesses; but be sure you do not let him or yourself down by gossiping about his failures. And when you find your own loved ones criticizing your friends or neighbors for their weakness, ply your art in secret; for in this way you earn the good will of neighbors and "sales" come easily or unsolicited. You can become more skilful in warding off disease or removing the venomous darts of criticism than our orthodox brothers in the hospital surgeries with their most modern equipment.

Now there are many steps, but those mentioned are sufficient, and this is as far as your writer has gone in solving the problem of *Selling the Teachings*. Somewhere along the journey you will probably find that your life's work has tumbled down about your ears and you may wonder if life is worth the effort. Friends will tell you to forsake honesty and the teachings, and may offer false help or advice. Rise up and say: "I will do no evil; but overcome evil with good." Then through clearer vision and powers of perception—the next step will be open.

The Flame and the Vision

A Story for Christmas Eve

BY JANICE LORIMER



THAT'S the trouble with this modern age," said the young minister, ostensibly to the fireplace. (He was a visitor in the parish, and with his friend and superior had just come away from a highly successful Christmas Eve program at the church.) "We have plenty of flame, enthusiasm enough to run a universe; but where is the Vision? Our whole system is in a rut. I admit that I am in a rut myself, and don't know the way out. I suppose Christ is waiting for me—and for us all—somewhere, but down in my rut I can't see a thing but mud."

His host, a rubicund bishop, remonstrated, "You mustn't get pessimistic. You're too young to be pessimistic. Why, great Scott, man, you've your whole future before you! I'm a bishop, yes; but with that silver tongue of yours you can go farther than I have, much farther. Women like you. And don't forget, my boy, don't forget—" he leaned forward to tap the other's knee with a chubby forefinger—"it's women who keep our churches going. Not," he added hastily, "that I'd advise you to exploit them, but, after all, one must be practical, and the laborer is worthy of his hire. Why, there's absolutely no reason why you shouldn't have one of the best churches in the state within five years."

There was a futile sort of silence, while the fire snapped and crackled in the grate, and he tried to think of something to say that was honest as well as tactful.

"It isn't that I'm pessimistic," he said at last. "It's just that—well—the church seems to lack vision . . ." He floundered helplessly into silence.

His host sat straighter in his chair. "Don't blame it onto the church, my boy," he said. "You just said that it

was you that didn't have the vision, you that were in the rut. Well, I say, stick to that story. Don't drag the rest of us into it. If you don't like the ministry . . . get out of it."

And that ended the discussion. After all, that was the bishop's house, and it does no good for a young preacher to instruct one so successful in his chosen career as the bishop. Especially when the young preacher in question is none too sure of himself or of what he wants.

More bluntly than he realized, he terminated his visit, and refused the bishop's entirely amiable offer of his car.

And so it was with more or less of bitterness that he plodded through the snow toward his rooms that night. The wind was keen, and he pulled his heavy overcoat closer about his ears. He felt ashamed of himself as he recalled his blundering refusal of the bishop's offer of his car. Pride, that was it. Pride, that made you forget you were supposed to give the quiet answer that turned away wrath, and made you reject a simple courtesy with un-Christian rudeness.

"If ye have done it unto the least of these my brethren, ye have done it unto Me." Didn't that include child souls as well as child bodies?

The least of these—the least of these—his feet caught the rhythm.

The keen, nipping wind, the exhilaration of walking and the coursing of red blood through young veins soon brought him once more into the feeling of the spirit of Christmas. The unbroken fields of snow were like a white curtain against which danced the songs and the poems, and the eternal, unforgettable pictures of Christmas. It was like the whiteness of the walls of the little houses of Bethlehem, he thought; like the whiteness of the hands of Mary. And the sudden lit-

tle flurries of snow-mist that arose and danced across the fields were like angels dancing in the expanse of heaven. He raised his head, to listen. The wind had died down somewhat, and its breath, fluttering along the top of the snow, raised wisps, powder-fine, in a whisper that had taken on, somehow, the recurrent murmur of a Christmas carol:

"It came upon a midnight clear,
That glorious song of old . . .
Of angels bending near the earth
To touch their harps of gold."

He smiled whimsically as he listened. "And that is what comes of having too much imagination," he thought. His steps slowed down to a soft swish, swish, and he cocked his head and strained his ears to catch the eery refrain. There! There it was again! A flurry of snow coming toward him, and with it the sudden vague suggestion of carols, growing louder. And more distinct. Too distinct to be imagination, no matter how good—or bad—your imagination might be. He peered into the darkness. Perhaps there was someone there, someone hidden in the dark, who was playing and singing Christmas carols in this lonely snow-wrapped field. The flurry of snow with its suggestion of music swept by him on the wings of the wind, leaving him to realize that a mist was dropping out of the sky.

"Rain!" he muttered, "but what a peculiar rain! Like cloth of gold, coming in sheets." He could feel it, a delicate patter against his face, somehow comfortable and soothing, and he laughed to himself as he again heard the sound of singing—coming this time out of the very sheet of golden rain.

"Lovely, lovely," he murmured. "First the wind, now the rain, chanting the glory of the

Christ Child." Now he found himself walking through what seemed to be a dense cloud of golden mist, a cloud full of dancing fire-bright particles, and was suddenly conscious of an ecstasy, so that his breath labored and his heart pounded as he trudged on through the snow and darkness.

There, not far beyond him a small cottage was silhouetted darkly against the snow. Smoke curled from its chimney. Light streamed from its windows, carrying the gay twinkle of a Christmas tree. And when he looked at it, the unreasonable ecstasy surged upward again.

"I must be going crazy," he thought, as the light streaming from the windows suddenly seemed to take on sound.

"It's an organ, that's what," he assured himself, "a pipe organ, in that little cottage. Why, it's better than the one in St. John's," and he fell to praising Christ in his heart, while the majestic chord engulfed him in the ineffable harmonies of "Joy to the world, the Lord is born."

He had already passed the cottage with its mysterious organ and its light, overawed at the mercy of God which permitted poor people to own such an instrument, when he decided to go in. "Surely," he thought, "on this holiest of all nights they won't mind a stranger dropping in to look at the organ . . . they would know that I am a lover of music . . . they would want me to share in those exquisite anthems."

His body was light, and he moved without sense of weight, up the all but obliterated walk to the porchless door. He knocked, while that keen ecstasy blurred his vision, but made the door curiously translucent, with light sifting through the panels.

It seemed singing ages before steps approached and he saw a gleam of rose and gold which seemed associated in his



mind with the approaching footsteps. The door opened. A woman stood there. A young woman, whose eyes were full of light, as from candles.

"So Mary's eyes looked at the Babe," he thought.

"Pardon? What did you say?"

"Say?" He realized he must have spoken aloud. He passed a numb, cold hand over his eyes. "Oh—I said your eyes were like Mary's, full of candlelight, and stars in your hair."

A puzzled but sympathetic expression fell over her face, like a mantle.

"Won't you come in?" she asked. "You look half frozen to death."

He stepped inside the simple room, and she closed the door after him. "And the organ?" he asked. "Where do you keep the organ?"

"Organ?" Again the look of puzzlement. "Why, we have no organ."

"*We have no organ!*" He repeated the words after her before their import sank into his brain. "No organ!" A gesture, as if to push away cobwebs from in front of his eyes, cobwebs of light and color that danced and shimmered. "But only—only—about five minutes ago I heard it. I heard it distinctly . . . flowing out in great waves . . ."

"Perhaps it was broadcast," she suggested helpfully, "and you were confused, and thought it came from here."

"No—no—I am positive. It was just about fifteen minutes ago. The light came pouring out from your windows, and the music with it. Why, I even recognized the music—it was 'Joy to the World.'"

"'Joy to the world'? Still the uncomprehending questions.

"Yes," patiently, "'Joy to the World.' You know—it goes like this:

*"Joy to the world, the Lord is born;
Let earth receive her King!"*

Light began to dawn in the sympathetic eyes of the woman. "Did you say about fifteen minutes ago?"

"About that, yes."

She held out her hand. "Come with me."

He let her lead him to a small room at the back of the house. They stopped just outside the door. "Was it from here you heard the music?" she asked.

He looked about him, judged as well as he could the distance he had come, and said, "I—I don't know—but it was from this direction—from this side of the house—I couldn't say exactly."

Quietly, softly, she turned the knob, pushed the door open, and stood aside for him to enter. Looking about him, with vain motions of the hand to push away those glittering cobwebs from his eyes, he went in.

At first he saw little but walls, against which light beat iridescent and shimmering. But gradually he was able to fix his vision upon the various objects in the room. The "Sistine Madonna," on the wall. Something that seemed to be a Cross, decked with roses. A dim light by a bed. And on the bed . . . enclosed as in a globe of splendor. . . .

"My sister," said the woman softly; "her baby was born just about fifteen minutes ago."



GLORY TO THE NEWBORN KING

The Great Plan

BY ETHEL ALLEN SHANAFELT

"There is but the One Life, the Universal Life of God, in Whom we 'live, and move, and have our being.' Mineral, plant, animal, and man—all, without exception—are manifestations of God."—The Rosicrucian Cosmo-Conception.



MANKIND is the advanced expression of God, the spiritual Geometrician of our Universe. Evolution as understood here on this planet belongs to our God-Plan.

There are higher regions which through devotion to the study of Astro-Philosophy may bring some comprehension of the Supreme Architect, and The Absolute.

Man is the chief or dominant expression of progress, containing within himself a quality so interrelated with God, that he (man) learns that it is essential to the highest degree of attainment to be identified with the Plan of God for the advancement of the Universe.

This planet is a place which is distinctively made contributive to our advancement. In God's Plan each planet is prepared to meet the needs and develop the attributes or natural inclinations of the sentient beings which evolve upon it.

When we recognize that progress and evolution are not the result of chance, we realize that even though we have been granted freedom of choice, there is one "far-off divine event, toward which all creation moves." Admitting this, it becomes apparent that man finally returns to his own, through living subjectively an existence above or transcending objective restraints, thereby gaining great spiritual consciousness, which in turn serves to advance the planetary evolution.

One admits the fact that this earth, after eons of time, brought forth a creature capable of sensation and thought, proving that progress is not incidental

but a gradual development, accomplished according to some higher guidance. The God-Power which was great enough to conceive our Solar System, must in some manner far beyond our finite grasp, have had access to the most sublime Origin of all. In that exalted realm other and broader plans had their inception dealing with greater systems, one feels assured.

Racial distinctions, individual requirements, advanced egos sent as leaders, each occupies a peculiarly important place in the Plan. The word "racial" as used here refers to a planetary race, and is not in any way concerned with the small interpretation usually employed. The three opportunities mentioned are of a pioneering idea, which is as important for planetary progress as the same urge which impelled certain courageous ones to prepare the way for others in earth movements. True, progress of one inevitably affects others, for this reason pioneers are needed to carry higher standards. Mediocrity, or a complete leveling of mankind would be fatal; racial advancement would be impossible without advanced thinkers and doers.

In the rise and fall in earth civilization, there is something new gained within each movement. Mankind does attain with each step, difficult as it may be to discern the good.

We ascertain in our Philosophy that when the human spirit was ready it received the quickening; until finally came the "quality of selfhood" or a "separate personality, with all the possibilities for experience and growth this afforded. This marks the birth of the individual." Then

comes the absolute essential for a pioneering soul.

New characteristics must be formed. "This is the kernel of the occult teaching. . . . There is that third factor—Epigenesis—the means for devising improvements."

So far as we of esoteric research in the field of Astro-Philosophy can prove, man is the most advanced form of being occupying a dense vehicle. Having ascertained that he is the only form accorded mind, the epigenesis imparted we then understand, and realize the progress made possible if each uses to the fullest extent every divine means for expansion and uplift. Only from such activity may we confidently anticipate advancement of racial and planetary destinies.

Sometimes three inquiries are presented: Were conditions so fortuitous that man evolved by, shall I say, chance?—or was he merely created and placed completely grown as to physical and mental ability in a fully evolved earth?—or has his present state been the result of divine thought (!) bringing all development by way of a Great Ideal?

That condition which one accepts in no way alters the responsibility, nor gives an excuse for evading an individual obligation requiring advancement; unfolding according to opportunities, though each environment differs sharply, it partakes of the evolutionary nature of one's habitation.

Man in a physical vehicle, then, is the direct means of progress, the planet inhabited is the indirect means. We, as sentient beings, find ourselves merely occupants of an earth place; it enfolds us, as it were, making of us the central and most potent force. We partake of the contributing values provided by the planet, chemically adapted for the dense vehicle in which man functions.

"It is a law of nature that no one can inhabit a more efficient body than he is

capable of building." In earth life he occupies this *grade of body*, and so important is the dense vehicle that psychologists, philosophers, mystics, all of advanced thought, devote more and more care to physical well-being, that the form may in no way hamper the development of higher expression. It is recognized as of great importance that so-called "hygiene and diet affects principally the dense body, in turn reacting on the vital body and the desire or emotional nature." Not that the chemical part means a more spiritual value, but a perfectly adjusted body makes existence easier in man's desire to advance to nobler and more supernal uplift.

The acceptance and use of the finest which comes to us from planetary supply, makes it possible for mankind to be also recipients of finer spiritual inspiration.

The exquisite care of each vehicle sensitizes for greater steps along the way of progress as pre-conceived in the Plan.

The granting of the great privilege of thought, prepared the man-form for the spark from the

divine, the ego, fit sanctuary for intuitive impressions. Only man is so placed; a collective or group intelligence activates all other forms. Man is ever seeking some individualized expression, else there would be no progress.

Man has the inestimable privilege of serving creation; so then he must make every effort to gain from every experience transcendent qualities as apart from materiality, values so rich that they may be safely passed on to others. The massing of such forces brings about spiritual progress, thus encouraging union of mind, desire, spirit.

These students of metaphysics have accepted certain phases of such a Plan; believing that man as a direct means for advancement in no way admits of a limiting of the Supreme Power, but rather accentuates its potency.

Man having been placed upon a planet

God is everywhere! the God who framed Mankind to be one mighty family, Himself Father, and the world our home.—Coleridge.

is in no way restricted, except in secondary ways; the non-essential may be merely accepted as incidental. The immensity of the Plan embraces all Universes, though because of man's finite quality, he must concern himself with a miniature power, as compared with the limitless capacity of the Originating One. The constant duty of the ego, having entered the dense vehicle is the seeking of exalted forces, highly sensitizing itself until the life expression has become exceedingly fair. The result will be the soul-consciousness of fine vibrations, fit for touching with Light all those with whom it comes in contact. God exemplifies only through the human medium; that was the reason for granting mind. Man is ever free to advance or deteriorate—to accept or reject!

As man admits his divinity and lifts himself away and above all gross materiality, a casual observer may consider him as being possessed of something supernatural. This exalted or intensified way of living produces finally a higher, more advanced type, based upon that long recognized truth that what elevates the mind will elevate the body too.

The more intensely spiritual ideals become, the more man arrives at the place where he is affecting others contacting him. It is as a great electrical current which touches here and there, advancing along progressive ways. Man cannot wisely live to himself, he must give out constantly to those who are ready for spiritual lessons.

As earth residents, we must have an ideal, a symbol upon which to fasten our spiritual attention for the attainment of a more satisfying understanding. Christ is the model, the gift of perfection for us in this place in racial and planetary advancement.

Being saved, or converted, as it is often expressed, should mean harmonious progression with the highest in our "wave

of evolution," something to be earnestly sought. Max Heindel tells us that "not all are in need of salvation." Christ came for those who require the definite concrete ideal. He brings to His believers a spiritual consciousness which raises them to the place where there is a change in their desire bodies which will make the influence of the life more potent.

This miniature power of divinity expands with the acceptance of the Christ Ideal. With the attaining of super-soul-consciousness comes the spiritual force which can be so dynamic that planetary progress receives stimulation. This seemingly fantastic statement may be proven as truth by a study of the spiritually great ones who were of the Christ awareness; the effect of their lives upon our earth advancement is well known. God works only through His created forms.

This was His Plan: when man arrived at the place where the "Lords of Mind radiated from themselves into our being the nucleus of material from which we are now seeking to build an organized mind" then the Plan for

our System began to unfold.

God's Plan offers man the freedom to create, and in creating to live as a being more intense; occultists believe this to be a necessity for progress. Man learns from experiences not to imitate but to offer something of a new influence.

The great factor for progress, epigenesis, is of such value that if it is permitted to become sluggish or indolent, there can be no advancement. Man cannot merely "hold his own"; he must be "about his Father's business."

Each particular planet has its own particular design which more or less directs its advance in the Plan; in regular sequence comes existence through the Great Periods of Manifestation. The impulse comes from the ego as it seeks to express itself, to attain the place of a perfect union with its vehicles. As more spiritual unions take place, so will man

Man was sent into the world to be a growing and exhaustless force. The world was spread out around him to be seized and conquered.

—Chapin.

achieve that which his indwelling ego came to express.

But man cannot ignore his abiding place, this earth, this material body; within him is that spark from the Divine filled with amazing ability for supernal expression. He must acquire all possible knowledge from every contact, not idly asking for a truth, but diligently searching for the answer.

If one earnestly seeks to progress, truth must not be permitted to escape; one must live as in its presence. The wooing of truth leads to the belief in its value, which becomes the ruling good in man's nature.

This opportunity for life's adventure is of long duration. Compare the slow processes in evolution; that which we speak of as time is man-made, and admits his impatience. The Great Ones are infinitely patient. Even so, planetary evolution keeps step, as it were, by the side of man as he has advanced to where he is the highest form. Planetary changes conform to mankind's demands; man is assisted even as he prepares himself, and adjusts himself.

Because of the great gift of freedom, man must accept his duty towards others who may not have the knowledge to advance. All who have seen the Light, all who have stepped into the Light, continuing to walk in that Light, cannot happily continue alone. Progress, in a spiritual sense, is for all to attain by radiant service to a waiting world.

The Light then shines from within—laws, arts, sciences, become supernal in value, a planetary and racial expression. Such uniting of power brings the divine soul-consciousness, race-heightened, coinciding with planetary fulfilment, which is according to the power of the Absolute, expressed in continuing rhythm from a Supreme Power, to the God of a Universe, touching finally finite expressions of the Great Will.

Mankind may (can) advance to Wisdom; materiality change to spirituality; race values lose all limitations, taking on divinity. The planet chemically assumes

a higher significance; thus, in far-off divine existence mankind reaches the realization of the Divine Plan.

There are many words of inspiration which have been offered from wise ones to man that he may the better understand his importance (spiritual) in furthering the day of realization. Man comes from Light: central and illimitable. Light from the Divine has been given man, but not to assume Wisdom unearned.

The Supreme Power caused motion which began evolution; no sentient life was without this impulse. The Ray of Life-Light extends to every man.

The indwelling ego is as the central power; but all events will make an indelible impression on its life-expression.

The knowledge which increases as experiences multiply, comes only from the Higher permission. Mind, impelling creative work, can only find expression from those who are of the Plan. Free will itself is granted.

Each member of the race must be acutely concerned with the responsibility for advancing this creative Plan; attainment of the Ideal, which is the Christ for us, must be gained before universal consciousness may be considered.

It is that goal for which progress reaches; mankind is the instrument to hasten the perfecting of existence, assisting in the revealing of New Life for this earth expression, that the Plan may come soon to perfection.

Love Conquers All

BY W. EARLINGTON WHITNEY

*Love conquers all! O blessed truth
That shatters darkness with its ray!
The Sphere of Life e'er spirals up
And perfect Love has shown the way.*

*O sorry would have been my soul—
Bound in this mortal shell of sin,
Had I not found that Spark of Love
Omnipotence had placed within.*

*For as that Spark, Divine, shall grow,
I see the glory of His Love;
And as I cast off worldly sin—
My soul has light to climb Above.*

Vision in Flanders

By R. E. BRUCE



LOOKING back through the long vista of the years to a time which seems ever-present, one realizes that 1914 and the following War years were pregnant with unusually great psychic powers, or rather, that the immeasurable spiritual and psychic powers always potentially present, manifested during those years to a degree that was far more universal than ever before amongst civilized peoples.

The world in 1914 was in such a hidden ferment of unrest, that illimitable forces which, though eternally present beneath the surface of material life, are, as a rule, only potentially so in material life itself, were forced up to the surface of ordinary life, as a hot water spring throws spray mountain high, through the terrific power of the impetus beneath it.

The material world approached temporarily more nearly to the inner worlds and the apprehension of them. People who had never before seen visions, saw them then. People who had never believed in what is popularly called 'the supernatural,' believed in it then, because the proofs of it took place before their very eyes.

THE SETTING

In June of 1914 I found myself in Bruges—Bruges the mysterious, the wonderful, the ever-living.

Bruges-la-Morte she is called, and yet is there any place in the whole round world so fully alive? It is but her commercial prosperity, her rank and fashion that are dead, and what are they compared to her spirit and her soul which nothing in earth or heaven may quench?

Bruges in Flanders is a city of great silences, of a soft and clinging sadness, a city of the past, whose present life seems to move in solemn cadence attuned to that great past which cannot die.

Those few to whom Bruges reveals herself can seldom leave her. It is worse than useless to make plans; when Bruges casts her spell and says "Come!" we count the world well lost for her.

The multitude could never understand.

That multitude which goes each year to sketch and to explore, to fill her streets with noise and laughter, and her canals with the impatient chug-chug of the tourist motor boat, what do they know of Bruges? "Quaint old town!" they say in patronizing scorn, and in two days rush through her museums, climb the Belfry, examine the Memlines through a magnifying glass, criticize the Van Eyck statue and the work of the Early Flemings generally; pay to see the oldest lace-maker, and—the gods be thanked—are off again. They have "done" Bruges.

The noise and tumult of the tourists' passing is but superficial and temporary though, and when autumn comes Bruges sinks back sighing into that grand peace and solemnity which is truly hers, and her lovers come into their own again. It is then one hears the musical silences of Bruges, which, like notes from some great organ, rise and fall, then die away to a hushed and thrilling stillness.

Her quiet green canals slide lazily between the leaning houses, many-colored and pointed to the sky. The haughty swans, proudly aware of their ancestry and their unusual privileges (they are protected and fed by the State), sail stately under the shadow of grey and ancient bridges, making rippling white reflections on the inky blackness.

Ah! those bridges full of the history of days gone by, resounding to the echo of ghostly footsteps. Here one can muse and dream and imagine the days of long ago, seething with battles, with unbridled passions, teeming with life and color and romance. The countless thousands who

have passed this bridge, who have lived and loved and fought and wept . . . hush! . . . are they not here?

The houses and rooms in Bruges seem to breathe the very Spirit of the Past. The huge front doors, almost as large and imposing as the entrance to a cathedral, are wonderfully carved. They are so thick and massive that it would take all a man's strength to open them; therefore entrance is made by a small door cut in the big one. Once within their portals what little of the present generation we held, we leave behind. We are not now in an old city reminiscent of the Past, we are in that Past itself, a portion of it, and living it whether we will or no. In each room we look for some quiet spectral figure, some friendly ghost who would make things seem more natural than they are. There is a dim religious light, and we tread softly as we put our foot upon the oaken stair with bannisters of dark red-brown, and shining with the handclasps of many hundred years. The stairs creak as we ascend, and the ghosts are with us there. We see the upper rooms, dark oak-beamed ceilings, wonderful carved mantelpieces, solid oak floors innocent of carpet, and of a dazzling whiteness.

Downstairs the rooms are weird and unaccountable. The furniture is not that which we have ever seen, the Spirit is not that which we have ever breathed . . . we are in some enchanted and wondrous fantasy, real and living, but oh—so very old!

The Curé of the Church near-by recommended this house and its owner. "*C'est une dévote,*" he said. She is an old, old woman, older than any years. She is willing to let those rooms.

We shiver . . . no hasty modern foot-step should ever desecrate their solemn stillness. . . . We find ourselves in the small grey-cobbled street again, taking great gulps of air and light. There are too many ghosts in that house for our modern untrained souls.

Nearly every house in Bruges has its history of a ghost or ghosts. Some are

friendly wandering spirits who appear but do no harm, others apparently malevolent. There are many houses standing empty and offered at low rentals; they are perpetually taken—by strangers—but the people never seem to stay there long. They are all too sensible and modern to believe in ghosts—but *they do not stay.*

Bruges is as a snow mountain set on the summit of a volcano. The fires beneath are known to few, for her people are a primitive people, almost barbaric in their simplicity, and imbued with a cold reserve which strangers seldom understand or penetrate. Bruges does not reveal herself to strangers.

The *Belfroi* stands out tall and pale and silent against the purple darkness of the night. It is that Belfry I go to see, it is that Silence I go to hear . . . The Belfry chimes no more disturb its stillness than the song of a bird disturbs the dawn.

Every ten minutes the solemn quiet is broken musically . . . wonderfully, by that haunting peal of bells which has enchanted generation after generation, and which enchants us still. Those chimes cling round the Soul of Bruges as closely as ivy round the oak.

And yet the Belfry gives above all the impression of a great and awe-inspiring Stillness. A Stillness that has lasted far beyond mere years, back into long-past centuries.

Bruges is getting sophisticated now. I remember when oil-lamps were used, and after nine at night she was as a city of the dead. That was in the days before motor boats puffed and screamed down her silent waterways, destroying in their passage all those quiet scarce-rippling reflections which artists love. But the main thing ever remains—through all the ages—the Belfry.

Electric lights have come, electric trams cross the dear old "Place," motors hoot and scream and puff and roar . . . but still stands the Belfry above, silent, lofty, and serene. Upon how many struggles has it not looked down with all the lofty serenity of its great soul?

THE VISION

Bruges in that summer of 1914 seemed to have taken on some quality of strangeness and unfamiliarity. She was altered—inexplicably, in some wonderful curious occult way that I did not understand.

She looked the same as ever, no stick nor stone of her was changed, but each thing appeared imbued with some new, strange spirit . . . Round every corner I seemed to hear thousands of hurrying footsteps, the stamping feet of multitudes. Many-colored, moving crowds appeared along the deserted streets. Countless multitudes seething with excitement . . . a rushing to and fro . . . a perfect hurricane of movement and of noise. There was the tramp of marching feet and the blue-grey of uniforms. I almost seemed to see the glint of bayonets in the sun. I rubbed my eyes. I must be dreaming. *There was nothing there!*

I sauntered along the cobbled streets, and strove to bring my mind back to present things, and yet . . . before I knew or realized it, my vagrant eyes were wandering towards that further corner. Surely when I reached there I should see? . . . My ears were strained with listening. . . . I heard once more the hum of countless people, the surge of moving crowds. I went round the corner of that further street. . . . *Nothing!*

And yet the feeling persisted, and for at least ten days I could neither work nor concentrate on anything but this. I wandered up and down the streets, ever listening to the deafening roar, ever watching those phantom crowds, and then . . . the feeling passed.

I took up my life once more, and forgot my curious dreams, though they left behind them a kind of vague anxiety, a haunting sadness which I was powerless to throw off.

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The Soul of Bruges lies in her churches.

About, around, above, beneath them hovers the Spirit of a Faith too deep for words. There is indeed some fine quality

about the faith of Bruges which is remote from that of any other town or city that I have ever seen. Religion filtrates through the very atmosphere. It is as though even the rough cobblestones themselves were sacred, and every house an Edifice of Faith.

Her people seem imbued with a devotion more full, more solemn, deeper than that of any other place I have ever known. In Bruges our enmities of faith die down. What matter if we belong, or not, to the Catholicism of Rome? Here there is no hard-and-fast religion of sect; there is but an ever-living, unmoving faith in God.

The Faith of Bruges underlies every thought and feeling and action of her stern people. It is not a thing to descant upon—it is a thing to live. It *is*. It exists.

One might as well discuss the vault of Heaven—it is there! One may admire the beauty of its shimmering blue, the magnificent, grand procession of its clouds of storm, the wonder-flecked mystery of its starlit nights. One may admire and love, or one may not perceive; but its existence cannot be denied. It is there.

Even so is the Faith of Bruges.

One may believe, one may scorn, or one may even desecry. But—it is there.

No alien power can estrange from Bruges that which grows and lives in every stone of her. If Bruges were to be pulled down and utterly destroyed till "not one stone remained upon another" still would the Spirit, the Spirit of an ever-present Faith, live and breathe and have its being in the very air above her ruins.

If ever religion were a thing of beauty, it is a thing of beauty here. Each of the many churches and cathedrals is hedged about by an invisible, intangible wall of Silence. Children may come into the quiet square where stands the Tower of St. Gilles. They may laugh and chatter, but beneath all their careless noise, the Great Silences are there.

St. Gilles is set in its old grey square.

The Spirit of Great Poverty is here; yet not a sordid poverty, but a certain lowliness and modesty of air, which qualifies its sometime grandeur. We reach it from a turning off the great Quai Long, whose gliding, shimmering waters are more full of the orange and blue and emerald of quivering reflections than any other canal that I know. Along its brilliant, shining, glinting surface slowly the barges sail by. What modern life there is in Bruges dwells here.

And then we turn to the Place St. Gilles, and we are once more in that other Bruges, that Bruges of old, the City of our Desire.

.
Then there is the *Chapelle du Saint-Sang*—the Jewel of them all.

Here is kept in priceless casket, set with gems, what Catholics believe to be the Holy Blood of Christ. From far and near come people in their thousands to worship at its shrine. Three times in as many centuries has it been taken—lost—stolen—hidden away—but always has that casket been returned. Bruges cannot prosper, or even live, without the Sacred Blood, tradition says, and people have gone through fire and water and battle to gain possession of it again, and would do so once more if it were needful. So long as *La Chapelle*, with its sacred contents, remains, Bruges can have no reason to fear her fate, they say. The casket was never taken from Bruges during the Great War, even when conquered by the Germans. We may not believe in all these things, but we *must* believe in the Spirit of the Faith that puts them there, a faith sufficiently profound to have justified itself through all the ages.

.
There are endless other churches, but it is of one alone that I will tell.

There is one church in Bruges which, if you do not know, you may know all other things, but Bruges herself you do not know, for within the precincts of that church there rests with folded wings the very deepest Soul of Bruges.

Tall, slender, severe, and primitive, with a kind of graceful awkwardness, her spire rises upward to the sky. The same grey square surrounds her, but with how changed an atmosphere from that of old St. Gilles. From the Quai we see her—like Narcissus—gazing at the mirrored image of herself. Long, shallow flights of steps lead up to the front portals in great simplicity, as indeed is all the exterior of this Temple to the God.

We enter all unprepared for that which we shall see. One single, centre aisle there is, and tall, noble columns of pure black marble on either side, leading as far as the altar steps. The stalls are carved with most intricate art, and polished by their age, and in the midst there shines that red lighted lamp which tells the Host is there.

The air lies heavy and scent-laden—incense everywhere. Faintly, stilly, rise the darkening mists of vapor in long curved spirals to the dome; incense mounting unto Heaven, straight and thin and wonderful, then in ever-widening whorls, spreading upward and around, through the dreamful splendor.

Athwart the mystic distances of circling vapor, gleams luminously the Golden Wonder—the great High Altar itself.

The Silences come round and cling. Those great Silences of Bruges, intensified a thousand-fold.

We sink into a very dream of wonder, of beauty, of content. It is mystic, incomprehensible . . . for here there is no war, no sorrow, neither worry, nor any of the Great Terrors of the world. We float in a mist of ecstasy, in which there is no Today, no Tomorrow, and no Might-Have-Been. There is but this all-pervading and wondrous *Now* in which we live with spirit poised, as it were, midway between earth and heaven . . . all-seeing . . . all-knowing . . . and all-perfected. Out of the very depths—we wander into the very dwelling-place of God.

Ever more and more the great Silences enfold us. Our earth-born spirits are

earth-bound no more. We soar from height to height . . . freed in spirit and in soul!

The world calls, and we return . . . but not as we have been.

.
THE REALITY

June melted into July in a blaze of sunshine, and the heat became intolerable.

Then one afternoon, Monday, July 27, 1914, to be exact, as I stood in the *Grand' Place* talking to a friend, the vision I had had during those first days in Bruges was suddenly translated into reality.

First came the clatter of horses' hooves and the jingle of accoutrement. Then down the *rue des Pierres*, and across the vast *Grand' Place*, came proudly stepping the horses of the *Lanciers Belges*. The men sat loosely in their saddles, looking straight before them, seemingly indifferent to all around. Hundreds and hundreds of them . . . down the streets they passed, the cobblestones resounding to the clatter of their thousand feet.

The *Lanciers* in their faces seemed to hold a weird look of oncoming fate. The steel of their lances glittered in the sun. I blinked my eyes; opened them again. This time they did not dissolve into thin air. They were solid and real. I shivered.

"What does it mean?" I turned to my friend.

"War," she said, with a quiet decision I had never known in her.

On Wednesday, July 29, thousands of soldiers trooped into Bruges, where I never remembered seeing soldiers before. They took up their quarters in the *Halles* under the Belfry Tower, in hotels, inns, and houses. They roused the old city with their tramping to and fro, with all the hurry, helter-skelter, and shouting of their noisy lives. The deafening clatter of the cobblestones was never ceasing. In every street stood little groups of soldiers laughing and talking gaily, or rows of them marching off to some stern duty. In front of nearly every door a sentry stood with bayonet fixed.

"What does it mean?" I asked my friend again.

"War! War! War!" she said vehemently, "the European War!"

.

Monday, August 3, 1914, I left Bruges at an hour when she was usually at rest and asleep, and drove through seething, silent crowds, and tense with excitement, and streets beflagged at every window, on through a changed and throbbing Bruges, to the station which led to England.

And that was the last I saw of Bruges.

.

The memory of my vision came back to me—a vision fulfilled.

Lift Up the Christ

BY DELLA ADAMS LEITNER

*Lift up the Christ, the Christ within,
He draws unto Himself your good,
Exalting Him you find the peace
That comes from conscious brotherhood
With all His children everywhere;
In that true oneness rest and find
All things He promised those who seek
The heavenly kingdom of His Mind.*

*The lifted Christ in you will bring
To you the blessings that are yours,
Freedom from worry, fear and doubt,
Wisdom and patience that endures.
To higher levels where the sight
Can glimpse the glories from above
Your soul will mount and you will be
Lifted with Christ to truth and love.*

The Astral Ray

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

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

Astrology in Spiritual Healing

BY ELIZABETH HANSEN

THE Art of Healing constitutes one of the most vitally interesting subjects to thinking men and women. In the Bible we learn that the second commandment of the Christ was to "Heal the sick," and today, as we endeavor to follow in His Steps, we find a vast and beautiful field opening up to us with countless opportunities at every hand to help and serve in this glorious work.

The keynote of the coming Aquarian Age is Co-operation, and as we are feeling the influence of this approaching era more strongly all the time, we know that this keynote will manifest more and more in every department of life. Healing of sickness is no exception, and we find that successful and permanent healing depends upon co-operation—co-operation of the individual with the natural laws which govern his existence.

The Healing Work of the Rosicrucian Fellowship is primarily of a spiritual nature, being carried on through bands of Invisible Helpers under the direction of the Elder Brothers of the Rose Cross. These Invisible Helpers are spiritually advanced men and women who work on the Invisible Planes during sleep to re-

store health and harmony to those who are afflicted and suffering. They are grouped together into bands, according to ability, and to their temperaments as shown by the rising signs of their charts. More advanced Helpers who are doctors are their leaders, and all are under the direct guidance of Great Exalted Beings known as the Elder Brothers of the Rose Cross. These exalted ones are the pioneer souls of our own human life-wave, who, freed from the wheel of Rebirth, work unselfishly for the benefit and upliftment of mankind.

Each patient on our Healing List is placed in charge of a secretary who handles the material correspondence, and the patients are apportioned to these various secretaries according to the laws of astrological compatibility.

In order to supplement the spiritual healing work and to cooperate with the Invisible Helpers, these secretaries endeavor to teach their patients how to work with themselves upon all planes of existence—the physical, mental, emotional, and spiritual planes, for, to accomplish true healing, the inner causes of the disease must be removed; it is not enough to merely suppress or relieve the outward symptoms.

In working upon all these planes, astrology becomes our most valued aid, not only to help diagnose the actual ail-

NOTE: This lecture was given at one of the sessions of the second Annual Convention (August 19 and 20, 1939) at Headquarters.—EDITOR.

ment, but to serve as a guiding light to the attainment and maintenance of health. No one can afford to overlook the importance of having sound physical health, for the human body is the most precious tool or instrument used by the Ego, or Spirit Within. It is the means by which each individual Ego is able to gain, through experience in the material world, that valuable soul-growth which enables it to progress along the Path of Evolution—towards the goal of Perfection.

Before taking up the part which astrology plays in spiritual healing, let us first consider some of the splendid aids which this science gives to us on the material plane. In regard to physical healing, the importance of diet and proper foods must always be considered because our physical bodies are amenable to physical laws and substances. Here astrology points the way, for with the properly calculated horoscope, the competent astrologer can see and understand the dietary needs of the individual. He knows in just what particular food elements the system may be naturally deficient, or which type of food would best be avoided by the person, and so forth. To cite a few examples, suppose we consider a chart in which the planets Mercury and Uranus are rather severely afflicted: from this configuration one can deduce, that, among other things, there is a natural tendency to a deficiency of calcium in the system, and being fortified with the knowledge of this existing tendency, the individual can take particular pains to supply his diet with the foods rich in this vital element and so increase his ability to express good health.

Again, we may have a chart in which Mars and Neptune are afflicted in the sign of Cancer. This person should certainly know that he or she would have difficulty in taking care of the heavy protein foods, and should use them sparingly, even though the subtle influence of Neptune may at the same time give him an inordinate craving for them, which he must learn to control.

Perhaps a chart shows Venus and the

Moon in bad aspect to each other. If the affliction comes from the sign Taurus or Cancer, then we know the individual should curb his desire for rich starches and sweets—using these very sparingly—else his system will become clogged with acid waste which furnishes the background for all sorts of ills to manifest.

These are but a very few points which astrology reveals to us, yet it serves to show how a general guide can be laid out to suit the individual needs and thus avoid possible trouble.

The practice of using proper foods in any healing work is far more important than most of us realize. Hippocrates, the Father of Medicine itself, is credited with saying, "Your *food* shall be your medicine," and who can fail to see the wisdom of seeking physical cures from the Mother of all physical manifestation—Nature herself, who is as a Mirror, reflecting the Divine Mind of the Creator. Work with astrology along dietary lines is a comparatively new field, but as time goes on and it is more carefully and accurately checked and tabulated, the results will be of lasting benefit in the years to come in successfully treating disease.

However, healing does not apply solely to the material plane of existence: the mental and emotional planes are equally important. Thoughts and emotions are directly related to the state of health, and occult investigators know that the origin of disease and illness is found in wrong thoughts and emotions, which in turn precipitate wrong actions. The inharmony thus generated, usually through previous lives, sooner or later manifests as some physical or mental disability; so, to get at the unseen, spiritual causes of a disease, one must first correct the trait of character which lies behind it. Truly it is said that the *essence* of our individual characters is all we carry with us from life to life.

There are people who demand perfect health and claim they have a right to it. However, they forget that now or in a former life they may have forfeited their God-given right to health through dis-

obedience, for it is a positive fact that when fundamental principles of clean living on which the health of the body depends, are disregarded, people become ill, mentally or physically. Consequently if they wish to regain their health they must learn to understand these principles and regulate their daily habits in conformity with them. This is what the Master Healer meant when He said to the man who was a cripple, "Sin no more lest a worse thing come unto thee." Even the Master could not give lasting health unless the recipient of the healing force refrained from indulging in wrong habits which cause disease.

In the Rosierucian Healing Service we find these significant words: "Disease is really a fire—the invisible fire which is the Father, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the Laws of Nature." And the breaking of these Laws is not confined to physical acts alone, it extends to our mental and emotional life as well. Let us see how these work out in actual conditions. The affliction of deafness, for instance, is frequently the result of intolerance. The intolerant person does not want to hear what others have to say—he wants only his own opinions. This crystallized attitude, if continued long enough, will frequently result in some degree of deafness.

Heart afflictions are often caused by cruelty and heartlessness, or from various abuses of the love nature (mentally, as well as physically and emotionally), for the heart is the home of the love principle. The plague of tuberculosis is said to result from materialistic thinking and living, for in time hardened thoughts will produce hardened tissue. Uncontrolled desires, poisonous, selfish thinking; anger, temper, intolerance, are a few of the unseen but potent factors

which produce all "the ills that flesh is heir to."

Now some people may think that disease and sickness come to them through circumstances which are entirely beyond their control; however, they fail to recognize the fact that these circumstances, also their environment and destiny, are all self-created under the Law of Cause and Effect—Action and Reaction, and consequently, if they are self-created they are therefore self-curable through a change in their mental and emotional attitudes.

The Light which astrology gives us in these conditions is very far-reaching indeed, for the horoscope shows an individual's mental and emotional tendencies, his errors in the past, and his inclinations in the future. The only thing the chart does not show is the man's free will—his divine power of choice as to what course of action he decides to follow, because there is a choice and Man does have the opportunity to thus "rule his stars." The majority of mankind, however, through lack of self-discipline and judicious exercise of the divine gift of free will, usually drifts with the tide—in whatever way the stars incline. It would help the patient to study the divine science of astrology himself so as to better understand himself and others, for astrology teaches us to bear and forbear as nothing else can; it helps us to develop patience, tolerance, compassion, and understanding for the mistakes of our human brothers.

The understanding of these planetary forces is of so much importance to those who are ill, because when the patient himself realizes the necessity of correcting the spiritual cause of his ailment, then he can begin to really work with himself in this direction. When this is done, through his combined efforts in a physical, mental, and emotional way he will truly be setting new causes into operation—creating new circumstances which in time will result in the privilege of a complete and permanent healing.

The old Rosierucian philosopher, Para-

celsus, has said, "If the trial is over, God will send the physician." The physician in this case might be some physical doctor contacted after much despair and discouragement, who may serve as a channel to bring about the desired results. As students of astrology we know that this science also shows the periods when treatments will be most beneficial; it marks the times when greatest care should be taken; it points out most favorable intervals for attaining mental and spiritual growth and, in some cases where operations are absolutely necessary, the most advantageous date and hour can be determined through a study of existing planetary influences.

In the realm of mental diseases—the pitiful cases of the insane and the obsessed which are so puzzling to even the wisest of doctors—the revealing facts which can be gained through occult philosophy and astrology would be of enormous benefit to these doctors in understanding and treating to the best advantage these unfortunate persons. When the astrologer understands that mental abuses in one life usually lead to physical disabilities in the next, and physical abuses in a past life result in mental deficiencies in the present, he can, through his knowledge of astrology do much to

help untangle the perplexities of mental diseases which so often wreck an otherwise normal life.

Astrologers have a sacred duty when asked to give advice as regards health in any chart they are delineating. Inasmuch as a horoscope shows tendencies to disease from the cradle to the grave, it often gives ample time to apply the ounce of prevention and escape an illness (if karma permits), or at least to ameliorate its severity when disease overtakes us. Thus with the strength born of knowledge, an astrologer can imbue a suffering person with renewed determination to forge ahead in the School of Life, to learn its lessons, and earn the blessings of health and happiness.

All disease is the result of ignorance of Cosmic Laws, and to transmute this ignorance into wisdom and comprehension a study of the Cosmic Messengers—the heavenly bodies—points the way to liberation and freedom. Spiritual astrology furnishes the key, the key with which to unlock the mysteries of God's Plan, and the greatest wisdom—the greatest comprehension of these mysteries—comes only to those whose developed characters permit them unselfishly to use their knowledge for the benefit and upliftment of mankind.



Rosicrucian Fellowship Healing Temple



Healing Department Building

Astrological Readings for Subscribers' Children

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

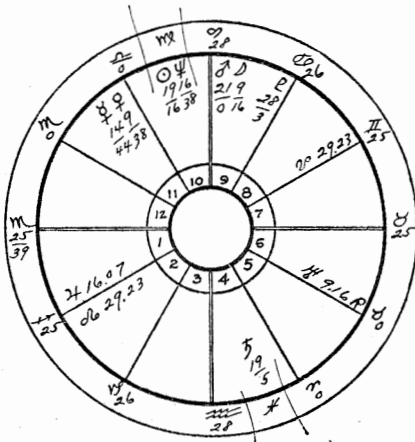
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

SHAPOOR RUSTAM K.

Born September 12, 1936, 11:11 A.M.

Latitude 19 N. Longitude 73 E.



The child whose horoscope we are considering this month is shown to be a very strong soul. He has fixed signs on the four angles and the greater number of planets above the earth; we also find the Sun and the Moon near the Midheaven. Under these conditions the astrologer would predict that this soul has come into incarnation to fulfill a high destiny—if he takes advantage of opportunities which can bring him success both physically and spiritually.

We find an elevated and well aspected Mercury in the sign Libra, conjoined to the lady Venus, sextile Mars, the Moon, and Jupiter. This is a very good Mercury softened by Venus and in Libra, the home of Venus. Mercury sextile a wonderfully strong and well placed Mars shows a quick mind which when curbed

and held under control will give this boy a mentality which can accomplish much.

Mars in Leo is good, and being conjoined to the cusp of the Midheaven denotes that the boy has an abundance of ambition, and is dynamic in action. With Mars well placed as in this case we may expect that his mind would dominate every thing in which he becomes really interested, especially military affairs and those associated with the government.

Mars and Mercury being in good aspect with Jupiter, which is strong in its own sign Sagittarius, would give diplomacy, and indicates one who could become associated with the diplomatic section of the government. This possibility is strengthened by Venus conjunction the mental planet Mercury, for Venus would express as a soft and persuasive nature which when placed in a position of power could bring about much good through a pleasing personality.

This boy cannot avoid being associated with things of a public nature, in governmental and military affairs, for he has seven planets clustered in the ninth, tenth, and eleventh houses, and those planets which are the strongest are all ready with their influence to usher this boy into public work. Mars being the life ruler of the horoscope is splendidly placed and aspected. The conjunction to the Midheaven in Leo, a sign which is of similar fiery nature as Mars, makes the military influence powerful; the boy could be a very efficient military officer.

Venus in its own sign Libra and in the eleventh house sextile the Moon shows that the native will never want for

friends, especially among the gentler sex. Women will be ready when needed to assist him in finding his place in life, or if need be, in helping him financially, because Venus is also sextile Jupiter, the ruler of the second house, which is the house of finances.

We have now given the attractive and the good which we found in this horoscope, and for the future welfare of this young man we feel it necessary to hold before his parents the weak spots and the pitfalls of his nature. Especially as it is true that when success and public approbation come or are sought they bring with them also their own dangers.

The Sun is in the common sign Virgo conjoined to Neptune, a good omen for spiritual interests, but these two planets are opposed by the malefic Saturn and are square Jupiter. This is somewhat of a critical configuration for health; afflictions in common signs sometimes interfere with the assimilation of the foods in the small intestine, also cause sluggish breathing. The lungs may become clogged and subject to coughs and colds which should never be neglected. Also the Sun conjunction Neptune indicates interests in large corporations, especially oil, and should this young man become involved as manager or interested in any way in corporations, the opposition of Saturn may bring disaster. We would caution him strongly against affiliating in any way with corporations of any kind. The square of Moon and Uranus often causes impulsive actions of the wrong nature.

Error in 1940 Ephemeris

The Moon's place on May 24 and 25 should read 10 \vee 53 and 23 \vee 58 respectively, instead of 0 \vee 53 and 13 \vee 58. This error will be corrected in the next printing. Astrology students can "test" the Moon's place in any ephemeris by noticing whether the daily motion *approximates* 12 degrees, which is a fairly constant average.

We shall appreciate it if students will notify us of errors of any kind discovered in our publications.

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

Worth-While News



Montana Range Land Sinking

TERRY (Mont.), Oct. 8. (A.P.)—Ed Bright, 73-year-old stockman, wants a scientific explanation why a half section of his range land is sinking.

The area has dropped from 45 to 50 feet within 10 days and resembles a gigantic cake that has collapsed in the middle.

The land lies between two low hills a half-mile southwest of the ranch buildings and is still sinking from day to day, just enough to notice. . . .

It is not a landslide. One of the hills has not changed, but the slope of the other gradually is falling away as the bottom drops lower. The main gorge is several thousand feet long now.

Crevices, some of them from 10 to 15 feet wide, have opened up. There's no telling how much lower the ground will go, and there is nothing anybody can do to stop it.

Trees have been torn and twisted loose. A few have fallen.

The area is three-quarters of a mile south of the Yellowstone River.—*Los Angeles Times*.

Three Quakes Rock New Hampshire

MANCHESTER (N.H.), Oct. 11 (A.P.)—Three earthquakes, the third lasting a "little more than a minute," shook Southern New Hampshire today.

Reports from Derry, East Manchester, and Goffstown told of houses shaking and a dull roar at times which coincided with recordings at the Harvard University seismograph station at Harvard, Mass.

Residents of Tilton, Northfield and Sanbornton reported tremors in their communities yesterday.—*Los Angeles Times*.

Quake Shakes New England, Eastern Canada and Ohio

NEW YORK, Oct. 19. (A.P.)—A Boston man's wife thought he had a hangover because he said the bathroom mirror moved back and forth before his eyes.

A fellow in Melrose, Mass., cut his chin while shaving and fumbled in the medicine chest for his styptic pencil.

A Hartford engineer thought a truck was rumbling past his house until he noted that the vibration as reflected in the movement of furniture and surroundings was on a horizontal plane rather than vertical as when a truck does pass his house.

Thousands called newspapers to report their beds were shaken and that dishes rattled in thousands of New England china cabinets.

Early morning motorists felt highways do a dipsy-do under them.

In short, New England, Eastern Canada, and places inland as far as Ohio had an earthquake. The most serious injury that resulted was the nick in the Melrose (Mass.) shaver's chin.

The Harvard seismology station called it a "major earthquake" and Fordham's estimated the shocks it recorded were centered about 150 miles north of New York City. They started at 6:55.46 a. m. (E.S.T.) and lasted about a half hour, the strongest since Nov. 18, 1929, when an earthquake caused 28 breaks in the undersea cables off the Grand Banks.—*Los Angeles Times*.

Our July Magazine in the Worth-While News Department printed an excerpt taken from the Los Angeles Examiner which told of a gigantic earth slide that took place near Preston, Idaho. In our comment on the disturbance we mentioned the fact that Max Heindel prophesied a cleavage in the North American continent running diagonally across it, approximately from Maine to southern California, and far out into the Pacific Ocean. This month we are printing three more newspaper excerpts taken from the Los Angeles Times, dated October 9, 12, and 20, all of which indicate that something very unusual is certainly taking place in the earth's crust. It would be well for our readers to watch these disturbances, which seem to be coming very fast, and remember the date 1950 mentioned by Max Heindel as the time—if not before—that the upheavals will start.

Jury Fails to Agree in Narcotic Sale Case

After deliberating three hours a jury in Judge Gordon Thompson's department of superior court that tried James F. Flynn, 31, on charges of violating the state narcotics law by selling marijuana cigaets, reported yesterday it was unable to agree and was discharged.

Flynn was arrested April 24 by police vice squad raiders headed by Maurice Shea,

who charged that he sold three cigarettes to an informer for \$1. They said they found the marked dollar bill in his possession.—*San Diego Union*, May 24, 1939.

The danger of the marijuana weed can scarcely be overestimated. Today it is enslaving tens of thousands of young men and women. Marijuana cigarettes are the most popular form used, and unspeakable crimes and sexual looseness are its most prevalent results. The marijuana weed is said to be grown in every state in the nation, and camouflaged as harmless cigarettes it is peddled among boys and girls everywhere. Its effects upon these young people are devastating physically, mentally, and morally. Its widespread use is baffling parents, school officials, and juvenile courts. Something must be radically wrong with any jury that would turn a peddler of this weed loose to continue carrying on his nefarious activities, or else the members of the jury are deplorably ignorant of the nature of the narcotic, the use of which they are protecting.

Films Called on to Mirror Life's More Serious Aspects

WILLIAMSTOWN (Mass.), Aug 31. (A.P.)—Terming motion pictures "the most potent and eloquent of propaganda media," Dr. Everett R. Clinchy, director of the Williamstown Institute of Human Relations, tonight called on Hollywood to mirror "serious situations in our economic and social life."

Speaking at a meeting of the institute sponsored by the National Conference of Christians and Jews, Dr. Clinchy asserted it would be "deplorable" if the motion pictures "devoted themselves to the boy-meets-girl themes."

Prof. Richard Lewis of Glendale (Cal.) Junior College, speaking on "Movies and Propagandizing," called upon the industry to develop greater realism in films.

"If motion pictures can help save democracy," he said, "they can serve by showing us life as it is with real problems. By not presenting realities, motion pictures permit the propagandists to take the center of the stage in the drama of life itself."

Howard Dietz, of the Metro-Goldwyn-Mayer studio staff, asserted that "movies are an expression of democracy and they find their greatest successes when they are a true expression of democracy."—*Los Angeles Times*.

It is most gratifying to know that so large a number of people are becoming aware of the power of the moving picture and its value in whatever capacity it is used. The moving picture is Jupiterian in its nature and in time will become of tremendous value to mankind. At present we are living in what the occultist terms the Earth Period; man has an objective consciousness and obtains knowledge of the outside world through the medium of the senses. His own ideas and thoughts and the thoughts and ideas of others are not visible to him or to them at the present time; but ideas and thoughts have an evolution before them and are destined to become as real, clear, and tangible as any of the objects of the outside world are today. The time is coming when each individual will be able to see these creations exactly as they are; and then it will be impossible to deceive others, for every thought we generate and every word we utter will form an accurate picture of itself that will be perfectly visible to all.

This is the Jupiter self-conscious picture-consciousness which will prevail during the next great period of time. Already the preparation for this tremendous change has begun in the form of moving pictures which are materializing the thoughts of man and placing them on a screen where they can be both seen and heard, where they take on form and move and act according to their own individual nature.

Like many other good things this great invention is being mostly misused at the present time. But the day is coming when educational leaders and spiritual teachers will unite their efforts and produce a type of picture which will not only astonish and amaze, but will certainly also revolutionize the world. A few such pictures have already made their appearance. Groups and individuals are beginning to think in pictures which in time they will actually objectify, teaching the process to others as rapidly as they are ready to learn.

Question Department



Dissecting the Earth

Question :

I would like to know what kind of matter composes the center of the earth. Judging from volcanic eruptions I thought it might be a molten mass.

Answer :

The earth is not a solid homogeneous mass. It is composed of nine distinct layers and a central portion. The first layer is an earthy stony crust; the second is similar to a thick paste; the third is vaporous and contains an everflowing pulsating life; the fourth is the water stratum and contains the germinal possibilities of all that exists on the surface of the earth; the fifth is the seed stratum, the primordial fount of life from which came the impetus that built all the forms on the earth; the sixth is the fiery stratum which is possessed of sensation such as pleasure and pain, sympathy and antipathy, all of which have their effect on the earth; the seventh is the refracting stratum, and in it exist the forces known as the Laws of Nature; the eighth is the atomistic stratum. This stratum seems to have the property of multiplying many fold the things in it. The ninth stratum is composed of lemniscate currents intimately connected with the heart, brain, and organs of generation. Of the earth's very center nothing can be said at present, except that it is the ultimate seed ground of all that is in and on the earth, and that it is the center of the Christ consciousness.

From the sixth or fiery stratum to the surface of the earth are a number of shafts in different places, the outer ends of which are called volcanic craters.

When the nature forces in the seventh stratum are unleashed so that they can express themselves through a volcanic

outburst, they set the sixth, fiery stratum, into motion, and the agitation spreads outward to the mouth of the crater. The bulk of the material thrown out by the volcano comes from the second layer of the earth, and this fluidic stratum, with its expansive and highly explosive quality, insures an unlimited supply of material at the point of eruption. The contact with the atmosphere hardens the erupting substance, transforming it into lava and dustlike ashes.

THE DESCENT OF THE SPIRIT

Question :

How much time elapses on an average from the time the ego commences to descend into the Region of Concrete Thought until it is ready to enter the body of the mother?

Answer :

This period is much longer than the actual time of gestation, which is nine months. There is no exact time required for the spirit to make its descent, the reason being that the period necessarily varies according to the complexity of the structure required by the spirit seeking physical manifestation. Nor is the process continuous, as it depends a great deal on the building of the archetype in the Second Heaven. This archetype is built largely by the Music of the Spheres. As under certain aspects between the stars notes are produced to which the vibratory powers of the seed atom of the spirit cannot respond, it simply hums over those tones that it has already learned while waiting for a new sound which it can use to build more of the organism by means of which it later desires to express itself.

Again time is required to attract the needed material from the four subdivisions of the Region of Concrete Thought

for the new mind, and in the various regions of the Desire World, material out of which it builds a new desire body, the archetype controlling the quantity, and the desire-body seed atom the quality. In the Etheric Region of the Physical World not only must material be attracted for a new vital body, but the Recording Angels and their agents must separate a portion of this material from the rest, out of which they will form the etheric matrix for the physical body which is to be built later.

According to the foregoing it is quite evident that much work is to be done and considerable time required in which to accomplish it, while the spirit is making its descent to earth previous to entering the body of its future mother.

CHILDREN IN THE HEAVEN WORLD

Question:

When a child dies is there anyone waiting to welcome it into the heaven world? It seems so pathetic to see these little creatures start out on that uncertain journey all alone.

Answer:

When a child dies there is always some relative awaiting it, or, failing that, there are people who loved to mother children in earth life who find great delight in taking care of these little ones. The children all lead a particularly beautiful life in the heaven world. Could their parents and loved ones but see them there they would quickly cease to grieve, for their life is one beautiful play-day. Nevertheless, their instruction is not neglected. There they are formed into classes according to their temperament and instructed by means of living object lessons which fill them with delight. These lessons are indelibly imprinted on the children's sensitive and emotional desire bodies, and remain with them after rebirth so that many a one living a noble life owes much of it to the fact that he was among those who were given this marvelous heaven world training previous to coming to rebirth.

REPOLARAZING THE VITAL BODY

Question:

I understand that man's vital body is negative and that woman's is positive. Did Christ, then, after the crucifixion use the feminine body of Jesus when He appeared to His disciples, and if so, was He not a woman at that time? Also, if He were to use that same vital body at the Second Coming, would He not come as a woman?

Answer:

By striving for the higher ideals and living the higher life, we spiritualize the vital body and transmute it into soul, which is always positive—a power usable regardless of sex. This is exactly what the man Jesus had done. He was an Initiate of many degrees; therefore his vital body had become positively polarized through his own spiritual development. Accordingly when Christ functions in that vital body again at His Second Coming He will function in a positively polarized vital vehicle, the same as He did when He appeared to His disciples after the crucifixion.

WHEN THE SUPERCONSCIOUS FUNCTIONS

Question:

You state in your literature that in some people the superconscious memory is developed to such an extent that it is above the necessity of clothing itself in mind stuff and desire substance in order to compel action. Who are these people?

Answer:

That statement refers to many women and advanced people of either sex in which the vital body has been sensitized by a pure and holy life and through prayer and concentration. In such people it is true that the superconscious memory inherent in the life spirit is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. Neither does it always need to incur the danger of being subjected to and perhaps overruled by a process of reasoning.

Nutrition and Health

Rosicrucian Ideals

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

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

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

Wholesome Vegetarian Soups

BY LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California



Those who have become accustomed to soups as a necessary adjunct to dinner, and who believe that meats or their liquors are essential to produce a savory soup, it will doubtless be a revelation to learn how palatable a dish can be made from natural vegetation. While we do not recommend soups specifically, we realize that in changing from a meat to a fleshless diet, beginners must be granted a measure of latitude to obviate the possibility of backsliding to former injudicious dietetic practices.

The use of wholesome vegetable soups is not to be condemned, if care is exercised in eating them. In order to promote digestion, and to preserve the integrity of the teeth, our food should be taken in a hard or solid consistency, exactly the opposite from that of soup. The objectionable effects of the soup habit, however, may be partially overcome by sipping them slowly with some hard cracker or toasted bread that requires thorough mastication, or any raw vegetable such as radishes, celery stalks, sliced turnips or sliced rutabagas. Extreme care must be exercised at all times never to serve as a side dish those vegetables in



a raw state which appear in the soup in a cooked state. Where tomatoes are incorporated in the soup, raw vegetables are best as nibblers, as starchy foods do not combine harmoniously with acid-type vegetables.

The more liquid there is taken into the stomach with meals, the more difficult it is for the food to digest, for the liquid must be absorbed first to prevent too much dilution of the digestive juices. Consequently the most perfect hygiene in the use of soups calls for a few sips only at the beginning of the meal, which in some cases stimulates the flow of the digestive juices. Soups make an excellent commencement to a meal for those who are apt to overload the stomach, as it quickly satisfies and prevents overindulgence of the appetite. Persons suffering from acidity of the stomach, slow digestion, and those troubled with flatulency should partake sparingly of soup.

With a hearty dinner of other foods, a small portion of some light soup or broth should be served, while a legume soup, a chowder, or a purée may make the principal dish of the meal. Chowders and purées are not soups in the strictest sense. For instance, a chowder is often

of the consistency of a stew, with a small proportion of liquid while a purée is a kind of pulpy maceration of legumes, vegetables, etc., which have been pressed through a fine colander. Both of these may be prepared with a larger proportion of liquid and served as thick soups. Bouillons or consommés are broths. Thick soup or purée is better suited to the winter season; vegetarians, as a rule, prefer soups, broths, and gruels that are thick. A clear soup is a beverage rather than a food and should be so regarded.

In preparing soup, it is often recommended to remove any skins or cellulose materials from vegetables, exclusive of celery and oyster plant. None the less, mastication in connection with soups is an aid to their digestion and makes them more satisfying. The coarse knife of the food chopper may be utilized to advantage in preparing vegetables for soups. As a rule, use oyster plant in slices, one-quarter inch thick in the largest part and a little thicker towards the end. But if it is desired fine, it is best to grind before cooking; in this way it retains its characteristic flavor. Corn kernels should first be crushed in a pan or ground through a food cutter; then a very little at a time they may be pressed through a colander.

In making soups, soft water is better than is hard water. Vegetables cooked in hard water are rendered hard and indigestible. This is especially the case with legumes, as the calcium in water, when boiled, forms hard indigestible compounds with the legumin, causing flatulency. If the water used for cooking is hard, due to the presence of calcium carbonate, 1 teaspoonful of baking soda per gallon may be added, and then boiled and cooled before using, in order that the calcium carbonate or lime may precipitate.

It is economical to keep always a quantity of consommé or bouillon on hand for soups or sauces. The water in which vegetables are boiled is extremely useful and nutritious, and homemakers make a mistake in discarding it. When caul-

flower, carrots, turnips, onions, celery, beans, macaroni, etc., are boiled, the water in which they were cooked should be saved and used as stock for vegetable soup. Indeed the fluids from nearly all greens are desirable in soups. Especially is the water from spinach an invaluable addition to vegetable soups; with the addition of cream, thick creamed nut butter or soy bean milk, it alone makes a delightful broth.

There is scarcely a soup that appears at the table that cannot be reproduced in harmony with vegetarian standards.

Soups should vary with the seasons. Whatever vegetables are available may go into the pot. Soups are endless and a person inclined to exercise ingenuity might produce a new one every day in the year. In combining materials, care must be taken to unite only such ingredients as harmonize in taste. The most inexpensive vegetables on the markets—even the stalks, tops, and stumps so often thrown away—have only to be picked over carefully and washed to make them available for use in a palatable and nourishing soup. Celery roots, stalks, leaves, or seed give a fine flavor. Not only are they full of flavor, but many of the precious salts abound in their outer leaves. Peels of many roots, too coarse to eat, as well as nearly all grains are welcome contributions to soup, and if desired they may be seasoned with herbs. If whole grain macaroni or vermicelli are intended for use in soup, they should be well cooked separately, then added.

It is suggested to use potatoes seldom in anything but potato soups. The addition of potatoes to an otherwise wholesome soup might convert it into a fermentable combination, as well as remove it from the dietary of those who cannot use starchy foods. Starch is not desirable in the presence of proteins, nor should acid-type vegetables like tomatoes and rhubarb be consumed with or incorporated in starchy soups. As the flavor of turnips is often disagreeable in soups, it is best to accustom oneself to grate or slice them raw. Herbs such as mint and

thyme should be used sparingly. A little stewed asparagus, if liked, adds much to any vegetable soup or chowder. Dried mushrooms washed well, soaked two to four hours, and simmered for five minutes; then cut fine and added with their juice, give a fine flavor to many soups. Three or four small pieces are sufficient for one and one-half to two quarts of soup. Meatless vegetable extract paste lends the needed zest and palatability to otherwise bland dishes.

The nutritive value of soup depends of course upon the deft selection and combination of ingredients. A pint of cold mashed potatoes, a few stewed beans, bits of whole rice, stewed tomatoes and other vegetables or grains left over at meal time form excellent material for the next day's soup. Discretion must be exercised by using but one of the above suggested left-overs at a time with such compatible vegetables as are available in season. A pleasant and nutritious soup can be prepared with lentils and water, with the possible addition of onions, carrots, or celery to contribute to its alkalinity. Lentils need but be washed and soaked well, then boiled steadily for three or four hours. Liquor from butter-beans, lentils, etc., provides a good basis for thick soups.

For those unwilling to yield too many points to vegetarianism, milk, eggs, and butter may be used where indicated in soup recipes. A large fire and quick boiling are enemies of good soup; it should be simmered very slowly until it is done. As much of the essence escapes by evaporation, a lid should always be used. Soups should never be stored in a metal vessel. While reheating does develop richer flavors in foods, retention of surplus quantities of soup is not altogether to be condoned. High degrees of heat, if sufficiently prolonged and repeated, destroy the life principle by demolishing the highly intricate molecular structure upon which vegetative life depends.

The conventional method of thickening soup with flour heated in oil, fat, or but-

ter might well be replaced by more hygienic methods. Okra, fresh or canned, as well as in a dried and pulverized consistency contributes the needed bulk through release of its mucilaginous content. Indeed, the incorporation of any of the dried powdered vegetables yields the necessary thickening by virtue of their capacity to absorb moisture. Raw nut butters may be added to any of the combinations of vegetables in the proportion of one to two tablespoons to each quart of soup. The water drained from boiled peanuts may be used in place of raw nut butters, taking care not to use too much. Evaporated dairy milk or soy bean milk imparts just the needed creamy smoothness. Soy bean milk-powder dissolved in cooled soup (to prevent lumps) to the consistency of a milk also lends wholesome sustenance and body. Flax-seed meal well stirred into hot soup is especially recommended as a hygienic and nutritious contributor of bulk and lubrication.

Such sea vegetation as agar-agar and Irish Moss furnish bulk by the expansion of their cellulose; agar and deodorized Irish Moss are tasteless and odorless non-drying material, clinging to water with great tenacity. Versatile in their scope, agar and Irish Moss lend themselves also to jellying needs; for this reason soups embodying them may congeal to some degree when cooled; reheating, with added water where necessary, quickly breaks up any solidification, however. Whole cooked barley, dried sweet corn (in winter), or shredded or diced canned meat-substitutes present just a few of the never-ending varieties of novel and invigorating thickening agents to incorporate into soups, when one comes in hungry and a-shivering on a blustery day. Indeed the artful use of warm non-flesh dishes like soups prevent many, during a transitional period, from falling by the wayside and from returning to the less wholesome piping hot culinary elaborations of conventionality.

Patients' Letters

Idaho, August 6, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am happy to report I am feeling much better. My eyes are better too. Please keep me in your prayers. Thank you so much for everything. May God bless you.

Your friend,
—N.M.

Connecticut, August 8, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I have speedily recovered from sore throat, thanks to your aid. I have felt well in every way. A sense of happiness seemed to steal over me too, just after I had mailed that letter and has stayed with me.

Yours sincerely,
—Mrs. D.M.A.

Utah, Aug. 18, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

This report is to inform you that on August 15, the date given me by your workers, I had the contemplated operation performed. With due gratitude to your agencies, the one hazard of such an operation namely, hemorrhage, did not occur. A number of times in crises of illness have I asked for specific help, and never has that help been denied, but has been ever forthcoming as was also the case this time. Thus is my faith in the wonderful healing work of both the temporal and spiritual workers from Headquarters ever strengthened and upheld. And for all the assistance brought to me I can only now respond with a heartfelt I thank you all, but ever continuing to hope that perhaps at some time I too may be privileged to serve and in that way repay the service received.

—Mrs. H.A.L.

Pennsylvania, August 13, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Gratefully do I report continued improvement on all three planes of being—spiritual, mental, and physical.

Physically—am gaining in strength and every one comments on how much better I am looking even though they do not agree with my diet.

Mentally—the indecision and hesitation is receding into the background and in its stead is a growing peace and harmony.

Spiritually—the still small voice speaks more often and so plainly one almost could call it a conversation.

Words are inadequate to express my appreciation of the kindness and helpfulness of all of you.

Sincerely,
—L.L.

Healing Dates

November 2—8—14—22—29

December 5—12—19—26

January 1—8—16—23—29

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

People Who Are Seeking Health

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

Light

BY ISABEL AMBLER GILMAN

*A ray of sunshine through a keyhole
came,*

*Piercing the darkness in a thread of
flame.*

*"Mourner," it seemed to say, "as I am
one*

*With all the warmth and brightness of
the sun,*

*So thou art one with God. Come forth!
Be free!*

Assert thy birthright of divinity!"

I rose, and in the open doorway stood

Engulfed in Light, a vivifying flood

Of understanding, joy; aye, ecstasy,

*That sorrow, death, have lost their
power o'er me.*

*Trillions of rays! Each one a message
brings!*

I too will serve by doing selfless things.

"Glory to God!" a robin redbreast sang.

*And nature's realm with "Hallelu-
jah!" rang.*

CHRISTMAS DAY MENUS

—BREAKFAST—

Grapefruit Juice, 8 oz.
Graham Mush with Dates
and Cream
Poached Egg on Toast
Postum

—DINNER—

Julienne Soup
Mock Turkey
Cranberry Sauce
Mashed Potatoes
Buttered Brussels Sprouts
Waldorf Salad
Holiday Fruit Cake

—SUPPER—

Cream of Pea Soup
French Omelet
Sliced Tomato Salad
Christmas Drop Cookies



RECIPES

Waldorf Salad.

Ingredients: 1 cup diced apples, $\frac{1}{4}$ cup walnut meats, $\frac{1}{2}$ cup cut celery, $\frac{1}{2}$ cup dressing.

Clean celery, cut into small pieces and add the broken or coarsely chopped walnut meats, the diced apple, and dressing. Serve upon garnished individual salad plates with a half walnut meat on top of each serving.

Mock Turkey.

Ingredients: 2 cups legume purée, 2 eggs, $\frac{1}{2}$ cup bread crumbs (dry), $\frac{1}{2}$ cup browned flour, 2 teaspoons celery salt, 2 tablespoons grated onion, 2 teaspoons sage, 1 cup strained tomato, 2 cups chopped nuts, $\frac{1}{4}$ cup cream, 1 teaspoon salt.

Cook the legumes, either lentils, peas, or beans until quite tender and dry. Make into a purée by mashing through a colander. Beat the egg slightly, add the purée and the other ingredients in the order given. Then bake in a loaf in a hot oven, twenty to thirty minutes or until nicely browned. Serve with cream sauce or brown sauce. Shape mixture with knife or spatula into desired form.

Holiday Fruit Cake.

Ingredients: 1 pound butter, 1 pound sugar, 12 eggs, 1 cup grape juice, 1 glass currant jelly, 2 tablespoons rose water, 2 pounds currants, 1 pound almonds, 1 pound citron, 1 tablespoon cloves, 1 teaspoon mace, 2 teaspoons nutmeg, 1 tablespoon lemon extract, 1 pound flour (4 cups), 2 pounds raisins.

Cut raisins and citron in small pieces, add currants and dredge with some of the flour. Blanch the almonds, cut fine and cover with the rosewater. Cream the butter well, add the sugar slowly, the well-beaten egg yolks, grape juice jelly, almonds and fruit, and the dry ingredients sifted together. Fold in the stiffly beaten egg whites. Bake slowly in well-greased, paper-lined pans, one to three hours depending on size of pan.

French Omelet.

Ingredients: 3 eggs, 3 tablespoons milk or water, $\frac{1}{2}$ teaspoon salt.

Beat the eggs lightly, add the liquid and the salt; turn into the hot, buttered omelet pan which must be perfectly clean and smooth. Set on the hot part of the range for a few minutes; draw the cooked portion toward the handle of the pan; elevate the pan slightly by the handle, allowing the uncooked portion to run down to the front of the pan; continue to draw back until all is cooked. Fold as for a Puff Omelet and serve at once.

Christmas Drop Cookies.

Ingredients: $\frac{2}{3}$ cup shortening, $\frac{3}{4}$ cup brown sugar, 1 egg, $\frac{1}{2}$ cup nut meats, $\frac{1}{2}$ teaspoon vanilla, $1\frac{1}{2}$ cup dates, 3 tablespoons milk, 2 teaspoons baking powder, $\frac{1}{4}$ teaspoon lemon extract, $\frac{1}{2}$ teaspoon salt, 2 cups flour.

Cream shortening, add sugar slowly; then well-beaten egg. Add cut dates and nuts. Drop from spoon. Bake at 400 F. for 15 minutes. Makes 35 cookies.

Children's Department



The Happiness Brooch

A Long Ago Story of Christmas

BY DORIS I. BATEMAN



LITTLE Emma dropped the half-finished stocking she had been knitting into her lap, and stared idly down the street. The early December sunset still gleamed on the pointed red-tile roofs of the little German village which was her home. It would soon be time for Grossmutter (Grandmother) to be coming back from Frau Hoffman's where she hoped to sell the fine white fringed shawl, that Christmas might be a little merrier this year.

"I do so wish that I might give Grossmutter the finest gift in the town," sighed Emma, tightening the tiny black bow on her long golden braid. "She has been so good to me, letting me go to school when there are so many other places she might have used the money. And I hope that Frau Hoffman will take the shawl—"

At the thought of the shawl, Emma's blue eyes shone, and she straightened suddenly in her chair. Grossmutter's own blue shawl, which always draped so gracefully over her shoulders, would not look quite so shabby for Christmas Day if she could only have the beautiful silver brooch which she had seen in the goldsmith's window just that morning on the way to school. It was like a tiny full-blown rose, just as if it might have been freshly picked from the garden. And there were no jewels on it as there were on the more expensive pieces of jewelry. It was such a little brooch, too. Surely it would not cost *very* much! She glanced at the carved cuckoo clock over the

kitchen table. There would still be time before Grossmutter got back, to hurry down the street and ask Herr Reinhold how much it would be.

She ran to the peg behind the door where her little red hood and padded jacket hung waiting. It was only a moment before she had drawn on her warm striped mittens and was out into the frosty air on her way down the snow-covered street. Herr Reinhold would not close his little shop until sundown at least. She knew how frugal his wife was, insisting on not keeping the candles burning any longer than was necessary.

All of a sudden little Emma stopped in her tracks. She had forgotten that it took money to buy the brooch—and she had none! She walked on slowly, the joyousness in her blue eyes dying as suddenly as the sun disappearing behind the church spire in the distance. At least it could do no harm to ask the price. But surely there was a way to earn the brooch—some way which could be kept secret from Grossmutter and not spoil the surprise for Christmas Eve. But she could think of nothing. The only thing she knew how to do well, was to knit. That was it! Perhaps she could do some knitting for Frau Reinhold. But she shivered a little as she thought of the Frau's piercing black eyes and her sharp voice. She seemed to be forever scolding at the school children as they trooped past the shop over her cleanly swept pavement, and most especially at Karl Feder. Karl seemed to take particular delight in plaguing her. He was the ragged son of

the ironmonger, and was never satisfied unless he was teasing the smaller children in the school. Emma looked over her shoulder, fearfully. She was glad that Karl was nowhere in sight in the early dusk.

At last she came to the small-paned window of the goldsmith's shop. Yes, there was the little rose brooch softly gleaming in one corner of the velvet-lined tray. She must hurry or else someone would be sure to buy it before she had a chance to earn it.

A little bell tinkled on the door as Emma stepped inside the small dimly-lighted shop. At first she thought she was alone, but presently the gray head of Herr Reinhold popped up from behind the narrow counter. Emma's startled blue eyes widened.

"Oh!" she said breathlessly. "You frightened me——"

Herr Reinhold smiled, and it was as if a late sunbeam had entered the room. "Why, it is the little Emma Walden, I do believe," he said in his soft droning voice. "And what could I do for you today?"

Emma stepped quickly to the little shelf behind the window, and pointed. Her eyes were strangely sober, and her hand trembled. "The silver rose——" she whispered eagerly. "Please, Herr Reinhold, how—how much is it?"

"Now let—me—see," said the goldsmith, as he reached for the piece of jewelry. "That was left here in my shop a long time ago, by a very fine lady. It was worth several thalers, but since no one else has cared to buy it all this while, I might let you—yes, I could even let you have it for one thaler, if you should want it."

"Oh, yes—I *do!*" broke in Emma, "but——"

Herr Reinhold polished the brooch on a little flannel cloth. "Shall I wrap it for you right away?"

"Yes—oh, no—that is——"

Herr Reinhold looked up quickly. Little Emma's face was flushed, and she looked as if she were about to cry.

"A thaler!—" she whispered, "and I have no money!"

She thought of the coming Christmas Day, and of Grossmutter. There was nothing else in the whole world she would rather give to her than this softly curling rose with its opened silver petals. And it would look so lovely on the blue shawl. A tear dropped onto her cheek. She must ask Herr Reinhold quickly, before she lost her courage.

"Oh, Herr Reinhold——" she began. "Please, do you suppose there is something I might do for you, so that I might earn the money for the brooch? It is to be for Grossmutter, for Christmas. She has been so good to me, letting me go to school when I know she might have used the money for other things. I can knit, Herr Reinhold; or if there is anything else—— The rose is so beautiful! And I want to give her something truly lovely——"

She buried her face in her hands, so that the Herr would not see the quick tears. Then she felt an arm steal gently over her shoulders.

"I could have you knit me two pairs of stockings in payment," suggested Herr Reinhold softly. "And if you do not get them done before Christmas, there would still be time after."

Emma lifted a glowing face. "Oh, you are so kind, Herr Reinhold. I don't know how I can thank you. I——"

A sudden noise at the back of the darkened shop startled them, and there stood Frau Reinhold on the threshold of the door that led to their rooms in the back. The lighted candle in her hand threw deep shadows onto her tall, thin figure.

"What is this?" she asked sharply. "What does the little girl want?"

Herr Reinhold explained quickly while the Frau turned angry black eyes on her husband.

"There you go!" she said. "Always giving away your wares to the first person who tells you a sad story. But what about your family? Must we starve just because you choose to have someone else knit your stockings, when you know very

well that I can do them for you myself, at half the expense?"

Little Emma's heart sank at the Frau's brusque manner. But she brightened a little at the Herr's next words.

"But I promised her, my wife——"

"You are forever promising," broke in the Frau. "But since you promised, I cannot take back your word for you. The payment is much too small, however." She turned to little Emma who shrank closer to Herr Reinhold as if for protection.

"I have an order to make all the Christmas cakes for the Loeffler wedding which is to take place on Christmas Day," she said. "If you would take care of little Julius while I am away, you might still knit the stockings, and you could get the supper ready for when I come home. I would be away every afternoon for the next few weeks, because of the other preparations, also, and I could not work fast with Julius tagging on behind. If you want the brooch on those terms——"

Little Emma clasped her hands to her breast.

"Oh, I do!" she cried. "And thank you so much! I would do anything to earn the lovely rose. Grossmutter will be so happy when she sees it on Christmas Eve!"

Frau Reinhold stared thoughtfully at Emma for a brief moment. "Then you may come tomorrow after school," she said with a brisk air of finality.

Little Emma could scarcely wait for the schoolmaster to dismiss the class on the following afternoon. She had been restless all day, and when she put on her little red jacket and hood, she was too busy to notice that Karl Feder seemed intent on more mischief than ever. And this was the day when he had singled out little Emma on whom to play his tricks. Twice he had tripped her as she came back to her seat from reciting her lessons

at the master's desk, thus provoking a scolding for Emma before all the other giggling children. And now as she ran out into the snow, he followed her along the street.

"Where are you going?" he asked, pulling her by her long golden braid.

Emma jerked away. "I need not tell you my business!" she cried out, a little frightened. "Let me alone!"

She started to run, straightening her hood as she went, but Karl's long legs kept pace with her.

"If you do not tell me, I shall find out!"

"You mustn't! You mustn't!" cried Emma, out of breath. "It is my secret."

She ran still faster, but Karl was directly behind. At last she reached the door of the little shop, where she burst through, closing it tightly behind her, but not before she heard Karl's parting threat.

"I shall get even with you, if you do not tell me. Just wait."

She took off her jacket and hood and set to work trembling in every limb. She must not be

afraid of Karl even though he did threaten her. If only he would not find out, and spoil her lovely secret for Grossmutter! She could stand anything but that. And it was so fortunate that Grossmutter had found work at one of the wealthier homes during the busy Christmas preparations. Then she would not be noticing that Emma did not come home directly after school. It was almost too good to be true.

For the next three weeks little Emma came faithfully to the shop after school, always followed by the teasing Karl. But the stockings which she must knit, to earn her beloved brooch, did not seem to grow as fast as they should. The baby Julius could not keep out of mischief, which made Emma drop her knitting many times, to run after him. And then



there was always the soup to prepare for the evening meal, or potatoes to cook, and sometimes the bread to set, so that it could be taken to the baker's oven for the morning's baking. Of course Herr Reinhold had said that she need not have the stockings done before Christmas. But at the thought of the severe scolding she would be sure to get from Frau Reinhold, her needles flew faster than ever.

Only two days remained now, before Christmas Day. Grossmutter had not even discovered that little Emma had been spending her time at the goldsmith's shop. Tomorrow would be Christmas Eve, and little Emma looked sadly at the yarn that still remained for the fourth stocking. Perhaps she might carry the yarn under her jacket so that Grossmutter would not see it; then, in her spare moments at home, she could get the last stocking done, so that the silver rose would be hers. She was afraid to ask the Frau, but she was sure that Herr Reinhold would allow her to work at home.

As if in answer to her thoughts, the Herr stepped into the back room from the shop. Before Emma could speak, Herr Reinhold hurriedly put on his warm black cap with the earmuffs, and wound his red muffler around his throat.

"I shall have to ask you to mind the shop for a time, Emma," he said hastily. "Karl Feder has just brought word that I must bring back some of the silver pieces from the Loefflers. The handle of the coffee-pot is badly broken, and one or two other dishes need mending. This is a fine time to have things mended—at the last minute! And they could just as well send the things back with my wife."

With Herr Reinhold disturbed as he was, Emma knew it would be of no use to ask about the fourth stocking now. Instead, she replied, "I shall listen for the little bell, Herr Reinhold, but I must stir the noodles into the soup first, and feed Julius his broth. Then I can listen better. It is not likely that anyone will come in for the next few minutes."

Herr Reinhold nodded absently, and went on through the shop and away to his

errand. It was not until some time afterward, while she was feeding the baby his broth, that Emma remembered she had not heard the front door close tightly. She must go and see about it soon.

But the thought persisted. With Julius' bowl of hot broth still in her hand, she stepped quietly into the little shop.

She stifled a little cry at what she saw. Yes, there was the door standing slightly ajar, and bending over the trays and stuffing bits of jewelry into his pockets, was a short dark figure that seemed somehow familiar.

Emma did not wait to ask questions. With a quick fling of her sturdy arm, she threw the bowl of hot broth directly at the intruder.

"*Ai-ee!*" A sharp scream rent the air, and the figure crumpled onto the floor.

Emma ran forward quickly. "You must not steal Herr Reinhold's gold!" she cried, her voice rising high and shrill. Then suddenly she stopped, startled.

"Why—it is *you*, Karl Feder!" she exclaimed. "So that is how you wanted to repay me for not telling you my secret. I suppose you wanted the good Herr to think I had stolen the jewelry!"

"No! No!" cried Karl. "It was only my little joke. Don't tell anyone. Don't let Frau Reinhold hear of it. She would beat me to death!"

"And it would serve you right——" began Emma.

But as if Karl's scream had called in the passers-by, the whole shop began to fill with curiosity-seekers. One of the older men, who seemed to have an air of authority, pressed forward angrily.

"So you are not content with being a useless ragamuffin about the town, Karl Feder, but you must also steal!" he cried out. Emma watched Karl shrink in terror before the man whom he recognized as the magistrate. "I have seen enough of your misdoings, young man, but this time you shall go along with me. Come, empty your pockets!"

Emma trembled as she saw Karl drop

the jewelry back into the velvet tray in a little heap. A sob caught in her throat as she recognized among the pieces her beloved silver rose which was to be Grossmutter's Christmas present.

Relief welled in her heart as she saw the crowd leave the little shop, with Karl closely guarded by the magistrate. All of a sudden she remembered that baby Julius had been left alone. But first she must clean up the broth which was now splattered against the door. But at least the heavy bowl had not broken. She could be thankful for that. She must hurry, too, or both Frau Reinhold and the Herr would be back to learn of her carelessness. And there was still the baby to feed. How would she ever get the fourth stocking done, at this rate?

Emma had scarcely settled herself from her tasks when both Frau Reinhold and the Herr ran breathlessly through the shop and into the back room.

"Thank the heavens above that you are safe from the robbers!" cried Herr Reinhold. His wife crowded past him, to gather little Emma into her arms.

"Tell me, child," she said. "They say that three bold men were about to beat you and carry you off, along with the gold!"

Little Emma threw back her head and laughed aloud. "News travels fast!" she said. "And it grows with each telling!"

In a few words she told of what happened. Herr Reinhold's eyes narrowed in thought.

"It was a trick after all," he said. "I though it strange that the Loefflers had not brought me the silver themselves. Nor have I ever done anything to Karl Feder that he should steal from me!"

Emma hung her head. "It is all my fault, good Herr," she said in a shamed whisper. "I would not tell Karl why I

was coming here, for fear he might give away my secret to Grossmutter. And so he wanted to do something to hurt me."

"And to make it appear as if you had stolen the things," broke in the Frau, anger making her voice still more shrill. "Oh, if only I might have the joy of thrashing him!"

Herr Reinhold looked grimly at his wife. "No doubt you would, my dear, and so would I," he said. "But the magistrate will take care of that."

Little Emma suddenly recalled the stocking which had fallen to the floor. "I must hurry, Frau Reinhold," she said quickly. "There is still the fourth stocking to knit."

She had no time to finish her sentence and ask if she might take the yarn home with her that night. Frau Reinhold took the knitting gently from her hands.

"Never mind about the fourth stocking," she said in a low voice. "You have done much for us today. We shall give you the little brooch to take home with you tonight, and we shall say nothing more about what you owe us—"

Her words were broken off suddenly, as Emma threw her arms about the Frau.

"Oh thank you, thank you a thousand times!" she sobbed into the Frau's shoulder. After a moment she raised her head to see Herr Reinhold smiling at her.

"Yes, you have been faithful, little Emma, very faithful," he said. "Grossmutter should be the happiest woman in the town tomorrow night when she knows the story of her silver rose. And I shall gladly tell her!"

But little Emma's eyes were dreamy, as if they were already seeing the twinkling lights on the Christmas tree, and best of all, the soft glow reflected in the bit of silver on Grossmutter's blue shawl.

"I shall always call it Grossmutter's Happiness Brooch," she whispered.



Echoes from Mt. Ecclesia

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ANOTHER milestone has been passed on the way to a glorious future. "What though that future be veiled? The veil is only a protection against the frailties of human sight," said Mrs. Heindel in her inspiring talk at the Birthday Picnic. With deep feeling she acknowledged that had she been given the vision of what lay ahead of sorrow, toil, and splendor, she could not have shouldered the burden with Max Heindel. "God in His wisdom does not reveal our full destiny; as the soul is tried and found strong and true, light for each succeeding step is given, until at last it reaches its pinnacle. It is enough for us that we perform each new duty as it arises, knowing that in the fullness of time what is ours will come to us."

Other talks there were of the early days, by those who had known Max Heindel—talks of patient endurance and of the tolerance and mutual helpfulness essential to pioneering work. Such messages are too fine and noble ever to lose their significance; they are applicable to all who toil to carry out God's Plan. In the beautiful comradeship which marked the day the message found new meaning.

Before and after lunch groups sat here and there on the sun-flecked grass to commune with Nature at her autumn loveliest, or gathered for rollicking games, finding enjoyment and rest from the busy career of Mt. Ecclesia.

At home that evening, with undaunted energy they circled round a Hallowe'en Bonfire in the grove behind the tennis court, to meet with messengers from the Great Beyond. Even the formidable Dweller on the Threshold was there, subdued, thank goodness! by guardian spirits. Ghost stories—mostly true—and a burlesque on fortune telling added to

the merriment as a gorgeous harvest moon smiled down from the starlit sky.

Thanksgiving is the next holiday occasion to be celebrated on Mt. Ecclesia. Since it falls early this year (November 23), the invitation to join us in counting the blessings received at the hands of our Creator is issued now. In our lovely dining room, the glow of burning logs in the new fireplace will add to the joy and gratitude of our reunion. Please make your reservations ahead if it is possible.

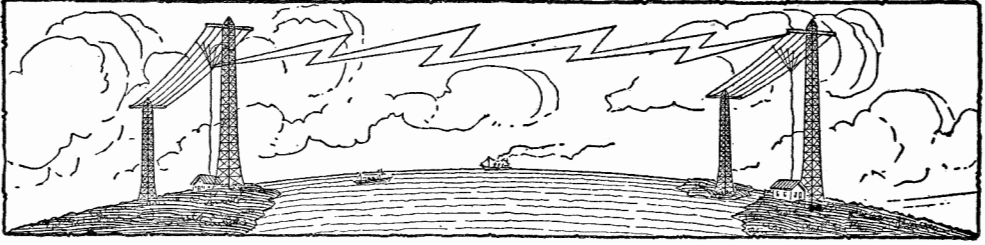
That the life at Mt. Ecclesia and its educational work are of general interest has been demonstrated by the comments received on the articles published about our Second Annual Convention. It is not possible to complete the Convention Digest with excerpts from all the talks, but the full text of another Convention talk, "Astrology in Spiritual Healing," will be found in the Astral Ray Department. (Please turn to page 551.)

Education may with truth be said to begin at home. A new addition to the fall curriculum is the Monday evening class entitled "An Accurate Design for Health" conducted in the Sanitarium Gym by Dr. Charles W. Sheppard, the Medical Director. Recognizing the vital body as the gateway of radiant health and energy, Dr. Sheppard is discussing its properties that they may be restored, safeguarded, and utilized in the attainment of physical well-being.

LECTURE BY MRS. HEINDEL

Mrs. Max Heindel has consented again to carry the Rosierucian banner afield. She will give another illustrated lecture in Los Angeles, on Sunday, December 10, at 10:00 A.M. in the main hall of the Embassy Auditorium. By its timeliness the subject, "War and Rumors of War and the Destiny of the American People," is expected to attract much attention. The incidental music will be rendered as before by the Fidelio Ensemble.

Rosicrucian News Bureau



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Evolutionary progress will eventually bring humanity to a state of Universal Brotherhood, hastened or impeded by man's own innate free will. The Bible repeatedly foretells this, and to those who understand the occult principles underlying the "whence, why, and whither" of existence, it is a logical and most desirable goal.

Before the high stage of human development necessary for the attainment of such a condition is reached, however, there is much work for man to do. His latent spiritual faculties must be unfolded to the extent that his higher nature can function and direct his activities. The opportunities needed for unfolding through expression the innate qualities which man, made in the image of his Creator, possesses, are afforded by democratic governments, and it is therefore evident that democracy is a part of the evolutionary process. The errors made in experiments directed toward a large measure of individualism show how conditions may be improved and a new, higher order of things brought about. Thus does man rise by his mistakes—thus does he become self-reliant, able to stand alone in the midst of adversities and to do right because it is in accordance with God's laws so to do.

Progress toward Universal Brotherhood requires the breaking up of the separative tendencies of the race spirits. The barriers of race must be abrogated and the unity which "runs through all and doth all unite" must be strengthened

and allowed to become the principal factor in the arrangement of human affairs. Every unit of society which is conducted along democratic lines is definitely working with cosmic law and therefore bringing nearer a state of Universal Brotherhood.

Our Fellowship Groups are thus working with the trend of evolution when they carry on their activities in a democratic manner—hastening the Day of Liberation.

FIELD ACTIVITIES

Reports from the various Groups visited by our Conclave representative, Mr. Lynn Vivian, on his way to Schenectady, New York, have been unanimous in expressing their joy and appreciation for the inspiration and real spirit of fellowship which he carried to them.

From the Conclave we received a telegram saying: "Heartfelt thanks and gratitude for sending your representative, Lynn Vivian, who has given us, the Eastern Centers, many new thoughts and much inspiration. Greetings to Mrs. Heindel and all workers in the service of humanity."

From the news which has come to us in regard to the Conclave, it closed leaving all those who attended filled with a sense of joyous unity and spiritual uplift.

After having visited Groups in Santa Fe, N. M., Kansas City, Mo., St. Louis, Mo., Indianapolis, Ind., Chicago, Ill., Cleveland, Ohio, Rochester, N. Y., Utica, N. Y., Schenectady, N. Y., Boston, Mass.,

and New York City, Mr. Vivian will continue his field work in Philadelphia, Pa., and other cities in the Southern States along the Eastern Coast.

CALGARY, ALBERTA, CANADA.

Activities of this Group of young people have started again for the winter, we are glad to hear, from the Group's correspondent, who writes: "It is a pleasure once more to be writing to tell you of the activities of the Young Aquarians. We had our opening meeting of the season on September 11th, discussing ways that might be used to become better known. As with many small Groups, that we have small funds to use on paid advertising is a real difficulty, but we tried to think of means we might use which do not call for much expenditure. For one thing we decided to see if we might have an announcement in the two city dailies, each of which has space daily open to any non-profit organization. One paper agreed to allow us space every three or four weeks, so we have had one announcement in on a Saturday evening and hope to have others as often as allowed. We also decided to change our meeting night from Monday to Tuesday, and all past members have been cordially invited to meet with us.

"As there have been so many inquiries as to what is the meaning of the present world situation, what occult science has to say about it, we are going to take a series of lessons, which will probably last about three months, on 'Occult Background of Present World Conditions.'

"So we are off to a start, hoping to make this a year of true spiritual value. May we all be used to help ease the aching sorrow of the world at present."

ST. PAUL, MINNESOTA.

Along with the last report from this Group, the secretary writes: "You will note from the report that our classes are now started, and we are glad to say that several new people have come in.

"Our social meeting was given for the purpose of announcing the new fall classes, and it was quite a success. Every-

World Headquarters OF THE Rosicrucian Fellowship

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

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Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
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Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
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Grass Valley, Calif.—118 Bush St.
Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
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Minneapolis, Minn.—1008 Nicollet Ave.
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NIGERIA

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Lima.—Box 637.

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Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

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Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.

Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

one seemed to enjoy it so much they were reluctant to leave. The program consisted of community singing, piano and violin solos, and three accordion solos by a little boy of eight. He is the son of one of our members and seems to have exceptional musical talent. We also had colored stereopticon slides of Mexico City, and scenes from Longfellow's beautiful poem 'Evangeline,' accompanied by interesting comments. Light refreshments were served after the program."

CLEVELAND, OHIO.

An encouraging attendance, along with much interest and enthusiasm, is indicated by recent reports of the resumption of classes in this Center. Cordial appreciation of the visit of Headquarters' representative, Lynn Vivian, was expressed in several letters received at Headquarters, and from which we quote:

"I cannot tell you how much we enjoyed having Mr. Vivian speak to us. Everyone expressed a happiness at the close of the lecture for the splendid way he spoke and for the greater love he created in their hearts for the Fellowship and their fellow beings. We were so pleased we would like to have him come again just as soon as he possibly can."

"I am writing to express our appreciation of the happy experience of having Mr. Lynn Vivian with us. We liked him so much and enjoyed the talk he gave in our Center more than words can express. We were all hungry to have someone come to us from Oceanside, and Mr. Vivian expresses such a loving fellowship that we shall not forget his visit. We should like to have him come again as soon as it can be arranged."

"It was, indeed, a real privilege to have Mr. Vivian with us. Even though Mt. Ecclesia is approximately 3,000 miles away, we all felt that it had been brought very close as Mr. Vivian discussed the work there. We felt that the real spirit of the Work at Headquarters had permeated our presence."

PORTLAND, OREGON.

The Study Group in this city, which is located at 625 N. E., Laddington Ct., is making fine progress, we are happy to hear from our correspondent. The Public Speaking Class of "sixteen really interested members" is one of its main features. Classes in the Philosophy and Astrology have been started, and an encouraging number of new students enrolled. The Preliminary Philosophy Course is being used as a basis for the Philosophy Class, and keen interest is being evidenced by the members. The monthly socials, held the last Saturday of each month, are proving to be a most enjoyable and beneficial part of the Group's activities.

Back Numbers Wanted

We wish to buy single copies of The Rosicrucian Magazine, Rays from the Rose Cross, for May, June, and August, 1915, to complete a file for binding. Please address, stating price—

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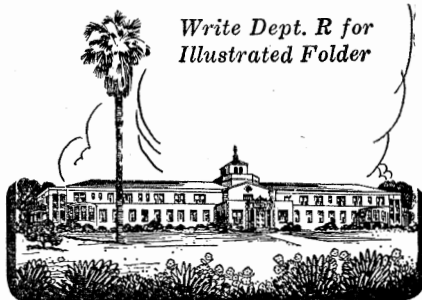
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Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition. All other manuscripts will be returned to writers.

Manuscripts must be received *at Oceanside* on or before December 1, 1939, to be eligible for entry.

Names of winners will be announced in the March, 1940, issue of THE ROSICRUCIAN MAGAZINE.

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Articles on Rosierucianism, philosophy, mysticism, and occultism.

Personal experiences illustrating these topics.

Science, religion, and art from the metaphysical standpoint.

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We do not accept articles or stories on mediumship, crystal gazing, or other negative forms of psychic development.

CONDITIONS

Manuscripts must contain not less than 2,000 words, and should, if possible, be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer. The decision of the judges shall be final.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

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