

The

ROSICRUCIAN

MAGAZINE

RAYS FROM THE ROSE CROSS

DECEMBER, 1934



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Angels

A New Earth

Proof of Rebirth

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Echoes from Mt. Ecclesia

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The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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Contents

Greetings	Augusta Foss Heindel	531	Astrological Readings for Subscriber's Children	560
<i>THE MYSTIC LIGHT—</i>				
The New Earth	Henry Garland, Ph. D.	533	<i>WORTH-WHILE NEWS—</i>	
Proof of Rebirth	By L. W. S.	537	New Epoch Envisaged by Marconi	562
"As Unto the Least of These" (poem)	Felicia B. Clem	537	Rich Nation on Poor Diet	562
A Mysterious Adventure at Venice	Hargrave Jennings	538	What Is Freemasonry?	563
The Blind Shall See and the Deaf Hear	Annella Smith	544	<i>QUESTION DEPARTMENT—</i>	
A Christmas Message	Gertrude La Page	547	Where Children Reincarnate	564
How May One Achieve Heaven?	Margaret B. Hopkinson	546	Obsessing Entity Enters Dense Body	564
A Prayer (poem)	Isabel Ambler Gilman	549	Making Prayer Effective	565
Angels	Martin Templar	550	Power of the Stellar Ray	565
Meditation (poem)	Mary D. Maxedon	552	The Origin of Bacilli	566
Picture Consciousness	H. W. Hoogstraat	555	Difference between Murder and Killing in War	566
Karmic Threads (Conclusion)			<i>NUTRITION AND HEALTH—</i>	
Truth About the Rosicrucians (Conclusion)			A Spiritual Healing	Mary Norman Bail 567
<i>THE ASTRAL RAY—</i>			Patients' Letters	568
Reading the Horoscope	M. H. and A. F. H.	557	Healing Dates	568
			<i>ECHOES FROM MT. ECCLESIA—</i>	
			M. C. H. 570	
			<i>ROSICRUCIAN NEWS BUREAU—</i>	
			News from Centers	571
			Rosicrucian Lecturers at St. Paul	574

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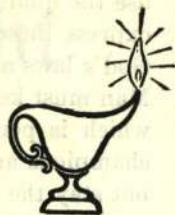
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Greetings

BY AUGUSTA FOSS HEINDEL



ONCE AGAIN we are approaching the holy season of Christmas, and we ask ourselves the question: "How shall we celebrate the day chosen in commemoration of HIS Birthday?"



The writer feels that this is one of the happiest and most joyful occasions, when she can again greet her readers as the Editor of our beloved Rosierucian Magazine; a periodical which she helped to love into being. Its first issue was a tiny two-page leaflet, called "Echoes from Mt. Ecclesia," and it came out in June, 1913. The response from the students was so gratifying that in May, 1915, Max Heindel enlarged it, and the name was changed to "Rays from the Rose Cross." The writer was assistant editor and proof-reader until the Editor, Max Heindel, received his call from the higher planes on January 6th, 1919. The Editorship then fell to the lot of the writer, who was assisted by able helpers among the workers at Headquarters. At the suggestion of members, the name was later again changed to "The Rosierucian Magazine." In May, 1931, my editorship ceased, and the work was carried on in my absence by the members at Mt. Ecclesia.



It seems to require a certain crisis in our lives to bring to birth the divine principles which are too often held in abeyance by the struggles for our daily existence. These are days when many are meeting with grave problems; trials that appear colossal are facing us, and yet, the larger number of souls are meeting these trials with patience and love. A few, unfortunately, are losing poise and becoming bitter and filled with hate. They must meet with these lessons again; in fact, they are like the boy in college who fails in his examinations and must come back the next term and meet the same trials again.



Strong souls are being developed these days, and the problem now facing the advanced individual is how to understand, and how best to

use the qualities which will develop the Divine Love, and permit him to express these higher faculties, which he so eagerly desires to cultivate. God's laws are always at work, and evolution is onward and upward. Man must keep pace with these laws. If he lags behind, there is a force which is persistent, which brushes aside all opposing elements, and champions any cause which is in harmony with its purposes. Man cannot stay the hand of this evolutionary force. To stop it is like building an obstruction to stop a mighty flood which has broken its banks.



The Rosicrucian Fellowship is a channel through which a powerful force is working: a movement which is destined to do a very active work in helping to lay the foundation for the religious thought of the new era which is now opening up. Humanity, with its awakened Uranian mind, will insist on a broader and more liberal outlook in its religious life. Man will insist on building the form into which the religion of the future will be molded, although the Christian religion will not be repudiated to any extent. The Christ will become a reality in the lives of the progressive man of the future, and the teachings which He gave to the world will become a living factor. He will not only preach it, but he will make greater efforts at living it, because of his deeper and more comprehensive understanding. To the man of the Aquarian Age, Christ will not have died. He cannot recognize a Christ who was born on the 25th of December and was crucified and arose on Easter morn. To him, The Christ lives; to him, this Great Spirit has become the Indwelling Spirit of the Earth. Christ still lives, and man contacts Him through all nature. The sweet scent of the flower, the song of the bird, the very breath of the earth; all speak to him of this Christ.



The Rosicrucian Teachings bring back a God of Love, and not a monster who visits his wrath upon poor little man. It shows man that he is the master of his own destiny, and that the statement of Paul in Galatians 6-7, "Whatsoever a man soweth, that shall he also reap," is an actual law in nature. When man is once assured of this, he is also more apt to strive to live a better life.



The Mystic Light

The Rosicrucian Fellowship

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

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

THE NEW EARTH

BY HENRY GARLAND, PH. D.

IT IS significant that the Scriptures close with the prophecies of John.

It is fitting that the story of man's spiritual achievement and guide to ethical conduct, stretching from his elementary lessons in personal, social, and religious relations, through the revelation of the idea of the brotherhood of man, to the vision of a world emancipated from famine, slavery, war, and death, should close with prophetic ecstasy in the vision of a new heaven and a new earth.

The Idea of Change.

One of the most difficult feats of human intelligence has been this emancipation from a static outlook on life. In spite of the fact that the wise men of old observed and declared that "the old order changeth," people have been loath to accept this change as a fundamental, conditioning aspect of reality. Too often we have chosen to think of change simply as a redistribution of things, as a rearrangement, but not as an actual alteration in the basic principles of being. Progress has been looked upon as a change in the direction of realizing old beliefs, old principles, rather than as a change which actually alters the relationships of men.

To the world in which John lived, the idea that the tyranny of earthly rulers

could ever be eradicated was not rational. Might had been the determining principle of social control, and the crushing coercion of government founded upon military despotism was accepted as inevitable. Only when human misery and suffering made people utterly reckless of consequences did they dare rebel against a system that in practice exemplified the principle that "might is right." Society operated upon the very simple and pragmatic philosophy that anything is right if you can get away with it. There is in the picture of Nero-ridden Rome no suggestion that the rulers accepted in any measure whatever responsibility for their subjects, nor that the friends of Caesar thought of using their prestige and privileges for any purpose other than that of their own satisfactions, including their own complete entrenchment in places of authority and power.

First the Dream, then the Desire, and then Fulfillment.

Into this low ebb of social history was projected a new ethic, which taught that God is not a jealous God, sitting in terrible judgment upon humanity, but that He is a Father, solicitous of the welfare of His children; an ethic which substituted for the old law of "an eye for an

eye and a tooth for a tooth," the new commandment, "that ye love one another," which recognized and emphasized the intrinsic worth of every individual irrespective of his temporal circumstances. This new religion spread like wildfire among the oppressed, submerged multitudes, bringing them courage to resist tyranny. The dream of John on the Island of Patmos had been translated into a unified desire in the hearts of men, and already the ferment was at work which was to motivate change. Mankind had come to desire, to believe in the possibility of change. They had learned to pray for the coming of the Kingdom on earth.

The Idea of Orderly Change.

But the possibility of changing the intolerable order about them did not loom large in the minds of the early Christians. Very early they came to the conclusion that, so far as their own lifetime was concerned, they must content themselves with establishing the Kingdom within themselves. They rightly felt that they should live in conformity with the will of God. They did not fully realize the impregnable armor of courage that right living can give, nor the tremendous force of opposition that martyrdom would send against the license-ridden group that called themselves masters by virtue of their control of military and governmental institutions.

Nevertheless, by every true Christian practising the simple but extremely difficult principle of seeing that his own life squared with his beliefs, resistance to change was challenged. Eventually the Christian ethic was to dominate the western world. During the tumultuous years when the old order was being changed, often by armed force, thinkers began to realize that the old tyranny no longer was as powerful as it had been when Christianity first gripped human hearts. Men dared to dream, they even dared to hold beliefs in contravention of existing dominant beliefs, and they came to realize that not only is change possible, but that change can come in an orderly, develop-

mental manner. Two conditions were necessary: (1), foresight based upon the study of past difficulties should point the destination of progress; (2), insight should separate the visionary from the practicable, and thus chart the specific course to be followed.

Slowly humanity has gained skill in applying these two principles, the gifts of the prophets, until today men dare to dream of a planned society, a society in which the poor shall be fed and clothed, the sick treated, the oppressed protected and given justice, the strong curbed from selfish aggrandizement, and the resources of industry, technology, education, and research made to minister to all, even to the humblest and most disreputable dweller in the mud flats.

A Change from a Profit Economy to Service Economy Will Be Slow.

Of course, one is not so visionary as to believe that the transition from a profit economy to a service economy will be either sudden or unresisted. But of the eventual triumph of the ideal, one does not doubt. Two thousand years ago, the idea that all men are inherently worth while seemed quite visionary, yet for more than a century and a half that democratic idea has been an accepted guiding principle in this nation. In fact, the issue of the service economy versus the profit economy is but an issue growing out of this nation's acceptance of the principle of a growing charter of human rights. We dare, then, to dream of a day when social planning can take the place of our present incoordinate situation, which compels men of Christian motives to practise the most unchristian methods in order to survive. There are three principles which, I think, are fundamental.

The Principle of Reciprocal Responsibility.

The first of these principles is what may be termed that of reciprocal responsibility. Just as the early Christian made a beginning by holding himself accountable for the application of the teachings

of Christ in his own life, so must the present-day citizen in a Christian democracy accept personal responsibility for contributing to progress. If a man profits well from the social system in which he lives, moves, and has his being, his responsibility for the welfare of his less fortunate brother is that much greater. Democracy and Christianity are alike in this, that they both are founded upon the idea of personal responsibility, and a society cannot continue long to be either democratic or Christian that must resort to extraneous coercion to secure the conscientious discharge of personal, moral responsibility.

The Economy of Service.

The second principle is that the power-driven machine, and other creations of science, technology, and invention, have ended the old economy of scarcity, and invalidated the bases of the profit system. The issue which must be met is not how production can be made to pay a profit, nor even how great a profit can production pay: the basic question is, how may the resources of science and nature be exploited for human good—and by that we mean the good of human beings, not the good of a favored group. There is plenty for all. The realization of that plenty is the problem which challenges leadership in every walk of life. I do not believe that all should share alike in the distribution of production and services; but I do believe that since there can be plenty for all, a reasonable minimum should be guaranteed to all. "National honor," says Remarque, "should consist in this: that even the humblest citizen should have his bread." No society that calls itself Christian can condone an economic system which, in an age of potential plenty, renders the lives of the masses precarious, uncertain, or cursed with destitution and want!

Real Life Situations.

The third principle underlying the coming of the new order is that the change must be worked out in the actual lives of

individuals associating together normally in real life situations. Prophets may declare the vision, theorists may formulate plans and methods, ministers and moralists may incite us to action, but, after all, the actual brunt of making the change rests upon individuals as they go about their personal affairs. The final issue as to the coming of the new day will be settled in the hearts of men individually, and upon the basis of how much men really desire that new day, and how much they are willing to sacrifice in order to usher it in.

Your Responsibility and Mine.

It is your responsibility and mine,—we must realize this new era. How shall we meet it? The question is not different for the various members of the economic groups, vocational callings, or professions, although its answer will be worked out differently in each. For the banker the question is, "will you without exception administer the controls of credits for the benefit of humanity, rather than for the special advantage of your clients or yourself?" The industrialist may well ask himself, "Am I willing to produce quality goods that are needed, instead of relying upon monopolies and specious advertising?" The merchant should examine his business motives: "Do I recognize that the justification of business is the rendering of essential service through a fair exchange of real values?" And the farmer may inquire into the social justification of his work: "Is it to acquire personal independence, or to feed the multitude?" Organized labor, also, should assure itself that society can support it only so long as it protects labor without visiting the innocent with undue privation or violence.

I think the ministry might perhaps question whether the people are being shown a practicable way of life that has validity, and that consequently is productive of a system of values that will lead away from superficial and wasteful pleasures toward finer standards of conduct and achievement. Educators may

well inquire whether their professional work results in making society fit to survive, or whether such work simply fits people to survive in a worthless society. Those who serve in legal capacities should judge themselves by the criterion of a dynamic institution probing for the equitable and the just in human relations, rather than relying upon the dead hand of precedent that has become an anachronism, or seeking the trickery of technical victory, or "service" to the client, regardless of the cost to society. Medicine and the callings allied with it should base their self-examination upon the extent to which they have brought their matchless ministrations within the reach of the humblest, regardless of race or wealth. Not until Lazarus can have his maladies treated readily and as effectively as can Dives, may we boast of a truly Christian democracy. The engineer and technician should weigh themselves on the scales of service to society as a whole, and not by the effectiveness of their application of specialized knowledge to problems that are isolated from their social implications. The division of labor in our age, and our urge to gain efficiency in narrow fields, places us in danger of becoming a nation of ignorant technicians, for each of us tends to measure his worth by success in that narrow field, without regard to the implications of our success for society as a whole. "And whosoever will be chief among you, let him be your servant."

Is Christianity Practicable?

Now, of course, I recognize that it is difficult to apply the teaching of Christ in the world today, yet it is not as difficult as it was two thousand years ago. The issue is, do we actually and truly believe that the application of the Christian philosophy would make a better world? Do we really and truly want to usher in the Kingdom? How much will we pay for it?

The latter is the question that is the touchstone of true belief. "Verily I say unto you that it is easier for a camel to go through a needle's eye than for a rich

man to enter into the kingdom of God," or a man who loves power, or one who loves ease, or one who loves knowledge, or one who loves self in any way more than he loves his fellow man.

Christ's Words.

Christ gave us in very simple terms the requirements for bringing the new day. "Do unto others as ye would that they should do unto you." "Love thine enemies and pray for them that persecute you." "Come unto me all ye that labor and are heavy laden and I will give you rest." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "No servant can serve two masters: for either he will hate the one or love the other; or else he will hold to the one, and despise the other." "Ye cannot serve God and mammon." "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it." "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited if he gains the whole world, and lose his own soul?"

How truly do we believe these great words that have brought a new order of society, a new sense of personal worth to the common man, a revival of hope to humanity? How far will we personally apply them in our own relationships with men?

The Triumph of the Christian Ideal.

The keynote of the Christian religion is personal responsibility for choice. In proportion as we assume this responsibility are we justified in holding positions of trust, and receiving emoluments and rewards. There is enough for all if we will order our social development according to the teachings of Jesus. If we fail to do this, I can see nothing ahead

(Continued on page 575)

Proof of Rebirth

BY L. W. S.

IT HAPPENED twenty-three years ago, and I've been a firm believer in rebirth ever since.

Our next door neighbor had two small sons, Arthur and Howard. The latter is the one most concerned. But don't let me get ahead of my story—

The mother of these two sons had a brother. This brother was kicked in the head by a horse. She kept him alive for three weeks by constant prayer, and one day it happened that the doctor was there while she was praying. He told her not to pray for him; that the brother should be allowed to die. If the brother lived, he would be a raving maniac. Well, the woman stopped praying, and her brother passed out in a few hours.

Three months later, Howard, the young son, died.

The girl who was to marry the deceased brother was somewhat of a mystic, and the people of the village thought her "queer." They said that she "saw visions" and "heard voices."

One night she had a dream which she described as follows:

"I was in a strange place. Many children walked past, single file, carrying lighted candles. They danced and sang. At the very end of the procession came Howard, the young son. He straggled along, and was having difficulty in keeping his candle lighted. I asked him why he was at the end of the procession. He answered: "Mama cries so much that she puts out my candle, and I can't keep up." After that I awakened."

When the mother heard this dream she stopped her crying.

A year later, another son was born to this mother—the very image of Howard. When he reached the age of five, he would say to his brother Arthur:

"Don't you remember, Artie, when I

was here before? We used to play this way—don't you remember?"

Then he would describe the same games clearly and without hesitation. And his descriptions were exact.

Arthur used to look at his brother in bewilderment. Everyone was mystified.

As this boy grew older, he was so perfectly like his dead brother that the mother became convinced that he was Howard, reincarnated.

As for myself, I was convinced, too. He was Howard all over—his personal appearance, his words, his actions, his thoughts. In fact, I was so sure of it that I've been a firm believer in rebirth ever since.

"As Unto the Least of These"

FELICIA B. CLEM

Has a blighting word from you,
Careless—or with purpose sent,
Ever laid some effort low
Or stabbed a good intent?

Have you ever served a friend
Disapproval's bitter cup,
When a faltering soul perhaps
Could have been helped up?

Have you ever laid a cross
On weary shoulders to be borne,
Or, when you gave a well-earned crown
Pierced it with a thorn?

Have you sometimes wilfully—
Or heedless of another's need
Swept beseeching hands aside
And left a heart to bleed?

O teach us, Son of Bethlehem!
To think of giving—not of gain;
Help us to serve, and offer love
Instead of pain!

A Mysterious Adventure at Venice

BY HARGRAVE JENNINGS

HERE is related, upon excellent authority, to have happened an extraordinary incident at Venice, in the year 1670 or thereabouts, that made a very great stir among the talkers in that ancient place, and which we will here supply at length, as due to so mysterious an episode. Every one who has visited Venice in these days, and still more those of the old-fashioned time who have put their experience of it on record, are aware that freedom and ease among persons who make a good appearance prevail there to an extent that, in this reserved and suspicious country, is difficult to realize. This doubt of respectability until conviction disarms has a certain constrained and unamiable effect on our English manners, though it occasionally secures us from imposition, at the expense perhaps of our accessibility.

A stranger who arrived in Venice one summer, toward the end of the seventeenth century, and who took up his residence in one of the best sections of the city, by the considerable figure which he made, and through his own manners, which were polished, composed, and elegant, was admitted into the best company—this though he came with no introductions, nor did anybody exactly know who or what he was.

His figure was exceedingly elegant and well-proportioned, his face oval and long, his forehead ample and pale, and the intellectual faculties were surprisingly brought out, and in distinguished prominence. His hair was long, dark, and flowing; his smile inexpressibly fascinating, yet sad; and the deep light of his eyes seemed laden, to the attention sometimes of those noting him, with the sentiments and experience of all the historic periods. But his conversation, when he chose to converse, and his attainments and knowledge, were marvelous; though

he seemed always striving to keep himself back, and to avoid saying too much, yet not with an ostentatious reticence.

He went by the name of Signor Gualdi and was looked upon as a plain private gentleman, of moderate independent estate. He was an interesting character; in short, one to make an observer speculate concerning him.

This gentleman remained at Venice for some months, and was known by the name of "The Sober Signor" among the common people, on account of the regularity of his life, the composed simplicity of his manners, and the quietness of his costume; for he always wore dark clothes, and these of a plain, unpretending style. Three things were remarked of him during his stay at Venice. The first was, that he had a small collection of fine pictures, which he readily showed to everybody that desired it; the next, that he seemed perfectly versed in all arts and sciences, and spoke always with such minute correctness as to particulars as astonished, nay, silenced, all who heard him, because he seemed to have been present at the occurrences which he related, making the most unexpected correction in small facts sometimes. And it was, in the third place, observed that he never wrote or received any letter, never desired any credit, but always paid for everything in ready money, and made no use of bankers, bills of exchange, or letters of credit. However, he always seemed to have enough, and he lived respectably, though with no attempt at splendor or show.

Signor Gualdi met, shortly after his arrival at Venice, one day, at the coffee-house which he was in the habit of frequenting, a Venetian nobleman of sociable manners, who was very fond of art, and this pair used to engage in sundry discussions; and they had many conversations concerning the various objects and

pursuits which were interesting to both of them. Acquaintance ripened into friendly esteem; and the nobleman invited Signor Gualdi to his private house, whereat—for he was a widower—Signor Gualdi first met the nobleman's daughter, a very beautiful young maiden of eighteen, of much grace and intelligence, and of great accomplishments.

The nobleman's daughter was just introduced at her father's house from a convent, or pension, where she had been educated by the nuns. This young lady, in short, from constantly being in his society, and listening to his interesting narratives, gradually fell in love with the mysterious stranger, much for the reasons of Desdemona; though Signor Gualdi was no swarthy Moor, but only a well-educated gentleman—a thinker rather than the desire to be a doer. At times, indeed, his countenance seemed to grow splendid and magical in expression; and he boasted certainly wondrous discourse; and a strange and weird fascination would grow up about him, as it were, when he became more than usually pleased, communicative, and animated. Altogether, when you were set thinking about him, he seemed a puzzling person, and of rare gifts; though when mixing only with the crowd you would scarcely distinguish him from the crowd; nor would you observe him, unless there was something romantically akin to him in you excited by his talk.

But to return to Signor Gualdi, from whom we have notwithstanding made no impertinent digression, since he was eventually suspected to be one of the strange people, or Rosierucians, or Ever-Livers of whom we are treating. This was from mysterious circumstances which occurred afterward in relation to him, and which are in print.

The Venetian nobleman was now on a footing of sufficient intimacy with Signor Gualdi to say to him one evening, at his own house, that he understood that he had a fine collection of pictures, and that, if agreeable, he would pay him a visit some day for the purpose of viewing them.

The nobleman's daughter who was present, and who was pensively looking down upon the table, more than half in love with the stranger as she had become, thinking deeply of something that the Signor had just said, raised her eyes eagerly at this expression of wish by her father and, as accorded with her feelings, she appeared, though she spoke not, to be greatly desirous to make one of the party to see the pictures. It was natural that she should secretly rejoice at this opportunity of becoming more intimately acquainted with the domestic life of one whom she had grown to regard with feelings of such powerful interest. She felt that the mere fact of being his guest, and under the roof which was his, would seem to bring her nearer to him; and, as common with lovers, it appeared to her that their being thus together would, in feeling at least, appear to identify both.

Signor Gualdi was very polite, and readily invited the nobleman to his house, and also extended the invitation to the young lady, should she feel disposed to accompany her father, since he divined from the expression of her face that she was wishful to that effect. The day for the visit was then named, and the Signor took his departure with the expressions of friendship on all sides which usually ended their pleasant meetings.

It followed from this arrangement, that on the day appointed the father and daughter went to Signor Gualdi's house. They were received by the Signor with warm kindness, and were shown over his rooms with every mark of friendliness and distinction.

The nobleman viewed Signor Gualdi's pictures with great attention; and when he had completed his tour of the gallery, he expressed his satisfaction by telling the Signor that he had never seen a finer collection, considering the number of pieces. They were now in Signor Gualdi's own chamber—the last of his set of rooms; and they were just on the point of turning to go out and bidding adieu, and Gualdi was courteously removing the tapestry from before the door to widen the egress,

when the nobleman, who had paused to allow him thus to clear the way, by chance cast his eyes upward over the door, where there hung a picture with the curtain accidentally left undrawn, evidently of the stranger himself. The Venetian looked upon it with doubt, and after a while his face fell; but it soon cleared, as if with relief. The gaze of the daughter was also now riveted upon the picture, which was very like Gualdi; but she regarded it with a look of tenderness and a blush. The Venetian looked from the picture to Gualdi, and back again from Gualdi to the picture. It was some time before he spoke; and when he did, his voice sounded strangely.

"That picture was intended for you, sir," said he at last, hesitating, to Signor Gualdi.

A slight cold change passed over the eyes of the stranger; but he only made reply by a low bow.

"You look a moderately young man—to be candid with you, sir, I should say about forty-five or thereabouts; and yet I know, by certain means of which I will not now further speak, that this picture is by the hand of Titian, who has been dead nearly a couple of hundred years. How is this possible?" he added, with a polite, grave smile.

"It is not easy," said Signor Gualdi quietly, "to know all things that are possible or not possible, for very frequently mistakes are made concerning them; but there is certainly nothing strange in my being like a portrait painted by Titian."

The nobleman easily perceived by his manner, and by a momentary cloud upon his brow, that the stranger felt offence.

The daughter clung to her father's arm, secretly afraid that this little unexpected demur might pass into coolness, and end with a consummation of estrangement, which she feared excessively; she dreaded nervously the rupture of their intimacy with the stranger; and, contradictory as it may seem, she wanted to withdraw, even without the demur she dreaded being cleared up into renewed pleasant confidence.

However, this little temporary misunderstanding was soon put an end to by Signor Gualdi himself, who in a moment or two resumed his ordinary manner; and he saw the father and daughter downstairs, and forth to the entrance of his house, with his usual composed politeness, though the nobleman could not help some feeling of restraint, and his daughter experienced a considerable amount of mortification; and she could not look at Signor Gualdi, or rather, when she did, she dwelt on his face too much.

This little occurrence remained as a puzzle in the mind of the nobleman. His daughter felt lonely and dissatisfied afterward, eager for the restoration of the same friendly feeling with Signor Gualdi, and revolving in her mind, with the ingenuity of love, numberless schemes to achieve it.

The Venetian betook himself in the evening to the usual coffee-house; and he could not forbear speaking of the incident among the group of people collected there.

Their curiosity was aroused, and one or two resolved to satisfy themselves by looking at the picture attentively the next morning. But to obtain an opportunity to see the picture on this next morning, it was necessary to see the Signor Gualdi somewhere, and to have the invitation of so reserved a man to his lodgings for the purpose.

The only likely place to meet with him was at the coffee-house; and thither the gentlemen went at the usual time, hoping, as it was the Signor's habit to present himself, that he would do so.

But he did not come; nor had he been heard of from the time of the visit of the nobleman the day before to the Signor's house—which absence, for the first time almost that he had been in Venice, surprised everybody. But as they did not meet with him at the coffee-house, as they thought was sure, one of the persons who had the oftenest conversed with the Signor, and therefore was the freer in his acquaintance, undertook to go to his lodgings and inquire after him, which he did; but he was answered by the owner

of the house, who came to the street-door to respond to the questioner, that the Signor had gone, having quitted Venice that morning early, and that he had locked up his pictures with certain orders, and had taken the key of his rooms with him.

This affair made a great noise at the time in Venice; and an account of it found its way into most of the newspapers of the year in which it occurred. In these newspapers and elsewhere, an outline of the foregoing particulars may be seen.

The account of the Signor Gualdi will also be met with in *Les Memoires His-*

toriques for the year 1687, tome i. p. 365. The chief particulars of our own narrative are extracted from an old book in our collection treating of well-attested relations of the sages, and of life protracted by their art for several centuries: *Hermippus Redivivus*; or, the Sage's Triumph over Old Age and the Grave. London, Second Edition, much enlarged. Printed for J. Nourse, at The Lamb, against Catherine Street in the Strand, in the year 1749.

And thus much for the history of Signor Gualdi, who was elsewhere known to be a Rosicrucian.

"The Blind Shall See and the Deaf Hear"

WHILE physical disability of blindness is without doubt a great affliction, there is a blindness which has a more detrimental effect upon those who are suffering therefrom: blindness of heart. An old proverb says: "None is so blind as he who will not see." Every great religion has brought to the people to whom it was given, certain vital truths necessary for their unfoldment, and the Christ Himself told us that the truth should make us free. Many of the sublime truths contained in Christianity have, however, been obscured by creeds and dogmas wherewith the various sects and denominations have contented themselves. They hire a minister and charge him with the duty of expounding to them the truth of the Bible, but his tongue is tied by the creed of his particular denomination: he is prohibited on pain of public disgrace and dismissal from publishing or preaching anything not in strict agreement with this particular brand of religion desired by those who pay him his salary: each minister is given a pair of glasses, colored according to the particular creed which he represents, and woe betide him if ever he

dares to look at the Bible save with those spectacles upon his nose; to do so means financial ruin and social ostracism, which very few are brave enough to face.

So long as the minister keeps his denominational spectacles on there is no danger, but sometimes it happens that one of them takes the denominational glasses off, either by design or by accident. He may be of a venturesome nature and somehow has a feeling that there is something outside his particular sphere of vision, or he may have accidentally mislaid his glasses. But, in either case, if he stumbles upon the naked truth in God's word he becomes unhappy.

The writer has spoken to a number of ministers who have confessed that they had become aware of certain truths, but dared not preach them, because to do so would call down the wrath of their congregation upon them by disturbing established conditions. And this is not to be wondered at, even King James, who was a monarch and an autocrat, cautioned the translators of the Bible not to translate in such a manner that the new version would disturb established ideas; because he knew that the moment new

points were introduced there would be controversy between the defenders of the old and the new religious views, which would probably result in civil war. The great majority are always ready to sacrifice truth for the sake of peace; therefore we are bound today despite our boasted freedom, and no matter how keen may be our physical eyesight, vast numbers among us are blinded by a scale so opaque that it almost entirely obscures our spiritual vision.

But in spite of everything the truth crops out. Sometimes in the most unexpected places, as the following clipping will show. This sounds more like the musings of a mystic than the writings of a Presbyterian minister, bound to the dreadful doctrine of predestination and commitment of souls to everlasting hell-fire, where dreadful tortures are endured for eternity, even by babes a span long, which have been thus foreordained to suffer for eternity by their creator.

It was written by J. R. Miller, a well-known Philadelphia Divine, and is only another indication of the fact that a sixth sense is slowly developing; and often, as said, in the most unexpected places, crushing creed with mystic facts and knowledge. The Rev. Miller says:

"Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influences, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower."

Here materialistic religion, which has so often debased Art in its service, can only see a material key, and therefore we find pictures where Peter stands with an enormous Key in his hand; but the Mystic finds in this incident that the Disciples were taught a great truth in Nature, the truth of Rebirth! By the key of initiation, this mystery was unlocked, and the doors of Heaven and Hell were opened to

show them the immortality of the Spirit, and that we return to this sphere of action to learn new and greater lessons life after life, just as a child learns its lessons at school day after day.

If rebirth were not a fact in nature, the reference to such reborn Egos as Jeremiah, Elijah, and others, would not have been stated in the Bible and it would have been the duty of Jesus as Teacher of his disciples to have explained to them that such statements were ridiculous. He pursues the subject to discover the depth of their discernment and asks "who then do ye say I am?" And when the answer comes showing that they discern in Him, someone above the prophets, above the human race, the Christ the Son of the Living God, He perceives that they are ready for the initiation which settles the question of rebirth beyond all dispute in the mind of the disciple.

No amount of reading in books, of conversation, of explanations, can ever settle that point beyond all possibility of doubt. The candidate must know for himself. Therefore, in the Mystery Schools of today, after the first initiation has opened the invisible world, he is given the opportunity to satisfy himself concerning rebirth; he is shown a child that has recently passed out of the body. On account of its tender years it takes birth quickly, probably within a year after death. The new initiate watches this child until finally it enters the mother's womb to emerge as a new born babe again.

The reason he watches a child in preference to an adult is that the latter stays out of physical life approximately one thousand years, while a babe has a new embodiment inside of a very few years; some even find a new environment after a few months, and are born within a year.

During this time the new initiate also has opportunities to study the life and actions of those who are in Purgatory and the First Heaven, which are the heaven and hell referred to in the Bible. This was what Christ helped His disciples to do; to see and to know. Upon the rock

of this truth the Church is founded, for if there were no rebirth there could be no evolutionary progress and consequently all advancement would be an impossibility.

But what is the way of realization? That is the great question; and to this there can be only one answer; the unfolding of the sixth sense by means of which the Mystic discovers this immortal shadow that the Rev. Miller speaks about.

Heaven and Hell are all about us, our own past lives and the lives of our contemporaries have been thrown upon the screen of time and are there ready to be read at any time when we shall build our senses so that we may read them. The electric light focussed through a stereopticon lens projects a brilliant image of a suitable slide when there is darkness, but leaves no visible imprint whatever when the Sun's rays strike the screen. We, also, if we would read the Mystic Scroll of our past, must learn to still our senses so that the world without disappears in darkness. Then, by the light of the spirit we shall see the pictures of the past take the place of the present.

This shadow seen by Pastor Miller around the body is analogous to the photosphere or Aura of the Sun and the planets. Each of those great bodies has such an invisible shadow, that is to say, invisible under ordinary conditions. We see the photosphere of the Sun when the physical core is obscured during an eclipse, but at no other time; so also with this shadow or photosphere of man. When we learn to control our sense of sight so that we may look at a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.

The fantastic coruscating play of the Aurora-borealis gives us an idea of how this photosphere or shadow acts; it is in incessant motion; darts of force and flame are constantly shooting out from every part thereof, but particularly ac-

tive around the head; and the colors and hues of this auric atmosphere change with every thought or move. This shadow is only observable to those whose eyes are closed to all the sights of earth, who have ceased to care for the praise or blame of men, but are looking only to their heavenly Father; who are ready and willing to uphold truth and truth alone; who see with the heart and see into the hearts of men, that they may discover therein the Christ, the Son of the Living God.

To reach this supreme point, other steps are necessary; however, we are usually so wrapped up in our own interests and cares of other people that we are self-centered. This must be overcome; we must learn to bury our own sorrows and joys, to stifle our own feelings, for just as the light of the Sun hides the photosphere, and the opaque physical body of man veils the beautiful auric atmosphere, so also our personal feelings and emotions and interests make us insensible to fellow feelings. When we have learned to still the feelings of our own hearts, to think little of our own sorrows and joys, we begin to sense the beating of the great Cosmic heart, which is now in travail to bring many sons to glory. The birth pangs of our Father-Mother in Heaven are sensed only by the Mystic in his highest and most sublime moments, when he has entirely stifled the selfish wailings of his own heart, for that is the strongest and most difficult enemy to overcome, but when that has been achieved he senses, as said, the Great Heart of our Father in Heaven.

Thus step by step we approach the Light, even the Father of Lights in Whom there is "no shadow," and let us make this very clear that—

It may be a mark of some achievement to be able to see "the shadow."

It may mark a higher step in attainment to *feel* the heart-beats of our fellows, to make their sorrows our own, to rejoice in their attainments and to guide them to our Father's bosom for peace and comfort.

A Christmas Message

BY ANNELLA SMITH

FOR NEARLY two thousand years the Western World has celebrated the birth of the Christ Child, the birth of the baby Jesus. Every year large numbers of human beings visualize that wonderful happening, for the birth of the baby Jesus was the dawn of a new era, the breaking up of an old order of things, and the beginning of a new regime.

There is something very human and appealing in a birth that took place in such lowly surroundings, and, during the centuries, a wondering world has watched the unfoldment of the religion which, imbued with an irresistible power, was founded as a result of that birth.

From the start, viewed in the light of material wisdom, this new religion was dogged by opposition. Even the birth could not take place in an ordinary human abode. This bright spirit, this star in humanity's crown, at His entry into the scene of His supreme test and agony, had not even the small comforts of a lowly peasant's home.

Danger attended His baby life. Herod sought to slay Him. But despite all obstacles, this chosen Ego resolutely carried on the work which had to be accomplished.

The attention of all those who are under the Christ Ray has been centered on the incidents of the childhood of Jesus. And particularly at Christmas, these incidents have become a very deep reality in the consciousness of those under the Ray who reside in the Western World. This consciousness is retrospective. It is a realization, through the study of the life of our great Elder Brother, Christ Jesus, of the far-reaching change that must come before any real progress can be made during His regime. Further, by such study, we glean a concept of what Jesus is doing at the present time to help us; whether or not he is active in the

affairs of this sad tangle called human life and evolution.

There are a few egos on this Earth plane who have forged ahead of the mass of humanity, and these few have developed powers and faculties beyond the comprehension of the undeveloped majority. At the head of this band of pioneers stands our eldest Brother, Jesus, the Way-Shower of our life wave. And these pioneers, with their powers and faculties gained through work and service, can contact the realms in which Jesus functions, because they practise the laws which He laid down for "Living the Life." Again, through this contact, they know the present work of Jesus, and dutifully pass on their knowledge to the earnest student on The Path.

Ever since the sacrifice on Golgotha, Jesus has continued the work of healing the sick and ministering to a wayward and sinful humanity, and His help is never withheld.

Most people are familiar with the picture known as "The White Comrade." It depicts the death-strewn fields of Flanders during the World War. A soldier is helping a wounded comrade. By their side is Jesus, white and glorious, looking with sublime compassion on the victim of human hatred. In truth, the artist shows that he knows something of the work that is being done by our Eldest Brother.

Jesus, the Redeemer, walks through the hospitals and radiates love and compassion on every soul suffering from disease and affliction. He feels the pain that racks them, as they pay the debts incurred by violating God's laws, and His heart throbs in the realization of their agony. Indeed, wherever the need is greatest, there can the Savior be found. But He passes by unseen.

Christmas is a special time for Jesus to contact His Faithful Ones. As Holy Night draws on apace, and men and angels chant again, "Peace and good will on earth to men," there, in the environment of the first birthday of Christendom, a glorious vision opens up to the eyes that see with true "seeing."

He is a radiant form that beggars all earthly description; His voice rings with the music of the spheres, and sounds into the ethers of boundless space, and the group of rapt and adoring souls thrills in the joy, harmony, and flood of transcendental light; that light which forms a glory-spot in the sin-clogged aura of the Earth—our sorrowful Star.

To the longing hearts He sends a message:

"Hail Ye, who have trodden the pathway of the Earth's woes and miseries; who have been in the thick of the battle of good and evil; who have struggled in the seemingly unequal contest, sometimes standing erect, sometimes dashed in the dust of humiliation and failure, but ever

rising again to fresh endeavor in the never-ending struggle toward the goal; the path that ye are treading I trod long years ago. I know your sorrows every step of the way, and I suffer with you.

"Endurance was strained to the breaking point, but still ye stood firm, even unto death. But now the crucial time has come. The victory of the Hosts of God dawns on the horizon. Courage and patience are the watchwords. The Powers of Light gather for the final overthrowing of that which impedes the coming of the Kingdom of Christ. Be calm and poised, lest the subtleties of the dark ones confuse you. Wait in readiness so that when the call comes you will be ready to respond.

"The unfailing laws of righteousness and justice will direct the course of all happenings, and out of this darkness and sorrow will come the dawn of a NEW DAY.

"May the blessing of God and the peace of Christmas renew in you the strength to gain the victory."

How May One Achieve Heaven?

The question is sometimes asked, "Will a man who pays his debts, cares for his family, and lives a moral life here be all right hereafter?"

No, there is something more required. There are many people of just the belief implied in the above question who have a rather unenviable time in the Desire World after death. They are of course to be looked up to from the standpoint of this life. But at the present time we are required at least to cultivate some altruistic tendencies in order to progress beyond our present evolutionary status.

We find the people who have neglected the higher duties in the fourth region of the Desire World after death. There is the business man who paid a hundred cents on the dollar, who dealt honestly

by everyone, who worked for the material improvement of his city and country as a good citizen, paid his employees fair wages, treated his wife and family with consideration, gave them all possible advantages, etc. He may even through them have built a church, or at least given very liberally to it, or he may have built libraries or founded institutes, etc. But *he did not give himself*. He only took interest in the church for the sake of his family or for the sake of respectability; he had no heart in it, all his heart was in his business, in making money or attaining a worldly position.

When he enters the Desire World after death he is too good to go to Purgatory and not good enough to go to Heaven. He has dealt justly with everyone and

wronged nobody. Therefore he has nothing to expiate. But neither has he done any good that could give him a life in the First Heaven where the good of his past life is assimilated. Therefore he is in the fourth region—between Heaven and Hell, as it were. The fourth region is the center of the Desire World, and the feeling there is most intense. The man still feels a keen desire for business, but there he can neither buy nor sell, and so his life is a most dreadful monotony.

All that he gave to the churches, institutes, etc., counts as nothing because of his lack of heart. *Only when we give for love will the gift avail to bring happiness hereafter.* It is not the amount that we give but the spirit that accompanies the gift which matters; therefore it is within the power of everyone to give and thus benefit himself and others. Indiscriminate money giving, however, often causes people to become thriftless and indigent. But by giving heartfelt sympathy; by helping people to believe in themselves

and start in life with fresh ardor when they have fallen by the wayside; by giving ourselves in service rendered humanity, we lay up treasure in heaven and give more than gold.

Christ said: "The poor ye have with you always." We may not be able to bring them from poverty to riches, and that may not be best for them; but we can encourage them to learn the lesson that is to be learned in poverty; we can help them to a better view of life. Unless the man who is in the position designated by the question at the beginning of this article does that also, he will not be "all right" when he passes out; he will suffer that dreadful monotony in order to teach him that he must fill his life with something of real value, and thus in a succeeding life his conscience will spur him on to do something better than to grind out dollars. He will not neglect his material duties, however, for that is as bad as to spurn spiritual endeavor.

—"Ques. and Ans.," No. 15.

A Prayer

BY MARGARET B. HOPKINSON

Oh, may we see work to do
 And grant us health to do it.
 May we enjoy the simple things of life
 That are so abundant.
 Oh, give us the artist's eye for beauty
 As Thou hast bestowed it:
 The gorgeous sunset in the west
 Of purple, flame, golden and gray,
 The flowers of spring, the break of day.
 Oh, give us understanding sympathy
 That we may radiate Love's infinity;
 And how to use them,
 And open wide the door
 Of the Inner Vision.
 Teach us to know Thy laws.

Angels

BY GERTRUDE LA PAGE

"GLORY TO GOD in the highest, and on earth, Peace, good will toward men," was the Angelic message of nineteen hundred years ago.

In numerous places in both the Old and New Testaments, various accounts are given of the administration of the Angels as messengers.

The word angel, "angelos" in Greek, "malak" in Hebrew, literally signifies a "person sent." It is generally held that two orders are mentioned in Scripture, Angels and Archangels. But the latter word only occurs twice, in Jude, where Michael is called "an archangel," and in I Thess. 4:16, where it is written, "The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." The prefix simply denoted rank, and according to occult parlance, they were human before the Angels, having been in existence a whole period in advance of them.

Max Heindel states that "the Archangels work with the nations and the races of the earth, while the Angels are concerned particularly with the families and the individuals in the family. The "Guardian Angel," however, is not exactly an entity from a higher evolution, but is rather the personified embodiment of our good deeds in all our past lives, which, though unseen by us, is still with us always, impelling us toward right action.

There are those who believe in three different species of created, intelligent beings; namely, Angels, who are created of light; Genii, who are created by fire; and men, who are created of earth. We can take these as corresponding to the different periods of the earth. They also name four Archangels; Jibel (or Gabriel), the Angel of revelation; Meekal (or Michael), the patron of the Israelites; Azroeel, the Angel of death; and Isra-

fell, the Angel of the trumpet.

Gabriel and Michael appear to be chief Angels, as they are mentioned several times, and there is attributed to them great power, wisdom, goodness. The mention of Michael occurs five times in Scripture, and always in the character of a chief. In Daniel he is the champion of the Jewish church against Persia; in the Revelation he overcomes the dragon; and in Jude he is mentioned in personal conflict with the devil; in the alleged prophecy of Enoch he is styled one of the holy Angels, who, presiding over human virtue, commands the nations; while Raphael, it says, presides over the spirits of men; Uriel, over clamor and terror, and Gabriel over paradise. In the Catholic services, St. Michael is invoked. In the occult, Michael (the Sun) is called the Angel of Light. In Egyptian mythology Ra, Osirus, and Hermes are all merged into the One, denoting the great Sun God. In Greek mythology the Sun God was Apollo.

In the Key of the Universe, by Curtiss, we read; "The seven great Creative Rays or Beings are called, in the Christian Scriptures, the Sons of God, the Seven Spirits of God, the Seven Spirits before the Throne, the Seven Spirits of God sent forth into the earth, the Angels of the seven churches, etc. By the early church Fathers, these Angels were spoken of as the Spiritual Beings who have direct charge of the creation and evolution of this planet and its inhabitants, and they were regarded as the Agents of God, and the Guardians and Regents over the seven divisions of the earth and mankind. St. Denys, St. Thomas Aquinas, and others all express these same ideas."

In the Secret Doctrine it is stated: "We meet with those seven in Egypt, also in the Babylonian legend of Creation, as the Seven Brethren, who were Seven

Kings like the Seven Kings in the Book of Revelation; and the seven non-Sentient Powers, who became the seven Rebel Angels that made war in heaven. The Seven Kronidal are identified with the Elohim of the Book of Genesis."

Perhaps some day we may obtain the key to the African Gods as corresponding with the seven planetary Spirits, or Angels. From what I have been able to gather, they have a God of War who has always been connected with the planet Mars, whose angel is Samael, the Angel of Destruction. Some parts of Africa have their God of Death, which might correspond to the planet Saturn, whose angel is Cassiel. Their female God might possibly be our planet Venus, whose angel is Arael, angel of love. Venus is synonymous with Aphrodite.

Deities and Angels recognized by various peoples are not necessarily different Gods or Angels, but may be the same under different names or aspects. There is nothing very remarkable in the identification of African gods and angels with those of other countries. The similarity between the gods of Africa, particularly Egypt, and those of Europe, is easily explained, because it will be found that the origin of the gods of Greece and Rome were African. These facts are found in the Encyclopedia Britannica. Humanity is one, and its myths and traditions, although varying in degree, are basically the same.

The Bible speaks of the Angels as always beholding the face of the Christ, that is, their development is such that they can see nothing on the earth plane but the Christ principle, or the face of the Christ in each heart. Therefore, it behooves us to keep our hearts clean; free from all selfishness and impurities which prevent help from coming to us from the Angels. They are the ministers of the Lord and carry out His commands. They are ever watchful of our needs and they fly to our aid in times of distress.

Many are the angels who have helped

us as human beings. In many churches and temples such enlightened ones are giving forth the message through inspired sermons. On the platform in every country . . . the Orient, Europe, Africa, America . . . there are these messengers bringing hope and truth to hosts of eager souls.

In every age they leave their celestial home for a terrestrial one, in order to help man in his evolution.

There is also another form of human service which might be accounted divine. Professional men and women who devote their lives to the good of humanity; doctors, nurses, missionaries, and teachers. There are also philanthropic persons in every walk of life who serve quietly—unheralded, unsung.

The exponents of certain movements today are recognized as God's messengers. They are preparing the way for His second coming. They draw close in faith, love, brotherhood, and truth, and spread truth wherever a heart and mind is open to receive it. There are many signs by which you may know them; a soft heart, a determination that nothing can daunt, and above all, humility. Their message and works will live down through the ages.

Man's soul is a battlefield, where the combat between devil and angel takes place. He is free to accept the one or the other. In this battle the angels are always ready to help man to resist temptation, provided, of course, that man is willing to be helped.

How frequently we hear a voice whispering peace to our anguished souls when some one we love has passed on. We raise our eyes to heaven through streaming tears as we pray God and the Angels to guard the dear one. We live again each day the life whose only legacy is a blessed memory, and over the ashes of despair a new hope is born, as wafted through the ethers we hear the whisper, "Peace be thine."

"Glory to God in the Highest, and on earth Peace, good will toward man."

Meditation

BY ISABEL AMBLER GILMAN

*One moment, friends! The Temple of the Soul
Where silence reigns lies deep within yourselves
Where all is peace.*

*To gain admission there,
Divest yourselves of personality—
Material thought concerning body-needs.
Leave name and fame, or lack of them outside.
Strip clean the mind.*

*The Master who presides
Is visible only to spirit sight.
And He beholds you in the nakedness
Of your soul-strivings and integrity.
The light you radiate reveals to Him
True measure of your earnings and your debts.*

*All souls are of one value unto Him.
Diverse and many are the present grades
Of their unfoldment, spirit-growth and power,
Effects of individual choice and will.*

*Latent there is in each re-borning soul
The spirit-infinite—God-Self of you—
Waiting your recognition, your desire
To rise transcendent in omniscient grace
And manifest your own God-qualities.*

*The Mystic path leads to perfection's height.
'Tis straight and steep, lonesome to outer sense,
And naught of recompense is offered you
Which is of value in the world without.*

*All ye who would, withdraw and meditate.
In the deep silence which enshrouds you now
Illusion sleeps; sense imperfections fade;
One instant of pure bliss—sublimity—
Peace, love impersonal.*

*The poised soul knows
That as it sacrifices self for God,
Exactly in that ratio God gives
The quickening touch of Godhood unto man,
Rebirth without necessity of death,
Extension of man's time for service here.*

Is it worth while?

Each for himself must judge.

Picture Consciousness

BY MARTIN TEMPLAR

THE consciousness of man has many aspects, because consciousness represents man's response to external conditions. At the present time it is in an embryonic state, therefore it might be well to consider its past growth and future development.

From the study of the races extant on the earth today, we can see that there are great differences between the consciousness of the more primitive peoples, and that of the more civilized. The Australian Aborigine does not have the consciousness of detail that is possessed by the highly evolved technician or mechanical engineer. Compare the implements and civilization of the stone age man with the complicated machinery of modern life. They will very plainly reveal the difference in the development of the consciousness of these two ages.

What is it that accounts for this difference?

Evolution on all planes—spiritual, mental, and physical.

From occult teaching we learn that in the past man was a very primitive creature; that he possessed a dream consciousness, within himself; and that he first became aware of externals in a very dim and hazy way. The work of evolution at that time was to develop the objective consciousness, so that man could obtain a knowledge of the outside world in a clear and concrete way. In succeeding ages he attained to this objective consciousness, until at the present time the majority have lost all consciousness of the inner awareness that was possessed in the early stages of evolution.

There are other developments of consciousness to which man must evolve. This is the work of the present age.

Our thoughts and ideas are not clear and tangible like the objects we perceive

through the physical senses, but in the time that is coming there will be a marked change. Thoughts and ideas will become as clear and tangible as the objects of the outside world. They will be clear, definite pictures, and in addition to this, when an object or a color is spoken of, or described, the picture of the thing described will be presented to the inner vision of the person. There will be no misunderstanding, because the person will see and know—not only with the outer objective consciousness, but also with the inner picture vision.

Any great change that takes place in the human life wave must of necessity be a slow process, because faculties cannot be developed overnight. Change must come through the gradual growth and development of evolution.

The preparatory work for this change has been going on for a long time. Primitive man was taught by pictures or symbols. These produced the ability to see and sense more clearly the form or shape of outside objects, together with the understanding of the meaning of them. Next, came the desire to create pictures and forms. Thus, step by step the work has gone on, and the objective consciousness has been brought to a high state of development. The clear, inner picture vision, which is able to create a clear picture form so that it can be seen by the inner vision of another, is being prepared for at the present time. The invention of the moving pictures is a part of this preparation, and although they are used to portray so much that is lewd and sensual, yet the time will come when they will be a wonderful means of education, giving to the world all that is highest in religion, art, and science.

In addition to the educational value of

motion pictures, the constant visual impression that is received in viewing them will greatly accelerate the building up of the picture consciousness.

It is very encouraging to note that the religious bodies are making a stand for clean and decent pictures. This is a step forward, because the children who attend moving pictures are at the impressionable age, and there is no question that many who are now gangsters and racketeers received their first emotional impulse to do so-called daring deeds through viewing the pictures of that nature.

Also, the great suffering that the depression has brought on the mass of humanity is breaking up the crust of indifference and materialism that has darkened the ethical views of the people. The inherent craving for higher things, which slumbers in the breast of every human being, is being awakened through sorrow and suffering.

At the present time there are numbers of people unemployed. They have a lot of time to think, and are employing their leisure for that purpose, with the result that many things are being weighed in the balance and found wanting. Religion, economics, governments, amusements, human relationships in general, morals, the lack of morals—all are being considered in the mind of the man in the street, and we are going to see many changes in the present regime as a result of such considerations.

The ability to form pictures through the imagination is much more evolved in some people than in others, because such people have practised the art. Take the artist who is able to conceive a beautiful picture. He draws the first rough outline, and then he works it over and over until he has reproduced on canvas the picture that he had conceived in his mind.

By working on the canvas the artist perfects the first imperfect sketch. The next time he tries to bring through an idea, and to draw it, he will be able to do finer work, able to make a clearer and finer picture than he made the previous

time. Repetition in any line leads to perfection.

In visiting a picture gallery there are many grades of skill represented in the various pictures. Some are perfect from the standpoint of perspective, others from accuracy of drawing, still others from detail; but they are cold and formal, they do not speak to the soul. The cold dead form is presented, but there is no life, and it lacks the subtle vibration that is the product of genius. On the other hand, a great artist seems to imbue the picture with life, with something that sends a message to the innermost being of those who gaze at it. This faculty or ability is but a shadow of a greater spiritual power which will be a human accomplishment in the distant future.

In the course of evolutionary unfoldment a new spiritual element will unite with the speech, so that a clear and true picture will be presented to the consciousness of the one who hears a description of anything. It will impress the individual through hearing the spoken word, just as the picture impresses through the sight.

It is very interesting to compare the vast difference between man's primitive start in producing pictures of the forms around him, with the clear and accurate portrayal of the 20th century.

Wonderful as modern marvels seem, however, man stands only at the threshold of the higher achievements of the human race. Dimly we begin to perceive that man, through his will and mind, is destined to control mighty forces, and that these forces will be directed to bring into being the wonders of the increasingly beautiful and serviceable forms, whether machines, bridges, buildings, cities, ships for water and air, inventions that harness the power of the elements and serve the need of throbbing human life, and hosts of other beautiful and useful things that have beginnings in man's consciousness.

The heart is wiser than the intellect.

—Holland.

Karmic Threads

BY MARY D. MAXEDON

(Continued from November)

SUCH PEACE and hope and happiness came over him that he seemed literally lifted out of his body. Finally with the sigh of a contented child he turned on his pillow and dropped into a deep slumber.

Near midnight he was awakened by a gentle shake, and looked up into the face of the stranger who was bending over him in concern.

"I see you have not taken your food while I was away. Is it that you are not well?"

Looking into the strong kind face, John Mayes felt an outgoing of love and gratitude toward this man that was unlike anything he had ever experienced before. He eagerly grasped the stranger's hands in both his own as he exclaimed: "Oh, my friend! What you have done for my body is nothing to what you have done for my soul. I have read in your little book today, and now I want to hear more from your own lips of these wonderful things."

The stranger smiled as he returned the hand clasp, said:

"Yes, we will talk when we have had food, for our bodies make poor instruments if they are neglected."

Soon a simple but substantial meal was set out on the little table, and eager questions were asked, and careful answers given. The stranger unfolded, point by point, his sane, reasonable philosophy. Finally he said:

"I would like to tell you my own history. I have never told it to but one other human being. Why I should wish to tell you I do not know, but if you will be patient with me, I will make it brief. . . .

"Years ago I was a careless, reckless young man. I fell into bad habits, and

bad company, and finally was sentenced for life to the penitentiary of this state for murder. I was innocent of the murder, but I was present when it was committed, and in too drunken a condition to know clearly just what had happened. My mother died of grief before my first five years of confinement were over. My father died in the next year. I found that they had spent all they had trying to clear me.

"In the prison I read a great deal. I was asked if I would like to have letters from the outside, as there were a number of people who wrote to "Life Prisoners." I said that I would, and I soon received a letter from a man who wrote with such an understanding of my condition that I became interested. We exchanged many letters and he gradually unfolded to me these wonderful principles that I have been explaining to you, known as the Rosierucian Conception of Creation.

"I came to understand and believe these teachings, and give thanks for the experience that they had brought me.

"A few years later, the man who had committed the murder for which I was being punished, confessed to the crime, and I was a free man. I immediately made the journey to the home of the man with whom I had corresponded during this time, and found him all and more than I had expected. He gave me money to buy a little farm on which I am now living, and helped me to get a start. I was able to repay him the money, but nothing can ever repay what he did for my soul. I only saw him in the body a few times, but a photograph of him is one of my dearest possessions.

"This little book with the marked passages is one he sent me while I was in prison. Would you like to see the picture

of my friend? I carry it with me always."

From a little leather case he took a photograph and gave it to John Mayes. John looked at it in amazement. It was the picture of his own father.

IV

Far into the night the two men talked. The stranger was deeply moved to find that the man he had been caring for was the son of the man who had done so much for him. John Mayes in his turn told his life story, and as he did so, the mistakes and weaknesses of his own character stood out plainly. Instead of self pity, he felt humiliated to know that he had been such a weakling, such a coward.

As he concluded, he said, "With your wisdom to guide me, I propose to go back and take up life where I left off, and as far as possible, make amends. But I can no longer think of you as a stranger. May I not have a name by which to call you, brother? You are far dearer to me now than a brother by physical birth could be."

"You may call me Paul," the stranger replied. "I have taken the name of Paul Ray. But now you must rest. I have been a poor nurse to permit all of this excitement."

The next day was indeed a new one for the two men. Many grave and important things had to be considered. But often the talk gravitated to the subject dearest to them both, the understanding of life.

It was decided that Paul should write a very careful letter to Mrs. Mayes, and find out how things were at John's home, and to hint that he might be able to give her news of her husband. John wished to spare his family any shock or unpleasantness. They did not know he was alive, and by this time they would be making claims for his insurance.

The letter was written and posted by Paul that very day. They waited patiently for an answer.

Paul explained the principles of healing, as taught by the Rosicrucians, and John seemed to gain strength hour by hour.

One week after the mailing of the letter to Mrs. Mayes, Paul found the reply waiting for him. He hurried back to the hut with the unopened letter, and found that John had been quite active during his absence. Together they opened and read the very surprising letter from Mrs. Mayes. She had not believed her husband dead, and the family had decided, after reading the letter that he had left on the night of his disappearance, to keep his absence a secret. The son and daughter had stopped school and had taken over the store. They were bravely trying to carry on.

"If we can only be sure that my husband is alive," she wrote, "nothing will be too hard for us in the future. We realize that we have all been selfish and blind, but we have had our lesson. We feel that nothing can ever tempt us to claim the insurance and profit by the death of our dear one."

It was a precious letter, and the hearts of both men were full of gratitude for this unexpected opening of the way. John was to return to his own place in the world.

In spite of John's protest, Paul insisted on making the trip to town the next day. He sent a long letter to the family that would at once relieve their anxiety. It was written by John himself. He asked them to carry on until he was a little stronger, assuring them that he was coming back with new courage; that together they would be able to do wonderful things. He smiled to himself as he thought what some of those wonderful things would be.

And now Paul and John had a few weeks of quiet happiness and companionship. John went to Paul's farm, and found it a marvel of comfort and order.

"In a few more generations," Paul said, "I hope we can get away from the sacrifice of animal life. I believe we will. At least we can see that they are not allowed to suffer in any way."

Looking into the face of his friend, which had become set and stern, John

suddenly glimpsed the hard, terrible years through which Paul had come.

In a moment, however, Paul turned with his usual pleasant smile and said:

"To the occult student there are no happenings and no small things. Wisdom makes all things valuable, and as there is no death, only change, so every thing about us is alive. We are surrounded by life.

It seemed to John Mayes that his friend's marvelous philosophy explained every perplexity of life. They worked, read, talked together, and John found himself growing eager to go back to his own place in the world.

One beautiful afternoon, several years later, Paul Ray stood in the door of another log cabin, close beside his own. It, too, was on the little mountain stream. It was larger and more elaborately furnished than the other, and gave evidence of a feminine touch.

Paul was restless, and was evidently expecting some one, for the honk of a motor horn sent him eagerly out to scan the little mountain road. He saw a car coming fussily up the grade. It stopped at his cabin door. Paul was greeted by loud honkings, and then the four occupants of the car rushed to greet him.

The meeting of the two men was a great sight. Firmly clasping hands, faces alight with brotherly love, and eyes that glowed with a deep understanding, they spoke no word, but turned and walked to a bench they had built on the stream.

Then they began to review the events of the last few months, for they were never apart for a long period.

John said, "Life is growing so easy, Paul. I often feel that I do not deserve the happiness that has come to me. My wife and children respect me, and are beginning to understand and accept my beliefs. It is marvelous how things untangle when you begin to apply the intelligence and wisdom of our great masters to every day life.

"And Paul—a new joy has lately come

to me. I have two friends who are now studying the philosophy. My business is better. I am taking my new conceptions of life right with me into my work. I do not sell merely to make a gain, but to supply people with what they need, at a reasonable price. I am gaining ground, even with what business men would call eccentric methods. I see that nothing is wasted, and I am establishing avenues by which fruit and vegetables get to those who need them, but cannot buy them. Paul, I am finding that our philosophy is actually practicable."

Paul smiled at the enthusiasm of his companion.

"Of course it works. In spite of the international bankers, 'the earth and the fullness thereof is still the Lord's.' And now, John, I have something to tell you. One morning while you were ill, two policemen drove up to the hut with two wretched looking men . . . one named Joe, surly and defiant; the other they called Badge, cringing and weak. It seems Badge, when he joined up with the gang, had agreed to kidnap, but not to murder. He thought that you were dead, so he confessed the whole thing to the authorities and they trailed the car up here by the blood stains. I told them you were not dead, but would get well. The man Badge was happy. He wanted them to take him along to jail for life. He did not care since he was not a murderer. Joe, I think, was sorry you were not dead.

"John—those men are now in the penitentiary—Joe for life—Badge for twenty years. Let us write to them. Shall we?"

The End.

Confidence

*Be like the bird that halting in its flight,
A moment rests on boughs too light,
Feels them give way beneath, yet sings,
Knowing that she has wings.*

—Victor Hugo.

Truth About the Rosicrucians

By H. W. HOOGSTRAAT

(Continued from November)

IN THE First Heaven, the person again sees the life panorama, but only the good it contains; for instance, incidents where he did right, gave happiness, or was grateful for favors. This excites such joy that in future lives he will be inclined to continue his good practices.

For example, a drinker finds Purgatory absolutely dry; and the man who hoarded his money can see his heirs squandering it. In the First Heaven the person of altruistic ambitions sees how to make his plans practicable, and the intensely religious person finds full satisfaction for his devotion. The "Holy City" is located in the First Heaven, and while it is only a creation of the thoughts of those who believe in it, it is a very interesting place to visit, and gloriously beautiful. The only trouble is, that many intensely religious people waste a great deal of time there. Devotion is good, but it can be carried to excess.

The condition of the suicide is the most terrible of all. The mental forces which should have operated the body continue active until the time of the close of the earth life; but the person has destroyed his physical body, and feels greatly the lack of it. Suicides have described it to investigators as an extremely unpleasant, hollow sensation.

Accidental death rarely occurs before the destined end of the earth life, but should this happen, or if a person meets death by intentional violence, prior to the normal time of his passing, he will, by a special arrangement, be unconscious until his time comes, thereby escaping the sufferings of a suicide.

After the person has passed through Purgatory and the First Heaven he casts off what is left of the desire body and enters the Second Heaven, the world of

thought, the cause world, the world of realities. Compared to this, the earth life is a moving picture show, Purgatory a nightmare, and the First Heaven a beautiful dream. This is the home-world of the spirit, the place where it spends most of its time between earth lives. It also reaches the Third Heaven, but few humans have much consciousness in that exalted state, except that they see their exact status in evolution. They see what they have ahead of them, and they are permitted to some extent to choose the outlines of their next earth life.

Spirit Communications.

When a person passes out, and after he has cast off the etheric body, he frequently remains in connection with the earth for a time, before beginning the purgatorial experiences. Sometimes a spirit becomes "earthbound." While in this condition, a spirit may obsess or control by a method practically the same as hypnosis, either the entire body of a medium, or a part of it. Such practices are frowned upon by the Rosicrucians.

Those on earth are in great danger of deception by some of the mischievous and vicious human and sub-human spirits that frequent the atmosphere of the earth. There are also grave physical and spiritual dangers to a medium, the greatest, perhaps, being the possibility of after-death kidnapping, and being sidetracked for ages.

The soldiers killed in the late war have, for various reasons, remained in contact with the earth much longer than the average person, and some remarkable communications have been put through successfully without the aid of mediums. In some cases those on earth have actually been able to see the departed ones. This is a normal and proper condition, and it will be only a short time before many per-

sons are able to actually see the higher worlds. There will then be no room for doubt as to the conscious survival of the spirit.

A few have already acquired the connection between the physical and spiritual consciousness so that they have full recollection of their life out of the body.

This condition will be acquired by all those who develop their higher vehicles by good works, and a purity of life.

The Rosicrucians do not try to keep anything secret that can be safely given out. They have published instructions for an exercise that will do much toward preparing the average man or woman of today for spiritual development. It consists in reviewing, after the person has gone to bed for the night, the happenings of the day in reverse order; feeling remorse for every fault or wrong act, and great joy for any good and serviceable act. The thoughts must be strong enough to produce a disinclination to repeat the evil acts, and the joy strong enough to induce a repetition of the good ones. Besides purifying the life, this exercise will prevent suffering in Purgatory.

The person, however, must check his motives. For example, did his supper involve the suffering and death of innocent animals? Was it right to drug his

nerves with tobacco? Could he not have spoken with more kindness? Did he give to this charity because he was interested in the good being accomplished? or was it for advertising purposes?

Let him also go to sleep with the desire to make himself useful when out of his body.

Persons who work while out of the body are known as Invisible Helpers. Some have established a connection between the two worlds and can remember what they saw and what they did while out of the body. Indeed, they have first hand knowledge of the higher worlds.

Selfish methods aimed at spiritual development are discouraged by the Rosicrucians. They point out that during earth life our material duties must not be avoided, and that specific exercises for self-development are wrong unless the person lives a useful, self-sacrificing life. Self denial for its own sake is useless, too. The person must be interested in doing good for good's sake.

Breathing exercises which are practised for spiritual development are dangerous, and often produce insanity or death. To Hindus they may be useful, but to the high-strung American, they strain the connection between the dense physical body and the etheric body.

The End.



The Astral Ray

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

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

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

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

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

Reading the Horoscope

BY M. H. AND A. F. H.

WHEN THE student of Astrology has learned to cast the horoscope correctly by the study of our "Simplified Scientific Astrology," or another reliable textbook, the next and most important part is to read its message. Astrology means "Star Logic" and we must seriously advise the student not to depend too much on authorities but try to understand the basic nature of each planet, the influence of signs, houses, and aspects; then by a process of reasoning to combine these and thus develop his own intuition which will serve him far better than the ability to quote like a poll parrot what some one else has said.

We would also advise the younger astrologer not to bother too much with the descriptions of physical appearance indicated in the horoscope. It is foolish to spend hours in studying over a phase of the subject which is of limited value. We give descriptions of the different physical types, but do so for the purpose of aiding the student to determine at sight the probable sign and planet rising when a person comes who does not know his birth hour.

There are people, for instance, who have a face perfectly resembling that of a sheep. If such a one were in doubt about the birth hour, we would at once look to Aries and experimentally try how Aries rising would fit with the other characteristics of that person; if we did so we should probably find our guess to be correct. Thus also the other signs and planets in signs exhibit distinguishing characteristics of valuable aid to the student in the direction mentioned.

The student should also endeavor to cultivate perfect confidence in the science of Astrology. There is *nothing empirical about character reading and diagnosis.* In those respects it is plain as A B C. *Predictions may fail* because the Astrologer is unable to determine the strength of will of the person for whom he predicts, but the latent tendencies are always accurately foreshown. The writers have found that where they do not personally know the people whose characters they read, their delineations are much deeper and more accurate than otherwise, because then personal impressions and bias

are absent, and the mystic scroll of the heavens is more easily read.

There are three factors which bring to us the mystic message of the stars; the houses, the signs, and the planets.

Each house represents a department of life; the signs are divisions of the heavens which by their placement relative to the houses indicate our basic temperament and attitude toward life; and the planets are the messengers of God which by their motion through the houses and signs bring to us the opportunities for soul growth which we need for our individual development. It is therefore necessary for one who wishes to learn to read a horoscope to become thoroughly acquainted with these three factors both separately and in their various combinations. The following descriptions may help to convey this knowledge:

THE HOUSES.

The houses are called "Mundane Houses," to differentiate between them and the "Celestial Houses" namely, the twelve signs of the Zodiac; but generally they are designated as "houses" only.

It is the angle of the stellar ray which determines its effect in our lives; planets which are in the East affect our physical constitution, planets in the South near the zenith are factors for good and ill where our social position is concerned. If a planet is setting in the West at the time of our birth its ray strikes us in such a manner as to draw us to a certain type of marriage partner, and the planets under the earth, in the North, have an effect upon our condition in the latter part of life. Let us suppose for illustration of the point that someone is born at sunrise on a day when the Sun and Jupiter are in conjunction. Then they strike him from the eastern angle and give him splendid vitality. Another born on the same day at noon when Jupiter and the Sun are in the zenith position may have a very poor, weak body if other planets in the East are adverse, but the ray of the Sun and Jupiter falling on his birth figure from the South will certainly attract to

him attention in his social sphere and make him the recipient of public favor and honor. Another born on the same day, when the Sun and Jupiter are setting in the West may be an outcast if planets in the East and South so decree, but the benefic ray of the Sun and Jupiter from the Western angle will make him beloved of his mate and successful in partnerships. These facts have been ascertained by observation and tabulation. Therefore the twelve sections of the circle of observation as seen from the birthplace are truly said to rule or govern various departments of life and thus people born on the same day may have the most diverse experiences.

The houses may be variously grouped according to the influence they exercise in our lives; there are "angular," "succeedent," and "cadent" houses, also personal, spiritual, material, social, and mystical houses.

Of the *angles*, the first house governs our personal self, and its opposite, the seventh house, rules the one who is nearest and dearest to us, namely, the marriage partner. The fourth house determines conditions in our home and its opposite angle, the tenth house, shows our social standing in the community where we live. Thus the angles show collectively the sphere of our activities in life.

Of the *succeedent houses* the second shows our financial status with regard to that which we acquire by our own efforts and the opposite succeedent house, the eighth, shows whatever we may receive from others as legacies, etc. The other succeedent houses, the fifth and eleventh, show how our income may be spent, for the fifth house indicates the children of our body who have a legitimate claim to a share of our income, and the eleventh house shows the children of our brain, our hopes, wishes, and aspirations which also draw upon our resources.

Of the two pairs of *cadent houses* the sixth is the house of voluntary service which we perform as our share of the world's work for an equivalent share in the world's wealth, and the twelfth house

shows how we may be compelled to labor without remuneration under prison restraint if we do not work willingly. The sixth house shows also the state of our health and the twelfth tells if hospital treatment is necessary.

The other pair of cadent houses, the third and ninth, shows whether our life and work will confine us at one place or require travel and changes of residence. In this respect the third house shows short journeys and the ninth house long travels.

The *personal houses* comprise the first, fifth, and ninth. The first house rules the constitution and peculiarities of the physical body. Planets and signs in that house put their stamp on it to make or mar according to the nature of its self-generated destiny. Our fifth house shows the quality of the love-nature of the soul and the line of its expression if it follows the line of least resistance; and the ninth house shows as much of the spirit as we can apprehend in our present limited state.

The *material trinity of houses* consists of the second, sixth, and tenth and shows the worldly possessions of man, his means of obtaining them, and the enjoyment they bring him. Wealth, or its reverse, is shown by the second house, health, without which there can be no joy in any worldly possession, is shown by the sixth house; and the public prestige which is the chief source of gratification to the average human being, is shown by the tenth house.

The *social houses* are the third, seventh, and eleventh houses and in them is shown the nature of our relations with various classes of souls we meet in life. Brothers and sisters to whom we are bound by the tie of blood are shown by the third house, the companion of our heart with whom our blood blends in another way, is shown by the seventh house, and the friends, more precious than pearls to whoever has earned friendship, are designated by the eleventh house.

The fourth and last trinity of houses is composed of the fourth, eighth, and twelfth. In them are hidden the mys-

teries of the ante-natal life of the spirit, and the post mortem experiences immediately to follow the *terminus vitee*. On the material plane the fourth house signifies our condition in the latter part of life, the twelfth house shows the sorrow which impresses us with the worthlessness of material things and the eighth indicates the nature of our exit from the world's stage.

An illustration may further help the student to understand how the heavens influence our life through the twelve houses. Suppose we are out driving and our road follows the seacoast, but a mile or so inland. A breeze is blowing from the ocean and as it passes over the country separating us from the sea, it brings upon invisible wings messages from that land, which evoke pleasure or aversion according to their nature. In one place, an aroma of new mown hay fills us with delight; perhaps we are nauseated by the noxious smell of jasmine on the next stretch of our journey; and later become really ill from the stench of the stagnant marsh-water. But then we enter a forest, and soon its grateful pine balm restores the normal health and spirits.

In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding us, as the air envelops the flying earth. Each house mirrors part of the life; each holds some of our life lessons; each represents how we have worked or shirked before in a given department of life's tasks. At the appropriate time of life we reap from each house what we have sown in past lives, that is, unless we forestall the harvest in time. Is our eleventh house afflicted, do friends betray and forsake us, do they leave us heartsick, or nauseate us like the scent of jasmine and stagnant marsh-water? Then let us examine the horoscope for it reveals what is hidden in our auric atmosphere. The friends sensed us, and we them, through the eleventh angle, and something ill-smelling must be there. It may be, we long to be befriended, more than to befriend others.

(Continued on page 561)

there are five planets in common signs; the Moon, Jupiter, Neptune, Mars, and Saturn. Seven planets are also under the earth. Such people are prone to bury their talents unless friends and relatives help them and encourage them.

As to vocation, we usually look to the planets located in the tenth and sixth houses, or, if vacant, to the rulers of these houses. In this horoscope we find that the ruler of the sixth house, which is the house representing labor, to be Mars. Mars is trine Uranus in the eleventh house. Uranus is at home and strong in the eleventh house, being ruler of Aquarius which is the eleventh sign. Uranus is original, creative, eccentric, and in good aspect to Mars; also, it is sextile to Jupiter. Mars in conjunction with the Sun gives originality of thought.

We find one very good aspect. If this boy can be encouraged to express through the Neptunian ray, Neptune sextile to Venus will give him talent for stringed instruments, the harp or the violin. We also find the planet Pluto in Cancer, in the third house, trine to Mercury. The four latter planets, namely Neptune, Venus, Pluto, and Mercury, placed as they are, will give talent for the composition of music and writing along musical lines.

Before closing we feel it wise to give the parents a slight hint as regards the health of the boy. Should he become a musician, he should be taught how to care for his diet and his general health. With Neptune in Virgo, the sign which has rule over the intestines, square to the inflammatory Mars in the sixth house; and the Moon in Gemini opposition to Saturn, a tendency to coughs and colds is shown. The Gemini is usually very careless of his health. He is prone to want to sleep in an airtight room and pays little or no attention to diet. Instead, he falls into evil habits. This can be taken care of while he is young by teaching him to live in the open air. A knowledge of hygiene and diet would save him from complications in later years.

READING THE HOROSCOPE

(Continued from page 559)

Let us cease to be like the sickly, debilitating jasmine, and seek to manifest the sturdy strength of the invigorating pine tree; then we shall find friends flocking around, admiring our strength. Not all have such sturdy natures, but we can attract equally by kindness, as soothing to sorrowing hearts as perfume of new mown hay to the sense, and thus we may rid the house of friends of affliction.—*The Message of the Stars.*

A New Course in Astrology

Some time ago we added another correspondence course to our Junior and Senior courses. It is the SENIOR EXTENSION COURSE of thirteen lessons, and was formerly called the Postgraduate Course.

The first ten lessons are devoted to setting up and reading the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits.

This SENIOR EXTENSION COURSE has a large amount of important material which is not included in our earlier courses, and which is necessary in order to give a complete exposition of the subject.

Students who finish the Senior Course are eligible to continue in the Senior Extension Course. Those who have finished the former in the past are also invited to enroll.

There is no charge for our correspondence courses, but the expense of printing and disseminating them is borne by free-will offerings. If you are interested in astrology and would like to study with us, write for an application blank.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Worth-While News



New Epoch Envisaged by Marconi

NAPLES (Italy) Oct. 11.A.P.—Guglielmo Marconi, inventor of the wireless, in his presidential message to the twenty-third annual meeting of the Italian Association for the Advancement of Science, today said humanity cannot renounce the machine "without walking backward along the march of civilization."

A slight illness prevented Marconi from delivering the message in person.

"It is discipline of the machine we must obtain," he asserted, "so it will serve men and not take away from them the joy of work."

"We are at a turn in the history of humanity. One epoch is finished and a new one begins."

"Whatever will be the economic layout that we are approaching, it is certain that it will be profoundly different from that which regulated the life of men at the time we were born."—*Los Angeles Times*.

Marconi admits that we are at a turning point in the history of humanity. Lecturers, writers, even the fundamentalists now recognize the great changes which are taking place so rapidly about us. The world is standing aghast at the uncanny and the radical changes; people are talking about wars, and rumors of a great revolution are in the air. The revolution has been with us since 1928. The upheaval of the financial system, of politics, of religion, of labor. This revolution will continue until the entire world is changed, and made over into the semblance of the new order: the new age to come.

The Occult and Mystical writers have prophesied these changes for over half a

century. The Cosmo-Conception, which Max Heindel wrote in 1907 and 1908, on page 305, tells us of the new race which is to be born on the western coast in preparation for the Aquarian Age. His lessons and magazines written 25 years ago tell us of this new epoch.

The brain-children of inventors, and the labor-saving devices in use, shall not be scrapped. But during this coming age the hours of labor will be so divided that man will have time for mental improvement, and no longer be forced to work at hard labor. For the Aquarian Age will be a mental age, and man will use his brains instead of his brawn. He will, through the labor saving machines, find more time for mental improvement. To scrap this machinery would be a step backward in evolution. But means must be found, and systems changed, so that all who desire to labor will find an opportunity. This REVOLUTION will continue until man has found the real solution to this great problem of unemployment.

The fault lies in the present-day system.

Rich Nation on Poor Diet

With millions of pounds of perfectly good oranges, wheat, meat, and other edibles being destroyed to keep prices "right," thousands of poor people in the U. S. have turned to dog biscuits for food!

"In poorer sections of the country," reveals News-Week for October 6, "persons with low incomes eat it because it offers high vitamin content at low cost. They find it palatable and nourishing."

Dog biscuit and canned foods are made of cheap, waste cuts of horse, reindeer, beef, and fish, with cheese, vegetables, ground bones, rice, bran, and seasonings.

Depression-poor families have been found subsisting on this food, perhaps nourishing, but decidedly not over-appetizing. On American prairies hundreds of thousands of horses are specially bred for meat, the choice cuts being shipped abroad for human consumption, the waste and cheap ends going into dog food—now eaten by humans!

What has commercialism brought to the country when it must raise the faithful, intelligent, loving and beautiful horse only to be slaughtered like swine, sawed up into dog food that finally must become the diet of American citizens, living in a land of plenty, where the economic situation robs them of available food that must be destroyed in order to keep up a price?

For shame! God pity those men that must slaughter a beautiful horse to make food!

This astounding situation was revealed when NRA started to codify canners who put up millions of cans and biscuits for America's tail-wagging population of from 12 to 15 millions. It is making a code to insure honest labeling so that dog-lovers may be assured their pups will have healthful food. The animals output totals \$40,000,000."

—*Cal. Health News.*

This article is truly an eye-opener. It is strange that ignorance can exist in a world so enlightened. A small percentage of humanity has all the wealth, while millions are in need of food. Is it possible that these few wealthy ones can rest at night? Are they not haunted with the cries of the suffering of the world today? Is it possible that they can not feel compassion for their suffering brothers? Is man still blind to the proper value of food, when fresh green vegetables are so cheap? Carrots can be bought for a few pennies, while a box of dog biscuits costs twice the price; and crates of vegetables are thrown to the hogs. Waste! Waste! And millions starving!

A large percentage of humanity is still ignorant as regards the value of a vegetarian diet. Numbers are still under the impression that meat is necessary for health, and that they would lose strength on a meatless diet. The majority of the peppy, husky, hardworking Japanese hardly ever touch meat. Their diet is mainly vegetable and grain.

The new era which is now opening up will bring with it a complete change in the diet of mankind.

What Is Freemasonry?

"Masonry is a fraternal organization universal in scope, teaching through symbols the garnered wisdom of the ages. It has as its purpose the gathering of men from all strata of life that they may meet on a common level, and strive to live together for the predominance in the human race of the ideals of brotherhood, trust, altruism, charity, honesty, morality, and education, that the progress of man be onward and upward."—*J. H. Highsmith.*

—*Scottish Rite News Bureau.*

The above quotation gives the ordinary definition of Freemasonry from a layman's standpoint, as much as is divulged by the Fraternity. Freemasonry as it exists in the Masonic lodges today is entirely exoteric in character. Albert Pike in "Morals and Dogma" gives a great deal of inner information regarding its real and essential nature. The Rosicrucians give us knowledge regarding esoteric Masonry, the original Masonry from which present-day exoteric Masonry has descended.

Esoteric Masonry consists primarily in training and instruction relative to the development of the finer vehicles of man, particularly the soul body, which is composed of the two higher ethers and which constitutes at a certain stage a vehicle in which the aspirant can leave the physical body in full waking consciousness and explore the invisible spiritual realms of nature, which are described in the various religions and systems of philosophy of the world. In esoteric Masonry the "traveling in foreign countries" spoken of in the Masonic ritual does not refer to traveling to different parts of the earth in one's physical body, but rather refers to this travel on the invisible planes in the etheric soul body.

Masonry is religion. A man who is a good Mason, of necessity, is religious. Rosicrucianism came out of Atlantis, and Free Masonry developed out of Rosicrucianism. Together they have existed down through the ages as the two schools of esoteric learning, Rosicrucianism remaining esoteric, Masonry becoming exoteric—both basically identical.

Question Department

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

Where Children Reincarnate

Question:

Do children who die young usually return to the same family when they come back for rebirth? or do they seek different parents and a new environment?

Answer:

Max Heindel made considerable investigation along this line with the following results:

About twenty children who were to be reborn within five years after their death were first taken under observation. Out of this number there were sixteen who reincarnated in their former families. The rest went into other homes. Mr. Heindel then selected another group of twenty who were in the invisible world, and who were not expected to reincarnate for ten or more years. It can be seen at the time of a child's death whether it will remain a comparatively long or short time in the invisible worlds. When an Ego seeks rebirth, it is usually drawn into close proximity to the prospective mother, years before the birth actually takes place. In the case of the last group of children mentioned, their future intentions were thus quite clearly shown. Out of this number of twenty, only three were found to be staying with their former mothers, while the other seventeen were scattered among other families; and two of the number were keeping company with small girls, which showed that they were waiting for these prospective mothers to

mature and take upon themselves the responsibility of parenthood.

THE OBSESSING ENTITY PARTIALLY ENTERS DENSE BODY

Question:

How can anyone know whether or not he or she is suffering from obsession? I noticed a great change in my personality during my 22nd year. I might almost have become a different person. Is there any cure for obsession? Does the unfortunate Ego which has been robbed of its vehicles stay with them, or is it compelled to leave, and if so, where does it go?

Answer:

The individual who is obsessed is outside of the body and the obsessing entity has possession of it. The individual is quite aware that he or she has been robbed of the physical vehicle, but has no way of making this known to anyone who is not clairvoyant. The Ego always remains very close to its dense body. The obsessing entity knows itself to be a thief and therefore never announces the fact to the world that it has robbed the individual of his body. If one wishes to know whether another is suffering from obsession, if he will look into the eyes of the individual and see if the pupils contract when such a one is placed in a strong light, he can readily discover whether it is a case of obsession,

for the obsessing entity is not able to close or dilate the pupils of the eyes—they always remain the same.

Relative to yourself, the fact that you are using your own body indicates definitely that there is no case of obsession. There are those who are able to cure obsession, but before this is undertaken the healer should examine the Memory of Nature and discover the reason for the obsession. When this is done he sometimes finds that he has no right to interfere with the karma of the individual who is obsessed. If he has the right, he then proceeds to oust the obsessing entity. This is done through the power of the will of the healer.

MAKING PRAYER EFFECTIVE

Question:

Your book entitled *Questions and Answers* states that we may apply to the ambassador of the planetary spirit in order to get spiritual enlightenment for particular problems, which may be used for the common welfare. What do you do when that planet is afflicted in the birth figure? Should one apply to another planet to get spiritual enlightenment?

Answer:

Whether or not the planet is afflicted in the horoscope, the prayer should be offered to one's own planetary ambassador just the same. Afflictions will not prevent ambassadors from hearing prayers and giving assistance. When studying "*The Message of the Stars*" you will learn that each ambassador has a particular kind of work which he supervises. In praying to an ambassador one should direct the thoughts to the ambassador who has charge of the particular line in which he is interested. Max Heindel says the occult astrologer who knows what he wants and is able to work in harmony with the stellar forces, addresses the ambassador of the Star Angel direct, and obtains his desire more easily in that way.

He studies the planetary hours of these stars, and at that time makes his request; and it might be added that said request should be for spiritual illumination concerning matters to be used for the common good.

The planetary influences are spiritual, and they partake of the particular qualities of the planetary spirit from which they emanate. The planetary hours are in the back of the "Simplified Scientific Astrology." There is no planetary hour for Uranus or Neptune. One should use the hours of their lower octaves. The lower octave of Uranus is Venus, and the lower octave of Neptune is Mercury.

THE POWER OF THE STELLAR RAY

Question:

Is there any truth in the ancient belief that charms or talismans brought good luck?

Answer:

Yes, there is truth in this belief of the ancients. But then, as now, in order for a talisman to be effective, a number of things are to be considered, all of which are controlled by astrological influences.

There are certain great spiritual Intelligences in active charge of the evolution of the mineral, plant, animal, and human life waves, and they are to a great extent responsible for the progress made by the spirits evolving in each of these kingdoms. Consequently, a close relationship exists between these Intelligences and their charges. These great Beings assist those with whom they labor in developing potential powers that are like unto their own. This is brought about through the persistent vibration of these Beings impinging on the vehicles of the virgin spirits belonging to the various life waves. Accordingly, each life wave vibrates to a certain keynote, and this keynote blends with the vibration of the Group or Race Spirit directly in charge of the virgin spirits, and also with the

tone of the particular sign and planet with which the virgin spirit is most nearly attuned.

In relation to this, Max Heindel says: "It is the ruler of the rising sign that is the determinator with regard to our mineralogical affinity, because at the moment of conception, when the seed atom of our present physical mineral body was deposited, the moon was in that particular sign and degree (or the opposite), and acted then as a focus of forces which have since crystallized into the vehicles we now wear."

The following example will illustrate how specific elements may be used to advantage:

Let us suppose that in a certain horoscope we find Leo rising, with its ruler, the Sun, on the Ascendant. The Sun is then the planet that rules the horoscope, and according to the Rosicrucian teaching, the diamond is the native's birthstone, gold is the mineral with which he has an affinity, and orange is his color. This means that the individual to whom the horoscope belongs will be better able to express himself if he wears a diamond, an amulet made of gold, and dresses in orange. The gem, color, and mineral act as focusses for the stellar rays of the planets they represent, and conduct the vibrations of these planets into the aura of the individual wearing them in a manner similar to the way the wireless receiver catches the waves within its range.

THE ORIGIN OF BACILLI

Question:

What relationship do bacilli have to the Group Spirits of the animals? Are they not expressions of higher beings?

Answer:

Max Heindel tells us on page 331 of Questions and Answers that, "Man is a creator by means of his thoughts, and the

evil thoughts, the thoughts of fear and hatred, take form in the course of centuries and crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate."

Therefore, there is no relationship between bacilli and the Group Spirits of animals; nor is their origin any higher than man's own evil thoughts.

DIFFERENCE BETWEEN MURDER AND KILLING IN WAR.

Question:

Do men who kill in war suffer in Purgatory as do ordinary murderers?

Answer:

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

When killing is not done through a desire to kill, however, the same intensity of suffering does not occur, since the desire body may be relatively pure and clean with but little of the coarser elements in it. Thus the *motive* or *incentive* (the desire body furnishes this) determines the suffering due to killing. War, however, is brutalizing, and there are few soldiers who engage in killing whose desire bodies are not coarsened by the processes of war, which in every case entails additional suffering in Purgatory.

Although the purgatorial suffering varies, one condition holds good in all cases of killing: restitution must be made to the victim or victims. Thus in lives to come the debt to the victim must be met and paid in full. This may entail sacrifice and sorrow, or it may be paid by service according to the temperament and status of the individual paying the debt.

Nutrition and Health

Rosicrucian Ideals

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

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

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

A Spiritual Healing

BY MARY NORMAN BAIL

I HAD contacted the world; I knew its thrills and its mysteries. At least I thought I knew them. Anyhow, I had been working hard to keep a position open for a sick teacher. But I, too, became ill, and went to my sister's home on an island in Bass Strait. It was difficult to get there—rough seas, stormy weather, dangerous landing. Currie, the capital of the island, nestled in the curve of a small harbor. It was a beautiful place,—rocky, rugged, dismal.

Two things stand out vividly in my mind—the people and the snakes.

I was learning to ride horseback, and adored cantering along a straight road that stretched for miles, joining the east and west coasts. I always chose it because it was a road of perfect beauty; then, too, I had a better chance to see the snakes. Snakes fascinated me.

On one occasion, while out riding, a sound broke the glorious stillness directly behind me. Now the sound was that of a motor horn. Not that there is anything strange about a motor horn—but it was one of the first automobiles that had ever been brought to the island. My pony tensed, lunged, and I awakened to the light of day to find that I had dislocated a vertebra in my back. It was almost

impossible for me to stand up straight.

I went to the mainland, to a doctor of osteopathy. I feared a regular physician—more than that I feared a plaster cast.

This osteopath in Melbourne manipulated my spinal column and adjusted the vertebra, freeing the pinched spinal cord, and releasing the pressure at the base of the skull. The doctor told me to return to the island, but to keep up the treatments with a local physician.

A few months passed, the stiffness returned to my neck and back. It worried me and handicapped me in my work. I had no money for the long journey back to Melbourne, so I began to concentrate, and to pray for help.

One night I had the strange feeling of leaving my body. I fought against it at first, then, with a feeling of delicious abandon, I slipped free—and stood up straight. I felt strong, young, and I was rather sad, for I saw myself lying asleep on the bed.

A voice broke the silence.

“Well, do you feel better?”

I wheeled quickly. It was the doctor of osteopathy from Melbourne. She stood before me with a gracious smile.

“Watch me carefully,” she said, turn-

ing to a number of others who were with her, "and help me."

They worked on my body. From their hands, their eyes, their very souls, came rays of rose-tinted light. They turned me about, adjusted my back. Then in a soft voice the doctor said:

"Do not forget what I have told you. My work has been instructive. Good night."

The doctor and her friends turned and were gone—in the twinkling of an eye. I called for them—but there was nothing but the bedroom wall. Bending over my prostrate self, I touched my body. Before I could withdraw my hand, I felt myself slipping into the form on the bed. It was like being fitted into a tight glove; not painful exactly, just unpleasant. Then I rolled over and soon fell into a refreshing sleep.

This incident made such an impression on me that I wrote the doctor, thanking her, and offering her a fee. She treated the thing as a joke. Months later when I was again in Melbourne, I called on her, told her the circumstances. But I failed to convince her of the reality of my experience. She acknowledged that it was quite amazing, especially since I carried out instructions that she had never consciously given me. She admitted it was still more amazing because the instructions were medically exact, and I was in perfect health.

A strange experience. I admit frankly that it has colored my whole life.

PATIENTS' LETTERS

N. Perth, W. Australia, July 13, 1934.

Rosicrucian Fellowship,
Oceanside, California.
Healing Department,
Dear Friends:

I am writing again for this mail as I said in my first letter. After this one I shall write every week and send the letter either fortnightly or at the end of three weeks, depending on whether I have any other mail for the Fellowship.

From the day I wrote you I have been steadily improving, sleeping soundly without any of the disagreeable fits of perspiration which I do not think I mentioned in my first letter. I feel that our dear Elder

Brothers knew I was needing help and came to my aid, for I am very conscious of a steady inflow of new vitality.

I am realizing more fully than ever that this affliction, coming from fixed signs in my chart, is the result of wrong doing in the past, but I am remembering One who "Forgiveth our sins, and healeth all our infirmities, and crowneth us with loving kindness," so that even I may hope that some day the larynx rose may blossom in me. To this end do I hope and pray that I may become more and more efficient in serving my brothers and sisters, both now and hereafter.

My love and thanks to you all.

—Mrs. H. A. D.

Kingston, Ja., B. W. I., July 8, 1934.
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

The few past weeks have been busy ones, hence I was unable to send my usual weekly letter.

Speaking generally, my feelings are much improved and with the exception of an attack of dyspepsia now and then, I am improving nicely.

The growth can hardly be felt and that nauseous feeling which worried me so much some time ago, does not trouble me now.

I continue to believe for perfect healing, and pray for this daily. Your prayers on my behalf have been answered or rather are being answered, for which I thank you.

Yours sincerely,

—F. L.

HEALING DATES

November 4—10—17—24

December 1— 8—14—21—29

January 4—10—17—25

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

PEOPLE WHO ARE SEEKING HEALTH

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

« CHRISTMAS MENUS »

BREAKFAST

Hot Broiled Grapefruit
Roman Meal Cereal
Orange Muffins
Beverage

DINNER

Raw Cranberry Cocktail
Vegetarian Croquets
Brown Mushroom Gravy
Southern Sweet Potatoes
Fresh Peas—Parsley Butter
Stuffed Celery
Chilled Chestnut Pudding

SUPPER

Chinese Egg-Lettuce Salad
Lemon Cake-Pudding
Pimento Hot Biscuits
Christmas Cookies

RECIPES

Chinese Egg-Lettuce Salad.

(A real Chinese Recipe—very old)

3 hard boiled eggs.
 ¼ cup sugar.
 1/3 cup salad oil.
 1 head lettuce.
 1/8 cup lemon juice.
 Salt to taste.

While eggs are warm, peel and separate whites from yolks. Chill whites. Mash yolks with sugar to smooth paste. Blend in salad oil gradually; put away to chill. At serving time, cut crisp cold lettuce into a bowl, add egg whites, coarsely cut, and add slightly diluted lemon juice and salt. Blend well.

Pimento Biscuits.

Prepare a biscuit dough, but before adding liquid, add (for 2 cups flour) 1 finely chopped and drained pimento. Add milk. Mix well, knead slightly, roll to one-half inch thickness, and cut in small biscuits. Bake in hot oven.

Vegetable Mince Pie Filling.

Peel six large size apples. Take eight dried figs, one-fourth citron, one-half cup seedless raisins, one-half cup pitted prunes, and chop these together well with the apples. Grind one-half cup each of walnut and almond meats. Mix all together with two cups of grape and one of lemon juice. Add sugar and spice to taste. Boil until the apples are well cooked, adding two tablespoons of butter.

Vegetarian Croquets.

½ pound Brazil nuts or walnut meats.
 1 small onion.
 1 cup fine dry bread crumbs.
 1 egg.
 Salt to taste.
 Little sage leaf rubbed fine.
 Butter size of egg (melted).
 1 cup cold water.

Soak crumbs in the cold water until water is all absorbed, add other ingredients. Mix all well and shape (with hands) to form. Dip in beaten egg and fine dry crumbs; fry in hot deep oil until golden brown. Drain well.

(From recipe for "Rissoles" sent in by Alice H. McLeish; Canada).

Chestnut Pudding.

Peel one pound chestnuts and cook in salted water 25 to 30 minutes. Take off skins. Crush fruit and then pass through fine sieve until a fine dry powder. To this, add one-third cup cream, one egg yolk (optional), scant one-quarter cup powdered sugar, one teaspoon melted butter, one-third teaspoon vanilla, and one-half teaspoon orange flower water (optional). Mix all very smoothly. Pile in sherbet glasses and chill slightly. Decorate with candied cherries or a flower. Serve in small portions.

Echoes from Mt. Ecclesia.

Mrs. Heindel is home!

Those who stand behind the scenes, seeing the need at Mt. Ecclesia for the return of our leader and spiritual head, Mrs. Max Heindel, wife of our beloved Brother, Max Heindel, have answered the prayers of thousands of faithful students out in the world. And the workers at Mt. Ecclesia share their gladness at her return. New vibrations! New celestial harmonies! New thoughts of love, wisdom, and power!

Telegrams, telephone calls, and letters of congratulation are pouring in; reservations are being made for Holy Night Services, and the Christmas Day celebration. Only a few rooms are left. But for those who are late in reserving accommodations, Oceanside has several very fine moderately priced hotels which will meet every requirement. Christmas at Mt. Ecclesia this year will be a glorious reunion.

* * * * *

New lecturers are being sent out into the field this coming year. Also, we are circulating more literature; helping the new centers to get under way; and doubling our efforts to lend support to established centers. Our print shop is humming with new life. Mrs. Heindel brought in new members, new workers, new equipment, new books, and above all, her love.

* * * * *

The annual Rosierucian picnic held at Live Oak Park, and commemorating the founding of Mt. Ecclesia by Max Heindel,

was attended by a large crowd. There was music, singing, games, a base ball game, speeches. Mrs. Heindel gave a most interesting talk—of the beginning of the Fellowship and its subsequent history, mentioning, too, some of the hardships endured during the first few years. She has great hopes for the future.

The Fellowship furnished the food. And was it good? Just ask any one who was there!

* * * * *

By the way, there are special book offers in the October and November issues of the Magazine, so that members and friends may procure Max Heindel's books as Christmas gifts. Then, too, a premium subscription offer to the Magazine is arranged. (See page 576.)

Stories and articles are welcome from our friends, students, and members.

Oh, yes, Mrs. Heindel is now the Editor of The Rosierucian Magazine.

* * * * *

With Christmas drawing near, we expect to respond as never before to the high spiritual vibrations sent out at this annual sacrifice of the great Sun Spirit, the Christ. With the knowledge that the Master, Christ Jesus, is directing our footsteps along the path of the Western Wisdom Teachings, and with the faith in His efforts to help us "carry on," through all trials and tribulations, let us give thanks. . . .

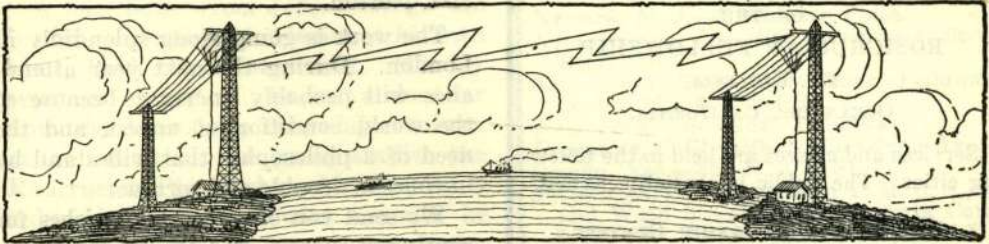
Are we going forward?

WE ARE!

Comes the echo from Mt. Ecclesia.

See you next month! *M. C. H.*

Rosicrucian News Bureau



BIRMINGHAM, ENGLAND.

A letter from Leonard A. Broomfield: "Your kind letter of September inquiring about our Group was greatly appreciated. We meet usually every other Wednesday as a "Study Group," at seven-thirty in the evening. Both Philosophy and Astrology are studied. We had closed the Group during the summer, but have now started again. With many thanks for your help, and every good wish for the success of your good work, etc."

Any one in Birmingham interested in occult matters should take advantage of this opportunity of studying the Rosicrucian Philosophy.

The address is:

Leonard A. Broomfield,
47, Willows Crescent,
Cannon Hill,
Birmingham, England.

Always glad to receive news of your Group, Mr. Broomfield.

CLEVELAND, OHIO.

Ethel Shanafelt writes that the Cleveland Center is humming with activity. On October 22nd, Madame de Bidoli gave a lecture-recital on "The Secret Influence of Music Throughout the Ages." The talk was based upon the book by Cyril Scott.

"The lecture was given in the large re-

cital hall of Carnegie Hall," says Miss Shanafelt. "Madame de Bidoli gave a most illuminating talk on the value of music, and illustrated the various incidents with numbers presented by pupils studying with the leading music teachers of Cleveland. Bach, Beethoven, Mendelssohn, Wagner, DeBussy, and Caesar Franck were discussed and analyzed, followed by excerpts from their music. Madame Bidoli has a school of Vocal and Dramatic Art, and assists us in spreading the Rosicrucian Teachings.

"After the holidays we hope to have another benefit, with a definite music-message."

Miss Shanafelt and Madame de Bidoli are enhancing the presentation of the Philosophy, we believe, to a marvelous degree. A background of culture is quite necessary to attract the logic-minded public of today. As it is possible to correlate the Rosicrucian Philosophy with every science, every art, and with every animate and inanimate thing; all of life, visible and invisible, lends a helping hand in the dissemination of its truths.

Congratulations Ethel Shanafelt and Madame de Bidoli. Through such channels you will not only reach those who are approaching the philosophy via the pathway of the heart, but you will reach the intellectuals, those who are skeptically treading the pathway of the mind.

Centers and Study Groups

WORLD HEADQUARTERS
OF THE
ROSICRUCIAN FELLOWSHIP
MT. ECCLESIA,
OCEANSIDE, CALIFORNIA.

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

CHARTERED FELLOWSHIP CENTERS

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

UNCHARTERED STUDY GROUPS

- Akron, O.*—Burt G. Smith, 612 Metropolitan Bldg.
Battle Creek, Mich.—41 Glenwood.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brandon, Man., Can.—221 13th St.
Calgary, Alta., Canada.—1109 10th St. E.
Chicago, Ill.—4446 N. Kostner Ave.
Chico, Calif.—4728 4th Street
Cincinnati, Ohio.—17 E. 8th St.
Compton, Calif.—248½ Compton Blvd.
Denver, Colo.—Rm. 228 Y. M. C. A. Bldg.
Detroit, Mich.—325 E. Ferry Ave.
Detroit, Mich.—131 W. Adams
Everett, Wash.—1801 Hewitt Avenue.
Glendale, Calif.—254 St. Clair Ave.
Hamilton, O.—Directors' Room, Y. W. C. A.,
Kansas City, Mo.—2734 Prospect.
Kingsville, Texas.—P. O. Box 1314.

LONDON, ENGLAND.

The present officers of the London Center are: President, Mr. Dawson; Vice-President, Mrs. Chown; Treasurer, Miss Jones; Secretary, Mr. Sparks; Librarian, Mrs. Norton.

The work is going along splendidly in London. During the next year attendance will probably increase because of the world condition of unrest, and the need of a philosophy that will stand by in times of trouble and sorrow.

We send you our very best wishes for continued success, and assure you of our complete cooperation in all your endeavors.

NEWARK, NEW JERSEY

Regular meetings every Wednesday evening at 8. P. M., despite small attendance. There is always an ebb and flow in every activity, and to those who "carry on," no matter how difficult and discouraging it might be, go the rewards and praise of Those who stand behind.

Best wishes. Keep up the good work.

MARGATE, ENGLAND.

An excellent comment from Mr. J. T. Wolstenholme, of Margate. We quote:

"Directly we can see our way clear, we should like to launch out with a bigger appeal to the public; as I am quite sure the public is ready for fresh ideas in the domain of religion. It will not be just yet, though; but in the Magazine there was something about qualifying to be lecturers; what are your requirements?"

"Lecturing can be overdone it seems. At times it simply becomes an ear-tickling process. People always shouting for more without attempting to apply the knowledge already given out."

Sad but true. We agree. One hears people shout for more knowledge—more knowledge—when they have not assimilated that which they already possess. Occult truths are not to be read and enjoyed like a novel. They must be studied, digested, and applied in our daily lives. Otherwise they are useless. The trouble

is, that too many people dabble in spiritual things, without ever having the slightest idea of the profound depths which are ever concealed from their limited understandings.

BROOKLYN, NEW YORK.

A long letter from John Josling. He is now conducting his classes at his own home, 1552 President Street. Monday evenings at 8 P. M., he has a class for Spiritual Astrology; Thursday evenings, at the same time, his group studies the Rosicrucian Philosophy. Mr. Josling is a dynamo for work. Twice a month he journeys to Trenton, New Jersey, to instruct a class in Spiritual Astrology. Splendid! We send you thoughts of courage, kindness, and cheer. Your constant effort, despite conditions, in giving out the Teachings is deserving of the highest praise.

N. PERTH, W. AUSTRALIA.

Mrs. H. A. Day writes that the Center has again resumed its meetings. She states that a lecture was read at one of the classes which was sent from Headquarters,—“The spiritual application is beautiful.”

Thank you for your comment. Send us more data.

VANCOUVER, B. C., CANADA.

The winter term has started off in a very promising manner at the Vancouver Center. Lucy Marshall, the secretary; says that two of their teachers are giving splendid lectures, and that everyone is devoting all his efforts toward making 1935 a successful year. Hearty cooperation, too. That makes for great progress.

Rosicrucian News Bureau

Let's boost!

We have changed the name of the department of Center Activities to that of—**ROSICRUCIAN NEWS BUREAU**—in an endeavor to stimulate interest in the work that the different Centers are doing in this country and abroad.

- Long Beach, Calif.*—361 East First St.
Los Angeles, Calif.—120 Coulter Bldg.
Merrick, L. I., N. Y.—Box 24.
 Cor. Third and Dayton Sts.
Miami, Fla.—c/o Mrs. S. Caro, 1853 N. W. 5th St.
Minneapolis, Minn.—707 Summit Ave.
Milwaukee, Wis.—Republic Hotel.
Newark, N. J.—9 Whittier Place.
New Orleans, La.—429 Carondelet Street, Room 201.
New York City.—New York Fellowship Center, 210 W. 72nd St.
New York City.—1823 Broadway.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Pittsburgh, Pa.—Downtown Y. M. C. A., 3rd and Wood Streets. Mrs. Victoria Corey, Secy., 3987 Beechwood Blvd., Squirrel Hill.
Providence, R. I.—266 Weybosset St. Meets Wed. Eve.
Portland, Ore.—4232 S. E. Cora St.
Portland, Me.—Trelawney Bldg., 655 Congress St., Rm 203. c/o Katherine Murray.
Reading, Pa.—460 S. Third St.
Rochester, N. Y.—6742 S. Justine S., Burke Bldg.
Salt Lake City, Utah.—337 Westminster St.
San Francisco, Calif.—126 Post St., Room 605.
San Antonio, Tex.—822 Smith Young Tower.
 (Continued on page 526)
Santa Monica, Calif.—1133 Third St.
Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
Seattle, Wash.—515 Madison St.
Schenectady, N. Y.—1004 Stanley St.
Shreveport, La.—Box 530.
Springfield, Mass.—Mr. and Mrs. Arthur Knight, 16 Sachem St.
St. Louis, Mo.—4025 a Labodie Ave.
St. Louis, Mo.—Home of Mrs. Blanche Warner, 1829 Kennett Pl.
St. Paul, Minn.—318 Midland Trust Bldg.
Frenton, N. J.—Write J. R. Schwartz, Yardley, Pa.
Utica, N. Y.—11 Clinton Place.
Youngstown, Ohio.—372 W. Delason Ave.
Washington, D. C.—Mrs. Laura D. Terry, Chatham Courts, 1707 Columbia Road.

Centers in Other Countries

CHARTERED AND UNCHARTERED ASIA

- Colombo, Ceylon.*—40 Baillie Street.
Havelock Town, Ceylon.—“Iona,” Layard's Road. Care Mr. R. Hugh Pereira.
AUSTRALIA, NEW ZEALAND, WEST INDIES, AND PHILIPPINES.
Auckland, c. 1., New Zealand.—Care Y. W. C. A., Queen St.

Melbourne, E. 4, Australia.—L. Furze-Morrish, 10 Grange Road, Kew.
Jamaica, B. W. I.—Anthony Lodge, Con-nolley Ave. S. E. Andrew.
La Paz, Iliolo, P. I.—19 Burges St.

EUROPE

Austria

Vienna—Koelblgasse 34|11; Mr. Stephan Schwarz.
Graz—Schlossbergkai 58; Mr. Peter Tischler.

Belgium.

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

England

Liverpool, Eng.—71 Upper Huskisson St., Telephone Heswall, 304.
London, Eng.—1 Bloomsbury Court W. C. 1.

France

Paris, (XVII).—Mr. M. Frankel, 155 rue Legendre. Also M. C. Colot, 28, rue Lucien Sergent, Massy—Palaiseau.
Mulhouse (Haut Rhin)—Dr. M. Dumesnil 48, Faubourg de Colmar.

Holland

Amsterdam.—Adm. de Ruyterweg 193.
Apeldoorn.—Westenenkerweg 17.
Gorinchem.—de Vries Robbeweg 106.
Haarlem.—Hyacintentaan 42.
Rotterdam.—Claes de Vrieselaan No. 51.
Rotterdam, Netherlands.—308 S. Bergweg.
Schiedam.—Pr. Fred. Hendrikstraat 1 B.
The Hague.—Zeestraat 65 A.

Latvia.

Riga—Rupniezibas iela 4-15, and P. O. B 231.

Poland.

Bydgoszcz—Plac Koscielickich 2.

Roumania.

Brasow—Langgasse 109.

Litauen.

Uebermemel—Mr. F. Gerull.

Tschechoslowakei.

Leitmeritz—Lange Gasse 33.

Switzerland.

Aarau—Restaur. "Glockenhof," Bahnhofstr 1.
Basel—Veget. Restaur. "Ceres," Ruemelinplatz 19.
Geneva.—Cercle des Arts et des Lettres, 4 quai de la Poste.
Harzburg—Mrs. Mary Roettger, Stadtpark 4.
Oerlikon.—Neues Volkshaus.
Olten.—Alkoholfreies Restaurant "Daheim."
Zurich.—Mr. Fritz Wirth, 8 Dufourtstr. 136.

The idea is this—send us all the news of your Center; activities, doings, names of persons doing them, and we will print as much of it as possible. We have an idea that if all the Centers will do this regularly—cooperate to the nth degree—that we can build a section of our magazine into an interesting, chatty, and informative department. We will all know just what the other fellow is doing, and how he is doing it. In this day and age new ideas are at a premium—

Let's pool our ideas for progress and see what comes of it!

DO YOU KNOW THAT—

To imagine the total number of stars in the sky, we must think of a huge library with at least a million books? All the letters of type on all the pages of every one of the million books in the library will be far less than the total number of stars in the sky. Our own little microscopic earth is much less than the dot of an i in our library of a million volumes—more like a tiny speck of dust in one of the books.

And this is the speck of dust whose inhabitants thought, until about 300 years ago, that it was the center of the Universe. How insignificant we really are, and how humble and grateful we should be!

Rosicrucian Lecturers in St. Paul

During the past month Mr. and Mrs. John Scott have been lecturing in Rochester, New York. Their lectures and classes have been successful in every way, and more than thirty new students have come in through their efforts. At present Mr. and Mrs. Scott are lecturing in the Twin Cities, Minneapolis and St. Paul; they expect to stay there several weeks to assist with class work as well as to give a series of lectures. From there they will visit Milwaukee, Chicago, Detroit, and other cities in the East.

THE NEW EARTH

(Continued from page 536)

but a complete deadlock of competing factions, each struggling for selfish advantage. Nothing can come of this deadlock but a complete collapse of the social system. But if we will only accept the teachings of the Redeemer, perhaps the vision of John shall be realized sooner than we think, for

“Behold, the tabernacle of God is within men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and He shall wipe away all tears from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, anymore; the first things are passed away. And he that sitteth on the throne said, ‘Behold, I make all things new.’”

It is my faith and my belief that there is no hope for this world save in Christianity, and Christianity is a personal religion.

Correspondence Courses

The Rosicrucian Philosophy Course, sent by mail, consists of twelve Preliminary Lessons, using the “Cosmo-Conception” as textbook. Efficient instructors correct these lessons and give individual help where needed. The completion of this course entitles one to receive the regular monthly lessons of the Fellowship, which require no answers.

Astrology Course:

A comprehensive course of 26 lessons giving the philosophic background of this sacred science. A force of trained instructors is in charge of this department. Anyone may apply for this course provided he does not commercialize this spiritual knowledge.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Zurich—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.
Winterthur—Gasthof “Erlenhof” Am Bahnhof.

Spain

Barcelona.—Centro de Estudios Rosacruces, Apartado 126.

SOUTH AMERICA

Asuncion, Paraguay, S. A.—Garibaldi 118.
Asuncion, Paraguay.—Antonio Paciello, Louis Alberto de Herrera Republica Francesca. Wed. 9 P. M.
Buenos Aires, A. R., S. A.—Humberto 1° Number 2091.
Lima, Peru, S. A.—Box 637.
Tucuman, A. R., S. A.—Avenida Avellaneda 649.
Santiago, Chile, S. A.—Catedral 2871.
Santiago de Chile—Calle Eduardo Garces Rojas, No. 14.
Tafi Viejo, A. R., S. A.—Cisneros 155.

Brazil

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

WEST AFRICA.

Kumasi, Gold Coast—Mr. Ben T. Vormawah.
Takoradi, Gold Coast—Mr. Elward Oben-Torkornoo.

Germany.

Rosenkreuzer - Gemeinschaft Zentralstelle Fuer Deutschland Seeheim a. d. Bergstr. Ernst Ludwigstr. 8.
Cleve (Rhineland)—Trifstr. 15.
Darmstadt—Vegt. Restaur. “Eden,” Ernst Ludwigstr. 5.
Dortmund—Dudenstr. 3.
Dresden—Warthaerstr. 3.
Duesseldorf—Remscheidstr. 28.
Erlangen—Nuernbergerstr. 51.
Essen—Hagenastr. 15.
Frankfurt a|M.—Vegetar. Speisehaus “Eden,” Boersenplatz 7 and Schadowstr. 11.
Freiburg i. Bri.—Guentherthalstr. 47.
Hamburg—Kaiser Wilhelmstr. 85 II. Stock Zimmer 20 and Deichstr. I IV.
Harzburg—Stadtpark 4.
Heilbronn a. N.—Schubartstr. 17.
Loewenberg—Greiffenbergerstr. 13.
Magdeburg—Peter-Paulstr. 9.
Mannheim - Ludwigshafen — Veget. Gaststaette Renner, P. 7 No. 24 and Verschaffelstr. 3.
Muenchen—Tizianstr. 36.
Offenbach a. M.—Heusenstamerweg 23.
Rheydt, Germany.—Wilhelm-Straterstr. 43.
Stettin—Friederch Karlstr. 9.
Stuttgart-Wangen—Obertuerkheimerstr. 11.
Wiesbaden—Adolfsallee 14.
Wilhelmshafen—Margaretenstr. 34.
Oestereich Wien III—Koelblgasse 34|11.
Graz—Schlossbergkai 58.

Manuscript Competition

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

CONDITIONS

Manuscripts must contain not less than 2500 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.

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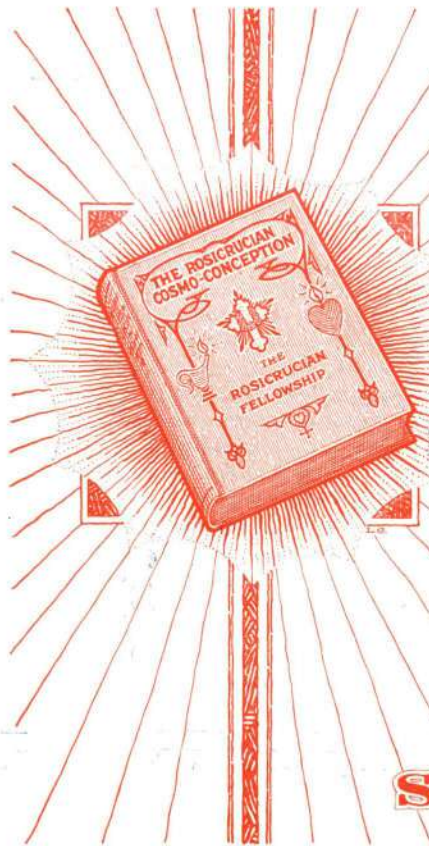
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