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There Is No Chance



By DELLA ADAMS LEITNER

Your life, my life, the life we see about us,
Created things on earth, above, below,
The universe entire beyond our vision,
What scientists have come by proof to know—

All show there is no chance, no fate, no random,
But ev'rywhere law reigns supreme and sure.
Results are not haphazard, they are certain;
This truth can ev'ry vital test endure.

All that we call disaster, pain, and sorrow
Has come from causes only man has sown;
God's will is harmony and peace and kindness,
That which is best He wishes for His own.

And so He formed His law of love and justice;
Abiding by it we can meet each day
With calm assurance that His word is certain.
Chance has no pow'r, Law guards us all the way.



The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



The Mystic Power of Music

By KITTE S. COWEN



HERE is a power in music that none save the most advanced seers have truly understood, although some of our most talented musicians have, to some extent, sensed it; yet none of these truly musical geniuses have actually discovered what music really is, so deeply mystic is its Source, so tremendous is the scope of its possibilities. For music is God; and in it, He expresses the three great powers of His Being so perfectly proportioned, so equally balanced, that by means of their interblended forces He is able to bring an entire solar system into manifestation, and perpetuate its existence according to His divine will.

Music contains the concentrated power of the will of God, the irresistible attraction of His love, and the impelling energy of His creative life force.

St. John, the illumined seer, when alone on the Isle of Patmos was able to apprehend this great truth, and in his writing revealed to all those who could understand it, the mystery of the creation of a solar system by means of the will of God through the power of the spoken word—an audible musical sound. John further states that *all* things were made by Him, that in Him was life, and that this life expresses itself as light within man; and light we know depends upon vibration and vibration is the originator of all sound. Therefore, each individual has within him or her a certain tone vibration which is attuned to God; a tone which is composed of melody (will), harmony (love), and rhythm (life), the three primary components of music which are audibly expressed by God during periods of manifestation.

There is at the base of the brain in the medulla oblongata a spiritual fire that burns continually and which emits a singing sound like the buzz of the bee; and this sound is the keynote of the individual, the fire being the "light" which shineth in darkness and the darkness comprehended it not. This is the individual's tone vibration that is attuned to God—melodic, harmonic, rhythmic—perfectly balanced.

The medulla oblongata, which is really an expansion of the upper end of the spinal cord, connects with the cerebellum which controls *balanced* motion; and the cerebellum is joined to the cerebrum, that part of the brain which presides over all of the *intellectual* processes

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of man. Therefore, it is most important that the individual contact only balanced musical tones which are melodic, harmonic, and rhythmic. All other tones partaking of either of the three primary elements of music impinging on the keynote of the individual tend to produce discord, which in time is sure to result in either a serious physical, mental, or spiritual disorder, manifesting as imbalance of the body, loss of mental control, of either intellectual processes which include will, reason, judgment, feelings, and emotions, or degeneration of spiritual powers, which include will, love, and the life force.

Bearing in mind the foregoing explanation of the Source of true music and its connection with man's physical, mental, and spiritual being, let us turn our attention to a newspaper clipping taken from the San Diego Tribune-Sun, California.

'Be-Bop' Ban Brings Fan Jam

"Bobby-soxers jammed a dim, smoky night club on lower Vine Street last night to hear if 'Be-bop' music was as naughty as their elders claimed.

"They gathered to hear a blond, nervous piano-pounder named Harry (The Hipster) Gibson, who takes up where orchestra leader John (Dizzy) Gillespie, the originator of 'be-bop' left off.

" 'Be-bop' music swept the town when radio station KMPC banned it as a contributor to juvenile delinquency, and Ted Steele, 28, musical director, termed it a nondescript, suggestive shouting and mumbling not good for the younger generation.

"The younger generation was packed three deep around the tiny stage where The Hipster 'be-bopped.' They whistled and shouted for the music that KMPC claimed 'aroused degenerate instincts.'

"Gibson started with his specialty. 'Who Put the Benzedrine in Mrs. Murphy's Ovaltine.' . . . For the second chorus The Hipster clambered up on the piano, waving his hands to 'boo-bop-a-lee-bo' and crawled down occasionally to bang out a chord. 'Roooooney,' moaned the swaying crowd in true 'be-bop' fashion, 'Roooooney.'

" 'The man I love is built for speed; he's got everything his mama needs. Boo-bop-a-lee-bo,' he croaked, half crouching as he beat out the 'degenerate' rhythm.

" 'He loves me in the morning, he loves in the night; and the way he makes me feel makes me squeal with delight. Boo-oo-oo-oo.' " (Utter filth, and that being dinned into our impressionable young boys and girls.)

"That, said Station KMPC, was an erotic rhythm if there ever was one."

Other favorites at the night club where Gibson's band plays are "Get Your Juices (whisky) at the Deuces, Watch Them Make Mud Pies (Marijuana cigarettes) and other songs more concerned with nar-

—∞ The Current Outlook ∞—

ecotics than sex. . . . No wonder, KMPC said, that teen-agers who heard Gibson's music talked about getting "a shot in the arm."

In the light of the forgeoing disgraceful, alarming account, it is little wonder that Ted Steele, backed by G. A. Richards, station owner, said: "Hot jive, usually emphasizing suggestive lyrics, is a degenerate type of music that arouses degenerate instincts and emotions."

"Only 28 himself, Steele said the decision was reached after an intensive listener survey which he declared indicated the public preferred *sweet* music."

And now, just what is this "hot jive"? It consists of a series of weird, groaning, moaning, screaming, thumping noises (suggestive of gyrations, sensual in the extreme), which owes its origin far back to darkest Africa, and is closely related to the voodooism rites practiced by the people living there at that time. Voodooism consisted largely of sorcery and some of its rites included human sacrifices and cannibalism.

This throwback to those uncivilized conditions through the power of the present (hot jive) so-called music which is now flooding our country and even spreading abroad, is one of the most demoralizing creations that has entered into our civilization for ages and ages past; and the pernicious influence it has on a large number of our people is one of the greatest menaces to the progress of the rising generation.

Futhermore, this sinister, insinuating, degrading jittering series of discordant noises masquerading under the guise of respectable music, is not only wrecking the physical, mental, and spiritual powers of the individual, but it is brazenly desecrating the holy powers of the God of our solar system; and all those people who foster, or even condone its existence, are laying up for themselves a terrible debt of destiny that some time, somewhere must inevitably be met and paid to the last farthing. Music has the power to heal the ailing body, to stimulate and energize the mentality, and to develop the spiritual potentialities of man. It is, in fact, one of the most potent agencies in furthering evolutionary development; hence the tremendousness of the crime committed, ignorantly or otherwise, in violating the sanctity of its divine purpose.

Too much commendation and support cannot be given to station KMPC for the noble stand that it has taken. Let us hope and work for a similar movement designed to clean up moving pictures, modern art, and current literature. All this can be done by the people if they will; and this is their great opportunity to replace evil with righteousness. However, if they fail to avail themselves of the opportunity, then Cosmic Law itself, will step in and make the adjustment. This it has done in the past and should necessity demand, it will again do so in the future. For evolution must and will continue on its upward course and *real* music is one of its greatest aids in accomplishing its great work.



THE MYSTIC LIGHT



The Message of the Sphinx

By KATHARINE HILLWOOD POOR

Death does not cancel our obligations any more than moving to another city pays our debts there. The law of rebirth provides a new environment, but in it are our old friends, and our old enemies.

—Max Heindel

(IN TWO PARTS—PART ONE)



DIANE Prentiss' first visit to the Great Sphinx of Egypt was a profoundly moving experience, never to be forgotten. The great image standing in its majestic isolation, its fixed and unfathomable gaze turned to the east, was in some way not clear to her—a familiar thing, as if she had always known it in a close and intimate way. She visited other great monuments and devoted much study to the glory of ancient Egypt. But nothing had the close personal meaning of the Sphinx: nothing affected her so deeply and seemed connected with her in some way not comprehensible.

She decided to stay in Egypt long enough to try to understand some of this mystery, and found a private hotel where she settled down to learn of Egypt and its message to her.

Each day Diane visited the Sphinx and became conscious of many new thoughts, of mental stimulation, and spiritual uplift when in its vicinity. She

took her note book and before long transmitted to it much actual teaching of a high philosophical character quite new and most acceptable.

One day—a days of days—about noon, while sitting in the shadow of the Sphinx, she observed the figure of a man coming toward her. As he drew nearer she saw he was very tall, very dark, of slender build, but well proportioned. He walked straight up to her and she was struck at once by the light shining from dark blue eyes of great depth and power. He spoke impressively and his voice was deep and melodious. A wave of recognition swept over Diane, yet she knew she had never seen him before.

"Pardon, Mademoiselle, will you permit me to speak to you? Though you think I am a stranger it is not so, for we have known each other before. My name is Thornton Grayne. I'm from California where I have extensive orchards and vineyards. I am a student of a branch of philosophical learning which deals with the truth of life and the evolution of humanity. I have

come here by interior direction and was prompted by the same impulsion to address you. Do you permit me to speak further?"

"I'm interested in the study you mention, Mr. Grayne. It sounds like my own. I also was directed to come here. Do you know my name? I am Diane Prentiss from Chicago."

"Yes, Miss Prentiss. I am staying at your hotel and when I was assured you were the person I was to seek here, I learned your name. Can you forgive that?"

"You say you were directed to find me. May that be explained?"

"I'm informed you know much about occult science, so you will understand when I tell you that my teacher and friend from the invisible side of life has told me of our past connection and brought me here to you now."

"But, Mr. Grayne, what is our past connection?"

"I am not permitted to say more of that now. He told me only a little and said it would be more fully revealed to us both later. Do you think you could accept me as an acquaintance, perhaps a companion while here in Egypt, 'within the shadow of the Sphinx?'" The man smiled and Diane noted that it lit up his whole face and made him look several years younger.

"We can experiment at least, Mr. Grayne, and find out how much we have in common."

So began an alliance which rapidly bloomed into real friendship and a comradeship Diane had never known before save with her father. It was a constant surprise to find herself knowing this man intimately: his ideas and opinions of what he was going to say before he said it. She felt a trust and security with him that was decidedly new to a girl whose rather standoffish manner had held most men at arm's distance.

They spent some of each day together.

They made trips up the Nile, visiting temples and ruins, and became well acquainted with various aspects of Egypt and its ancient wonders, as well as the modern native life and customs.

But the mystery of the great Sphinx remained unrivalled. It was the central object around which all else revolved and daily it became a more integral part of their existence. At times they were sure it 'spoke' to them, and always some high thought was presented, some fine teaching given.

Diane first felt Egypt's impelling call when in Paris. She looked in retrospect at that night a month ago when she had examined a very beautiful book entitled *Egypt*. She definitely traced the course of events which resulted in her entire change of plans and an entirely new outlook on life.

It had been a curious experience. She was American, twenty-seven, and for the first time in her life free to follow her own inclinations. She had been her father's close companion and secretary until his death which left her alone with no close ties and a fortune adequate to enable her to gratify any reasonable desire. So her travel dreams took form and landed her in Egypt.

Dr. Alan Prentiss, Diane's father, was a man whose learning and companionship had been invaluable to her and whose passing had left a void she felt most acutely. He had given Diane teaching of an unusual character. He possessed a spiritual culture far beyond that of ordinary men, which gave him deep insight and understanding of human nature and its problems. He had encouraged her study along advanced lines and always urged her to independence of thought. In one of his last talks with her he had said a memorable thing she never forgot:

"Diane, as I look forward I see you in an entirely different environment. You have an independent nature and this comes to me strongly. When the

impulse comes to you to act and will not be gainsaid, follow the inner light regardless of all else, for it will guide you aright. Remember that an independent nature must be under wise control. Be true to yourself and know that silence is golden."

She recalled this now as she looked back to that day in Paris when the course of her life had changed. She was very sensitive to inner impressions, and more than once she had psychic experiences which threw much light on the mysteries of life. When she opened this remarkable book on Egypt to its frontispiece, an idealized photograph of the Sphinx, something spoke in a very compelling way which amounted almost to an electric shock of a sort, mild but noticeable. That night she had been conscious of a quiet new influence working in her mind. The next morning she awakened abruptly as if something had called her and into her inner mind came these words strongly impressed:

"When Egypt calls her own it is well to respond. Seek the wisdom of life within the shadow of the Sphinx." She lay with this ringing in her brain. There was no doubt that Egypt was her next port of call. It was vitally important and not to be questioned. So—here she was in Cairo.

Diane was not strictly beautiful. She was much more than that and conformed to no type. Her soft wavy yellow hair did not fit exactly with the velvety brown eyes below, and the delicate, sensitive nose and mouth somehow did not dovetail in with a squarish chin and rather strong jaw. But the rose cream complexion bespoke vibrant life underneath it and her fine figure and free gait all indicated an unusual personality.

Soon after her arrival in Egypt, Diane met at *Shepherd's* the Darrel Trents whom she had known in Chicago. They were leaving the country the next day. Accompanying them was an

Egyptian gentleman introduced to Diane as El Hamid Bey, who was much impressed by her. He was rather attractive looking, quite young, and of irreproachable manner and address.

Next day as she was seated at luncheon he appeared and asked if he might join her. Diane was not much attracted to him but could not well refuse his friendly overtures. His conversation was interesting, his manner dignified and respectful, but she felt he would not prove a satisfactory acquaintance and gave him no encouragement.

Nevertheless he persisted. He invited her to luncheon several times and offered his services as guide to Cairo and its environs which he knew intimately. One day he asked if she would come to visit his mother who sent her the invitation. He told her his mother could not call upon her in the western



fashion as she led a secluded life and never left her home save for a journey to Paris. Diane declined all these attentions, although she knew by this time that El Hamid was serious and did not understand nor like her repeated refusals.

Nor could she explain it to herself clearly, for his actions gave no cause for her repugnance. However, a very real repugnance existed which did not lessen. She learned that El Hamid's family was of old Egyptian stock of great wealth and fine position. He had been educated in France and was widely traveled. One day they met in the hotel lounge. He had a way of appearing unexpectedly and was around much of the time. El Hamid asked point blank:

"Mademoiselle Prentiss, I have done nothing to incur your dislike. Why do you avoid me? I wish to be friends

with you for I greatly admire and respect you."

"El Hamid, I appreciate your kindness. I'm here in Egypt to study and write and have no wish nor liking for social life, and must ask you not to think of me at all."

To El Hamid a woman who studied and wrote was an unknown quantity, but this beautiful creature attracted him strongly and he was sincere in his attempt to pull down the bars.

"Mademoiselle, I am accustomed to get what I want and I desire your friendship."

"I wish you well, El Hamid, but must decline your invitations for which I have neither time nor inclination."

"Mademoiselle Prentiss will I trust change her mind as time goes on."

"Please excuse me now, El Hamid. I must go."

All this was annoying to Diane: his last remark seemed to veil a threat. She could form no cogent reason and felt only instinctive dislike for him. El Hamid observed Diane's growing friendship with Grayne and was far from pleased. One day when together, they met him face to face. El Hamid stopped and asked directly:

"Mademoiselle Prentiss, will you present me to your friend?"

"Mr. Grayne, this is El Hamid Bey who desires to make your acquaintance." Neither man appeared over pleased and after a little desultory conversation they separated. Diane realized that El Hamid had requested this introduction for some obscure purpose of his own, and told Thornton Grayne something of the situation and her dislike of El Hamid. Several times when they were visiting the Sphinx, they observed Hamid near until it began to look as if he were policing them. He did not accost them again so they hoped his attention would die a natural death.

One night after lying awake for some time Diane fell into a light sleep. Quite suddenly she was aroused by the sound

of a trumpet of some sort and then before her eyes passed this scene:

A procession was moving along a wide avenue with sphinxlike figures on either side toward a temple of ancient Egypt. She saw the Pharaoh in a litter borne by priests. Then came a company of soldiers she knew were Royal Guards. Her attention was riveted upon the Captain of the Guards whom she surely knew well. He was very tall for an Egyptian and a fine and commanding figure in his military regalia. Then suddenly she was within a temple watching a group of maidens engaged in various duties. The face of one of these was familiar. She left the group and made her way to the temple gardens where in a secluded corner the Captain of the Guards awaited her. Strangely, Diane understood the entire conversation.

"Kherah, my beloved, I have sad news."

"I have felt it, Rhamsu."

"The Princess Amenys is making a pilgrimage to the Southern Temple and I am ordered to escort her with forty Guards. You know what that means, Kherah. Let us marry before I go."

"It means death, O Rhamsu."

This faded into a picture of a desert cavalcade. Rhamsu with others was riding beside the litter of the Princess. Stop was made for the night and tents set up. In the largest and finest tent was a beautiful woman, the Princess Amenys, who called Rhamsu to attend her.

"At last we are alone, Rhamsu, and the evening is ours to spend together."

"Princess, I am mindful of the great honor of your company, but I must declare to you that I am wedded. You would not desire my divided attention."

"Wedded, Rhamsu? Since when and to whom?"

"To the Lady Kherah, O Princess. Two days before leaving Memphis."

"Then, Rhamsu, you refuse my favors?"

"My Lady, I am your faithful guard and my bride's faithful husband."

"She dies, Rhamsu, and you also."

The scene dissolved. The Princess and Kherah were alone in a room in the palace. Amenys held a cup in her hand which she offered to Kherah.

"Choose! Drink and he lives, refuse and he dies!" Kherah looked long at the princess, slowly took the cup and drained it. "Princess, to save my lord." She sank to the ground senseless. Amenys sent a messenger for Rhamsu. When he came Amenys pointed to the body of Kherah.

"No longer is there a barrier between us, Rhamsu. She chose death rather than you."

"Princess, what have you done? I

choose Kherah, forever and eternally." With quick movement he drew a dagger, plunged it into his heart and fell upon the body of Kherah.

The scene shifted to the temple, where Amenys stood before the High Priest who spoke:

"Princess, you have done an evil thing. I declare your action displeasing to Ptah. Bitter repentance shall be your lot."

The panorama passing before her eyes ended here and Diane reviewed it all. Thornton was unmistakably the Captain and she had seen her own face in that of Kherah. There must be a meaning if she could find it. At last she slept.

(To be concluded)

Understanding Mythology

By INEZ H. VAN ASSCHE



ALL nations and races possess a rich heritage of myth and legend handed down to them from remote ages. The accumulation of literature on the subject existing today gives proof of the hold these myths still have over the minds of men. Reading the myths for their entertainment value, marveling at their beauty and strangeness, thrilling at their poetical fancy has never been enough satisfaction. Many attempts have also been made to interpret their meaning, but most of these interpretations leave the Rosicrucian reader more unsatisfied than before. Merely classifying the myths as to time and place, rationalizing their meaning with our present day exactness only detracts from the esthetic enjoyment of the myths without adding that something needed to fit them perfectly into the story of mankind.

The key needed to read these myths with real understanding is the Rosicrucian teaching of involution and evolution. The study of Spirit's gradual involvement in matter and emergence therefrom brings to light the growth of consciousness paralleling the evolution of material form. It gives us a wider basis for understanding which does not in any way prevent us from finding agreement with the other interpreters or classifiers. All agree that these myths are both history and religion since they deal with origins, and origins are always spiritual. The abundant, if to our age somewhat fanciful, explanations of natural phenomena found in most myths add philosophy and science to their contents. The difference in the Rosicrucian approach is that we who so study do not feel that these myths are crude or simple, in the sense of being inferior to our modern religion and

science. Instead we believe them to be the original source of religion, philosophy, and science.

In our study we must first realize that the stories themselves are but the form, the beautiful vessel into which the priest-teacher poured his wisdom to be thus preserved and handed on. Each story grew out of different spiritual needs and all were different solutions of the ever present problem of giving thoughts and ideas outward form in order that their teachings be perpetuated. In the age when these myths were created, "printing" was done with a chisel into stone and mountainside. This was a permanent although unyielding material that by necessity initiated the use of symbolism. These symbols, often stark in their simplicity, marked a very great step forward because they were something physical, tangible, among the first attempts to put man's mark upon the outward physical world that he was but slowly learning to perceive.

The myths as a form of perpetuation really stemmed from a much earlier stage of man's development, although they have come down to our age hand in hand with the evolution of the material symbols. The myths or story forms depended on a more attenuated form of matter for their perpetuation—the ether—taking their coloring from the Desire World. The stories fired the imagination of the people and were thus indelibly imprinted in their consciousness. As they were handed down from one generation to another, told and retold by the many, they were added to and built upon. The vivid images thus created on the higher planes gradually being added to and beheld in the consciousness of the people, provided channels for the manipulation and guidance of humanity at that stage. One of the next steps in the development of man's ability to express, hold together, and concentrate thought was the bound or poetic form. This form

may have grown out of the primitive chanting and action-ritual in the temples, to become much later the grand epics of, for example, the early Greeks.

The Rosicrucian student endeavoring to read the true religious meaning into the old myths realizes that we of today have lost or outgrown the type of consciousness through which the symbols



of these beliefs were conceived. Human consciousness in a remote past was more inward than ours. The messengers of the gods working through the initiations in the ancient temples used the arts and crafts as one means of slowly turning man's consciousness outward.

Our consciousness today has been so completely turned inside out that we are inclined to doubt anything we cannot perceive with our so-called five senses. We have touched bottom at the earth of involution and have started our evolution by picking the outward world all to pieces. Our scientists have matter subdivided down to a mere vanishing nothing. We speak of or make use of abstract ideas as a commonplace experience. That is, a materialistic civilization is slowly realizing the ephemeral state of matter and the material world we were sent out to conquer. By that road we have to return to the conception of one Source. Our ancestors' consciousness was subjective; ours is objective. We have to recapture some of their subjective and all inclusive attitude and couple it with the evidence of our objective experiences. Only that way can we touch the actual reality and take the next step forward in our evolution.

Our ancestors or progenitors were still one in consciousness with their spir-

itual Source and were slowly being made to see each other as separate entities. To them this was a thrilling experience and led to the hero worship that meets us in the ancient myths. We who have another lesson to learn may not be able to read aright the records of the deeds of their gods and heroes. Our lesson, so hard to learn in our highly individualistic civilization, is that of brotherhood and democracy. We who speak of abstract ideas, conceiving the forces and laws of nature as wholly mechanistic, have difficulty in understanding an age that personified ideas and felt the nature forces about them as living gods. It is a difference in type of consciousness, a difference in point of view. Both have only part of reality, and it takes both to see the universe as it really is: spirit-matter.

The so-called pagan forms of religion persisted so close to our own age and side by side with the philosophy of the Golden Age of Greece because of the need for a vehicle for the teaching of the multitude. The strong spiritual impulse that launched the Christian religion acted as a ferment in the previously inert masses and the forms of the old religions were shattered. But progress was slow and many of the symbols were necessarily carried over into the new religion. It was not until the wide-spread use of paper and the invention of the printing press that universal education was made possible.

All individuals in a race or a nation do not take the steps of progress together. We still have those with us who need an outward concrete symbol to grasp an idea. We also have those few who are ahead of the rest of the age. They are able to see clairvoyantly that the universe crowded with ethereal intelligent beings, imagined and touched by the ancients, is very close to the truth. The difference between their conception and the one we have to work toward is that where theirs was subconscious, ours will be fully conscious.

They sensed being part of this life-filled universe by being worked upon by these entities and guides. Those ahead of us, who are slowly emerging from their dip into matter, are consciously enlisting the aid of their spiritual mentors and will some day, as will all of us, be able to work consciously with and understand the intelligence and purpose behind natural laws and the forces of nature. The study of mythology in the light of the Rosicrucian philosophy gives added understanding and deep insight into the problems of life, past and present, imparts to us a reverence for the guiding Spirit all pervading, ever present.

Nature of the Myth

It is an erroneous idea when we think that a myth is a figment of human fancy, having no foundation in fact. On the contrary, a myth is a casket containing at times the deepest and most precious jewels of spiritual truth, pearls of beauty so rare and ethereal that they cannot stand exposure to the material intellect. In order to shield them and at the same time allow them to work upon humanity for its spiritual upliftment, the great Teachers who guide our evolution, unseen but potent, gave these spiritual truths to nascent man encased in the picturesque symbolism of myths, so that they might work upon his *feelings* until such time as his dawning intellect shall have become sufficiently evolved and spiritualized so that he may both *feel* and *know*.—Max Heindel.

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

Occult Interpretation of "The Water Babies"

By VIOLET SHAW

(PART II)

HEN Mrs. Bedonebyasyoudid ceased speaking, Tom smiled in her face, she looked so pleasant for the moment. And the strange fairy smiled, too, and said: 'Yes. You thought me very ugly just now, did you not?'

"Tom hung down his head, and got very red about the ears.

" 'I am very ugly. I am the ugliest fairy in the world, and I shall be, till people behave themselves as they ought to do. And then I shall grow as handsome as my sister, who is the loveliest fairy in the world; and her name is Beasyouwouldbedoneby. So she begins where I end and I begin where she ends; and those who will not listen to her must listen to me, as you will see.' "

Do you hear, there, the voice of Saturn, the Teacher, in all its deepest, truest tones? That description of the Ugly Fairy, who is the Law, will bear pondering; and when we have mastered her relationship to the Spirit of Love, as there set out in crystal-clear language, we have the fundamentals of spiritual attainment.

And now we see the other side of the picture. After Tom's encounter with the Spirit of Law, he meets the Spirit of Love, the radiantly beautiful Mrs. Doasyouwouldbedoneby, whom every one loves. The water babies swarm all over her to love and kiss her, and poor little motherless Tom is loved most of all, being so deeply impressed that he promises to be a good boy in future—and in some ways he was.

However, he had to meet a new temptation. "Being comfortable does not make people good"—no indeed—and Tom developed a fondness for the

fairy's candies that ultimately caused him to steal them. He thereupon became very ill, physically and psychically, and it is interesting to note that Mrs. Bedonebyasyoudid, instead of severely punishing him at once and perhaps antagonizing him, lets the sin work out its full cycle.

Tom presently finds himself covered with horrid prickles, and so ugly and rough that none of the other babies will play with him. He learns that a person who is ugly inside becomes ugly outside; and at last he invokes the karmic law in the person of Mrs. Bedonebyasyoudid, makes his confession, and stands ready to take his punishment. Then the law of karma works for his good, as it always does; he is put under discipline and given lessons to learn, so that he may become stronger and wiser. And who should his teacher be, but Ellie, the little girl of the white bedroom! They have some splendid times together and become good friends.

Now the time has come for Tom to grow up. And the manner of it was this: he saw that every Sunday Ellie went home to what she said was a very beautiful place; and Tom became consumed with curiosity about this place. He was always asking Ellie what it was like, but she could not tell him; for indeed who can describe the heaven world? "It is strange but true, that those who have been oftenest in it, or even nearest to it, can say least about it and make people understand least what it is like."

So Tom asks Mrs. Bedonebyasyoudid about it and how he can get there, and this is the answer given: "Those who go there must first go where they do not like, and do what they do not like, and help somebody they do not like."

The same old theme of loving service!

Ellie tells him that *she* passed this test when she came to him, all rough and prickly and horrid as he was, to teach him his lessons. So the need of one is the opportunity of another, and we help each other to progress. And so, too, in concentrating on the "divine essence hidden within," we find companionship where we had not expected it—for Ellie had no idea when she first met Tom that they would be such good friends.

However, Tom does not like the idea of doing disagreeable things, and waits to ask Mrs. Doasyouwouldbedoneby—and significantly enough the Spirit of Love gives the very same answer as the Spirit of Law! Tom goes through a very unhappy time to wiggle out of it, but at last he decides to follow the path of duty. One fine day he sets off, outwardly complaining, but at heart feeling quite well pleased with himself and not a little intrigued by the adventure which he is undertaking.

Tom's duty takes him on a long and difficult journey to the Other End of Nowhere, and the work assigned to him is to find and help his old master, Mr. Grimes. Here we see the occult teaching that the old unhappy relationships have to be redeemed, and it was just as distasteful for Tom as it is for us. However, he sets out bravely.

Like all true seekers, he had to find his own way, but the earnest desire of his heart draws him to those who can guide him.

There are many interesting things about his adventures, such as the contrast between the old gairfowl and the petrels—the gairfowl an example of a crystallized body becoming useless and dying out, while the petrels, a new thing in bird creation, are full of grace and intelligence. In simple language that a child can understand, the meaning of degenerating race bodies is thus told in this illustration from nature.

Then there are the big birds called

mallebucks, who are the old skippers of the North Seas, working out their time for past sins. In various forms of service to others, they expiate the past, until such time as the record is cleared and they can be released.

The mallebucks guide Tom to the Shiny Wall, which encloses Mother Carey's pool, but they have to leave him there. The Shiny Wall has no gate or door, no way in—except to dive underneath. Tom is staggered by this news, for there is no way of knowing how far down the wall goes, nor what might be beyond. However, he bravely dives down and under.

This is definitely an initiatory experience, when the candidate goes down into darkness and silence, leaving behind all the known world and facing the absolutely unknown; and the fact that Tom continued seven days and nights gives a clue to the spiritual nature of the experience, as seven is a spiritual number. It also symbolizes the point on the Path, reached sooner or later by every aspirant, when he has to leave the past and undertake a new way of life. It takes a high order of faith and courage to accept new conditions, not knowing where they will lead.

Because he is unafraid, Tom comes through safely, and arrives at last in Mother Carey's pool. Here he sees the great Mother, the imaginative power of God which calls into being the forms which inhabit the earth.

She is pictured in the story as a grand old lady—"as old as anything you are likely to come across, except the difference between right and wrong"—and she sits in perfect stillness on her great white throne, from which all the newborn creatures swim away into all the seas.

Tom was much surprised, for he had expected to find a very busy person "snipping and piecing and stitching and sawing and filing and hammering . . . as men do when they make something," but Mother Carey tells

him that she does not trouble to make things—she sits still and lets them make themselves. This really explains the work of God as the occultist understands it: the creative intelligence giving the initial impulse, and letting the lower hierarchies and life waves work things out for themselves.

It is by looking deep into Mother Carey's eyes, that Tom sees the way he is to go—a reference to the work to be done in man's nature with the fallen feminine principle. So at last, with the aid of his little water dog, and after many adventures, he finally comes to the Other End of Nowhere—only to find it remarkably like This End of Somewhere!



Guided by a policeman, Tom goes back and forth among the big buildings, and eventually they find Mr. Grimes. His old master, just as dirty and more bad-tempered than ever, is busy sweeping out a chimney, and quite hard-hearted and unrepentant in spite of all his punishment. Tom tries in various ways to help him get free of his prison, but to no avail; Grimes has built these conditions himself, and only he can overcome them. Tom begins to think the case is hopeless, and to feel quite miserable, so that even Grimes is a little touched by his efforts. However, the chimney sweep goes on grumbling about his hard luck, refusing to acknowledge that all his trouble is the result of

his own mistakes. Then he warns Tom to move on, because it is time for the hailstorm which comes up every evening on that spot.

"That hail will fall no more," says a voice behind them, and turning they see Mrs. Bedonebyasyouwould. (Strange how she appears in unexpected places—but then the Law of Cause and Effect operates universally). She tells them the hail was made by the tears shed by Grimes's poor old mother, who prayed every evening for her wayward son; but that the coldness of his heart froze the tears into hail as they descended. Tom learns that this good old lady was the woman who kept the little school at Vendale, and he tells Grimes how she befriended him. Then the fairy explains that the good woman will weep no more, for she has died and is now in heaven.

Standing in his chimney, Grimes begins to think back to his childhood days, and his mother's prayers for him through the years; until at last, the man's heart is softened, and he bursts into tears.

And now occurs a most interesting thing: Grimes's tears do for him what no one else's tears or efforts could do! They wash away the dirt, and they loosen the mortar in the bricks, so that the chimney crumbles away. Such is the magic of true repentance that the man soiled by sin and imprisoned by his own wrong-doing and crystallization steps forth clean and free.

It is a dramatic moment. The Bible has it that there is joy in the presence of the angels of God over one sinner that repenteth, and certainly there is no thrill comparable to that when we see an Ego turn from the path of wrong-doing to fight its way back to the right road—for it is a fight. It is a test that calls for the greatest humility, courage, and determination; and in the story of Grimes, as of many another, one feels like cheering, as the newly

freed man marches off to work out his regeneration.

The work he is given? It is to sweep out the crater of Aetna. The occult student, knowing the connection of volcanoes with the stratum of the earth which is related to the moral forces of man, will see that Mr. Grimes has a big job ahead of him; but the stubborn tenacity that held him so long bound by evil, will now work for good, giving perseverance to pay his debt of destiny and earn the right to a new start.

Incidentally, when Grimes is talking to Mrs. Bedonebyasyoudid, saying he did not know he had been disobeying her ("you knew very well you were disobeying *something*," she says)—as they talk and he repeats the words of the Irishwoman, "They that wish to be foul, foul they will be"—he and Tom recognize the fairy as that same Irishwoman, and that her words have indeed come true.

Then Tom, his task completed, is whisked off home, where he finds Ellie quite grown up, for he has in reality been away a long time. Here he is due for a further surprise; for as they look at their friend the fairy, one cannot tell whether she is Mrs. Bedonebyasyoudid, or Mrs. Doasyouwouldbedoneby. She stands before them young and beautiful, for they have learned to walk by Love, and is not Love the fulfilling of the Law? And for those who have love in their hearts, there is no longer ugliness nor fear in that law.

So the ugly, fearsome Mrs. Bedonebyasyoudid is transformed; and hard on the heels of this deeper understanding comes another revelation: Tom sees that the fairy is none other than Mother Carey herself, grown young again, and the discovery "made him very happy, yet frightened him more than all he had ever seen." This is the happiness and the awe that every aspirant feels when comes the realization of the eternal Spirit pervading *all* life, appearing in many forms, yet always the one great

Love-Wisdom principle sustaining all that is.

Finally, Tom sees her again as the Irishwoman of the Harthover Road, his first glimpse of the spiritual principle. As she said, "Those that wish to be clean" have become clean indeed. So we leave Tom embarking on a new life that includes the heaven country he had wanted so much to reach.

But before closing, we must look into the charming epilogue to the story, in which the author puts in a good word for those we know as stragglers—the poor little "efts" as the story calls them, water babies who have degenerated into tadpoles because they would not learn their lessons and keep themselves clean—which really covers our whole duty in evolution, does it not?

The description of these degenerate bodies should frighten any aspiring soul into trying hard not to be a straggler! But we are left with a beautiful ray of hope that some day even the poor little eft will wake up and become ashamed of their "nasty, dirty, lazy, stupid life," and perhaps "if they work very hard and wash very hard, their brains may grow bigger and their jaws smaller and their ribs come back and their tails wither off," and they will take their places again in the procession of life that moves upward and onward forever.

So we leave our fairy tale, which has so beautifully presented in phantasy form the deepest truths at present known to man.

"Those that wish to be clean, clean they will be"—and let them ponder the esoteric significance of Charles Kingsley's closing words:

"Meanwhile, do you learn your lessons, and thank God that you have plenty of cold water to wash in; and wash in it, too, like a true Englishman. And then, if my story is not true, something better is; and if I am not quite right, still you will be, as long as you stick to hard work and cold water."

Was It a Dream?

By RAVAN



Y first distinct impression of what I am about to relate was that of climbing up the side of a high mountain, or rather it seemed one enormously large rock. Although we were going almost straight up the steepest side of it, the ascent seemed practically effortless. The very last step was the hardest, and I turned to take my companion by the hand and help her up. An abyss yawned deep below us, but we were not afraid. It seemed as though I had been there before, and I knew that on this mountain lived a holy Hermit.

As we went on, hoping we might meet him, suddenly there above us was a big, coarse-looking stranger. In a loud voice he told me I'd better tell him where the holy man lived, or he'd sock me one! I explained to him that where we were his fist did not have the power to hurt, and on my request he proved this to his satisfaction by hitting himself. We told him to sit down between us, and somehow he was then our friend.

We seemed now to be sitting on the mountain side, close to the top, on a gentle slope, which led to the world below. It was night and we could see the lights of the city beneath. Slowly from down below a yellowish, sulphurous mass, with poisonous vapors hovering above it, seemed to come moving up the mountain side. As it came closer we could see all kinds of horrible, insect-like creations. Some looked like scorpions, some like spiders, some like centipedes—only worse, much worse. I knew them for what they were: the thoughts from the masses below. Hate, cruelty, greed, passion, distrust, and fear. I thought of the loving words of the Crucified One: "Father, forgive them, for they know not what they

do." I kept thinking along this line, sending out love to suffering humanity below—poor humanity, suffering the effects of the causes they themselves set going, when they knew not what they were doing.

As the love vibrations went down and met this yellow mass, there seemed to be a sort of boiling and steaming, as if the awful astral conditions were dissolved, and the mountain side was clean once more.

I said to him by my side, "My friend, I shudder to think what would have happened, had we sent thoughts of defiance, hatred, and revenge down to meet that army. Outnumbered, our own creations, conceived in hate, would have turned on us with the enemy hordes. It may be true that fire must be fought with fire, but only love can conquer hate."

Still he did not understand. We took him between us, by the hands. Suddenly we were in Canada. There was deep snow on the ground, but the cold did not seem to bother us. However, there came a sense of terrible pain, a desperate fear seemed to touch us, and there at our feet was a marten struggling for freedom, a steel trap holding its broken leg. Then the trapper came. Shall I tell you how he killed his catch? No, I'll spare you this, but our friend saw. . . .

We took him by many more traps. In some there were animals who had frozen to death. (You must not visit your trapline too often or your scent will remain and your catch will be poor!) Some there were who had the sharp ends of their broken bones sticking out through the skin of their legs. Everywhere on that clear beautiful morning, in that pure, frosty mountain

air, there was suffering, agony, and death.

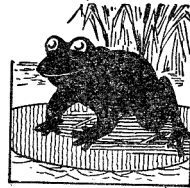
Then we were in one of the big cities of the world, and we watched some ignorant boy buying a lovely fur wrap for the girl he loved. (Oh, what a love gift!) As we stood and watched her snuggle into it, we touched hands, seeing all that went with it: furious demons, horrible caricatures of the animals that once inhabited the skins, the essence of all horror and fear and hatred of man, put there by man, when his hands crushed out the life. Poor girl, could she have seen, as we did, surely she would have flung this gift of soul-poison from her, freeing herself from its evil influence, instead of happily abandoning herself to it.

Many other things we saw. We were out on the range, with the tired cattle being driven toward the shipping pens. We were there when they were being loaded, and all through the long train ride, feeling their suffering. Some of them died, and a fat financier in the big city lost a few dollars. All along the way the men who handled them were tough and hard, with as much feeling for the cattle as though they were so many pebbles. We were with them when the end came, too, and our friend learned some more. . . .

Our next visit was in a butcher shop, the bodies of the dead animals hanging all around us, cut up pieces of them behind glass in the show case. The butcher was coming forward to wait on a young woman with a child on her arm. She paid him some money, and took home with her some small pieces of one of the bodies—took it home for her and her family to eat. We knew that she was taking something more, although she could not see it, and certainly would not have given her good money to buy it, had she known. For along with the meat, she and her family took into their bodies that night all the vibrations of hatred and suffering that were a part of it.

Now we saw a doctor injecting some poisonous fluid into the bloodstream of a child. Following, as it were, the thin thread that led us from this fluid to its source, we saw many horrible sights—mutilated horses being kept living in agony, cats, dogs, monkeys being cut up alive. Sometimes the love of the dollar was the spur, and sometimes it was done in the name of "scientific research." On all those who had anything to do with this horrible business—the actual torturers, as well as those who got rich selling hypodermic needles and serums, the pharmacists who handled them for their share of the blood money, and the child into whose arm the poison was injected—degradation left its stamp to some degree.

Then we found ourselves drifting back toward our mountain. Down below us there was a place whence came soft music and happy laughter, and we went down to see. It was a high-class



restaurant, in front of which was a lily pond. The lights were soft and to one side there was a group of young society boys and girls. I remarked to myself how sweetly feminine some of the girls looked. There was a big, jovial cook, showing them the art of "pithing" frogs. (This was one of these fashionable places where one may feast on frog legs and "catch your own frogs, if you wish"). Swish, goes the knife, and the legs go one way, and the writhing, twisting bodies the other way. One of the girls shivers a little, snuggles closer up to her boy friend. The others smile at her—they have been hardened to this at biology class in school. They know a

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The Way of the Cross

By E. HUMBOLDT



HERE comes a time in the life of every individual when, through an enhancement of consciousness, he realizes that he *can* and *must* think his own thoughts. As a consequence, he refuses to give asylum to any of the stray thoughts that float idly by until he has passed due judgment upon their merits. He knows that he is fully responsible for all the thoughts he emits, whether they remain latent in the subconscious realms or whether they are allowed to rise into objectivity.

The human Ego is a Ray from the Father, one in substance with Him. It was sent into the world for the purpose of gaining self-consciousness through experience, that its potentialities might become dynamic forces. To Him it must return for a reunion, with full consciousness of its own omnipotence.

At a certain stage on the Path, the Ego must build for itself an ideal to be attained, and a plan of action—a sort of code of ethics to be followed as closely as possible in furthering its work. A plan of action is an absolute necessity, if only for the sake of efficiency through singleness of purpose; no one can really achieve anything worth-while so long as his activities are being frittered and wasted along diversified and disjointed lines of endeavor. “Unstable as water, thou shalt not excel!”

The ideal or goal, together with its plan of action, will vary somewhat with the consciousness of the individual, with his aspirations, and with his realization of his own ability. Whether the individual chooses the left hand path with its glitter and false promises, or the right one with its self-sacrifice and abnegation is a decision that rests wholly with him. To that extent he has the right of choice.

There are cults and so-called occult teachers who hold that man is a God in his own right, that he can have anything he demands, because, where there is a demand, there must be a supply. The clinching argument is that, by putting some limitations to the things desired, one would be limiting Infinity.

It is true that, within limits, the individual who can concentrate on the things he desires will eventually get them. But that truth is two-sided and the other side is this: Has the individual earned what he expects to receive? If not, can he use it for a right purpose?

Cosmic Law manifests as absolute justice and balance:

“As you sow, so shall you reap!” said the Teacher.

Receiving and giving must eventually balance each other correctly; if you have not earned what you are demanding, you will be placed in such a situation that you’ll be compelled to earn it. Since no one can tell beforehand what the ultimate results of demanding may be, it is much wiser to earn the reward before demanding it. Moreover, if it has really been earned, it will come without need of further effort.

“Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.”

The human Ego has come down into the material worlds for the purpose of individualization and experience. After passing the nadir of density and materiality, it travels along the ascending arc of the evolutionary spiral for the purpose of unification. Thus, it elevates its consciousness to higher and higher levels, for the trend of evolution is toward Cosmic Unity.

As a matter of fact, everything in the Universe that has life is a manifesta-

tion of the Father: fundamentally one with Him in substance, eventually one with Him in consciousness. Hence, we must recognize the brotherhood of all creatures and the unity of all life.

The way of evolution is through service unselfishly rendered; only through service can the individual Ego gain the kind of experience that will elevate his consciousness. To the extent that the Ego progresses, it is indebted to its fellows who furnish the conditions necessary to its work. There is no other way, and it was always thus. "As you do unto others, so shall it be done unto you."

The most advanced Egos are the pioneers; they incarnate in every new race at the very beginning for the purpose of helping to create conditions that will pave the way for the others following after them. They are the leaders and they remain with the race, taking the brunt and the hardships of the early struggles and smoothing down the path for the weaker ones. By doing that, they advance their own evolutionary work in a manner commensurate with their efforts.

Of course, there comes a time when the race reaches its zenith, and then it must begin to decline owing to the influx of much inferior Egos. The pioneers who have done all they can under the existing conditions can no longer remain. To them, the race represents only a transitory step established for the purpose of gaining a definite end. Unlike their weaker brothers, they are not bound by the race consciousness. They simply withdraw from the physical world for a well earned rest. Later on, when the proper time comes, they once more form the vanguard for another step in the evolution of the Race.

Since humanity has had the use of a mind, the great majority have used their mental powers selfishly, or directly contrary to the laws of nature. Too often greed, jealousy, and desire for power have been allowed to direct their

minds, with the result that debts of destiny have piled up to untold heights. In earlier times immediate payment was exacted for individual karma, but later on, when the load became so heavy that there was no possibility of establishing a balance in any one life, some of the retribution was deferred until a subsequent incarnation. So it is that there were accumulated debts of destiny so enormous that they could be liquidated only through some great catastrophe, such as a war, a plague, a flood, etc.

When the Christ came, He tried to show the masses that there is a way to speed up payment of debts of destiny and to mitigate the suffering. He could not abrogate karma; that is the Law of the Cosmos and it stands supreme. "As you do unto others, so shall it be done unto you." But He showed that payment could be, to a certain extent, anticipated by the performance of service lovingly and unselfishly rendered. That kind of service that tends to uplift the whole human race is certainly the most meritorious; but even the humble service rendered to the lowest one of God's creatures is of value.

Christ Jesus taught universal brotherhood and love; He extolled meekness and lowliness of heart, but the great masses couldn't understand. They had little insight into spiritual values; His words were beyond their comprehension, and they simply turned their backs on Him and went their way.

The mission of the Christ was to prevent the retrogression of the greater part of humanity. By becoming the indwelling planetary Spirit of the earth, He made possible an inner urge toward the higher life and provided purer desire stuff for the desire bodies of all human kind.

To insure the carrying of His teachings to all the world, Christ Jesus instructed those chosen ones who were destined to spread His doctrine throughout the world and to establish the foundation for His Kingdom. It was then, especially, that the Great Sermon

on the Mount was delivered. The masses of His followers had remained outside, at the foot of the Mount. Step by step, with the utmost kindness and patience, He worked with the chosen ones, those whom the Father had given Him, assisting them in elevating their consciousness to the point where they could receive the highest of His teachings—those about love and forgiveness, about true meekness and humbleness of heart, about nonresistance to evil. He prepared them to go into the world and spread the doctrine—more through right example than through preaching, to the end that all those who would believe in them and in HIM might achieve “salvation” through the Way of the Cross and ultimately become a part of His Kingdom.

He knew but too well, in His great wisdom, that the work would be slow and tedious; therefore, He stated plainly that He had come into the world not to bring peace, but a sword.

How true was His prediction!

For nearly two thousand years the world has been a succession of bloody battlefields. Against Him, and in His name, as well, thief has fought thief, murderer has fought murderer, while the helpless masses were made to contribute of their own substance, of their own blood and flesh to every cause that could grasp and use them.

“It must needs be that offences come;” said the Great Teacher; “but woe to that man by whom the offence cometh!”

And, in the light of present events, who can say that some of the world’s past karma is not being liquidated on a scale of the highest magnitude?

Who is there to say that the liquidation has not been fully deserved?

The old order is changing fast and man must simply accommodate himself to the changes, letting go of the old to take hold of the new. The races are formed for transitory purposes only; when those purposes have been served, the races disintegrate, slowly at first,

then with a great rapidity. We must remember that evolution is primarily concerned with the elevation of consciousness; form is only one of the means to an end.

At the lower levels of consciousness love and reason are often antagonistic, each one failing to accept the dictates of the other. Those differences must be swept away by purifying the intellect so that its dictates may harmonize with the highest attributes of the heart; the object being that perfect UNION which is the goal of evolution.

The way to the Heights is the Way of the Christ, the Way of the Cross. One doesn’t enter it lightly; but, actually there is no other. Whether we travel slowly, consuming thousands of years for the journey, or whether we long to speed up, running by the waymarks, as it were, the ultimate result is the same.

The man who sets his feet on the Path for the sake of rapid progress immediately and automatically calls for a liquidation of his past karma. The attending suffering is a proof that the grimy past is being blotted out.

The way it affects the individual depends upon his consciousness: bitterness and rebellion will only intensify the suffering. But, he who willingly meets his karma, acknowledges his faults and the righteousness of the repayment, has already done a good part of the work; he can balance his debts by service unselfishly rendered: Service to the race as a whole, first and foremost, and also service to those of his fellow men who may be in need of it.

The first Command of the Law about loving God for Himself and above everything still stands supreme. Next comes the one about loving one’s neighbors as oneself. Mankind is a huge brotherhood, the handiwork of the Father who is love, pure and all-embracing. The Ego who is seeking reunion with the One who sent it out into the worlds, must manifest His attributes.

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MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation



(TENTH INSTALLMENT)

BUT even the noblest and most gentle among mankind is poisoning those about him with every breath and being poisoned by them in truth, for all exhale the poisonous death-dealing carbon dioxide, and we are therefore a menace to one another. Nor is this a far-fetched idea; it is a very real danger which will become much more manifest in course of time when mankind becomes more sensitive. In a disabled submarine or under similar conditions where a number of people are together the carbon dioxide exhaled by them quickly makes the atmosphere unable to sustain life. There is a story from the Indian Mutiny of how a number of English prisoners were huddled in a room in which there was only one small opening for air. In a very short time the oxygen was exhausted, and the poor prisoners began to fight one another like beasts in order to obtain a place near that air inlet, and they fought until nearly all had died from the struggle and asphyxiation.

The same principle is illustrated in the Ancient Mystery Temple, the Tabernacle in the Wilderness, where we find a nauseating stench and a suffocating smoke ascending from the Altar of Burnt Offerings, where the poison-laden bodies of the *unwilling victims* sacrificed for sin were consumed, and where the light shone but dimly through

the enveloping smoke. This we may contrast with the light which emanated clear and bright from the Seven-branched Candlestick fed by the olive oil extracted from the chaste plant, and where the incense symbolized by the *willing service* of devoted priests rose to heaven as a sweet savor. This we are told in many places, was pleasing to Deity, while the blood of the unwilling victims, the bulls and the goats, was a source of grief and displeasure to God, who delights most in sacrifice of prayer, which helps the devotee and harms no one.

It has been stated concerning some of the saints that they emitted a sweet odor, and as we have often had occasion to say, this is no mere fanciful story—it is an occult fact. The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere. At every expiration we exhale a charge of carbon dioxide which is a deadly poison and which would certainly vitiate the air in time if the pure and chaste plant did not inhale this poison, use a part of it to build bodies that last sometimes for many centuries or even millennia, as instanced in the redwoods of California, and give us back the rest in the form of pure oxygen which we need for our life. These carboniferous plant bodies by certain further processes of nature have in the past become mineralized and turned to stone instead of disintegrating. We find them today as

coal, *the perishable Philosopher's Stone made by natural means in nature's laboratory.*

But the Philosopher's Stone may also be made artificially by man from his own body. It should be understood once and for all that the Philosopher's stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce this *elixir vitae*, and that the Philosopher's Stone is not exterior to the body, but the alchemist himself becomes the Philosopher's Stone. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor, and sensory nerves are played upon by the Neptunian spinal Spirit Fire, and constitute the essential elements in the alchemical process.

It needs no argument to show that indulgence in sensuality, brutality, and bestiality, makes the body coarse. Contrariwise, devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, loving thoughts sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We speak of a person of that sort as breathing or radiating love, an expression which much more nearly describes the actual fact than most people imagine, for as a matter of actual observation the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life and the thoughts he thinks. The Hindu Yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom.

The Philosopher's Stone then is not a body of the same nature as the plant, though it is pure and chaste, but it is a *celestial body* such as that whereof St. Paul speaks in the 5th chapter of Second Corinthians, a body which becomes immortal as a diamond or a ruby stone. It is not hard and inflexible as the mineral; it is a *soft diamond* or *ruby*, and by every act of the nature described the Christian Mystic is building this body, though he is probably unconscious thereof for a long time. When he has attained to this degree of holiness it is not necessary for him to perform the foot washing so far as concerns the physical pupil who helps him to rise, but he will always have the feeling of gratitude, symbolized by that act, toward those whom he is fortunate enough to attract to himself as disciples and to whom he may give the living bread which nourishes them to immortality.

Students will realize that this is part of the process which eventually culminates in the Transfiguration, but it should also be realized that in the Christian Mystic Initiation there are no set and definite degrees. The candidate looks to the Christ as the author and finisher of his faith, seeking to imitate Him and follow in His steps through every moment of existence. Thus the various stages which we are considering are reached by processes of soul growth which simultaneously bring him to higher aspects of all these steps that we are now analyzing. In this respect the Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians, in which an *understanding* upon the part of the candidate of that which is to take place is considered indispensable. But there comes a time at which the Christian Mystic must and does realize the path before him, and that is what constitutes Gethsemane, which we will consider in the next chapter.

(To be continued)

A ROSICRUCIAN CATECHISM

The Atlantean's Higher Vehicles

Q. What was the position of the higher vehicles of Atlantean man?

A. The higher vehicles of the early Atlanteans were not drawn into a concentric position in relation to the dense body, as are ours.

Q. How did this affect the spirit?

A. The spirit was not quite an indwelling spirit; it was partially outside, therefore could not control its vehicles with as great facility as though it dwelt entirely inside.

Q. Where was the head of the vital body located?

A. The head of the vital body was outside of and held a position far above the physical head.

Q. What is the proper position of the head of the vital body?

A. There is a point between the eyebrows and about half an inch below the surface of the skin, which has a corresponding point in the vital body. These two points—the one in the dense body and its counterpart in the vital body—must be properly united to render man fully awake in the dense physical world.

Q. Was this the case in the Atlantean Epoch?

A. No, these two corresponding points were far apart in the men of the early Atlantean days, as they are in the animals of our day. The head of the horse's vital body is far outside the head of its dense body. The two points are closer together in the dog than in any other animal except, perhaps, the elephant. When they come into correspondence we have an animal prodigy, able to count, spell, etc.

Q. How did this separation of the

corresponding points affect the early Atlantean?

A. On account of the distance between these two points, the Atlantean's power of perception or vision was much keener in the inner worlds than in the dense Physical World, obscured by its atmosphere of thick, heavy fog.

Q. What changes gradually occurred?

A. In the fullness of time, however, the atmosphere slowly became clearer; at the same time, the point spoken of in the vital body came closer and closer to the corresponding point in the dense body. As the two approached each other, man gradually lost touch with the inner worlds. They became dimmer as the dense Physical World became clearer in outline.

Q. When were these corresponding points united?

A. Finally, in the last third of the Atlantean Epoch, the point in the vital body was united with the corresponding point in the dense body.

Q. How did this union affect man?

A. Not until then did man become fully awake in the dense Physical World; but at the same time that full sight and perception in the Physical World were gained, the capability of perceiving the inner Worlds was gradually lost to most of the people.

Q. What was man's reaction to this change?

A. When the Spiritual World gradually faded from his consciousness he could no longer rely upon it for guidance in dealing with others and in escaping from harm but had to learn to develop self-reliance. Therefore, great was his sorrow at his seeming loss.

WESTERN WISDOM BIBLE STUDY

"Peace Be Unto You"



Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto you; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing.

John 20:19-29.

The occasions upon which Christ Jesus met and talked privately with His disciples were always fraught with the deepest spiritual significance. Lofty spiritual truths were imparted by the great Teacher to His pupils at these times, or they were initiated by Him into yet higher stages of consciousness. Scripture records mention thirteen appearances of the Christ to His disciples during the forty days between the Resurrection and the Ascension.

Every follower of the Christ is to perform in increasing measure the services that He performed for humanity. He sacrificed Himself, *willingly*, to become the indwelling Planetary Spirit of the earth, and thus made possible the future progress of mankind—"As my Father hath sent me, even so send I you." So it is that every sincere aspirant must willingly sacrifice himself—the personal self based upon egoism and desire—for his fellow beings. The higher self must be given full rein and the spiritual potentialities of the Ego allowed to flower in all their fullness. Only thus can one become a true disciple, aiding in the great work of teaching and healing humanity in their struggle upward on the spiral path.

The receiving of the Holy Spirit by the disciples at this time refers to a completion of their union with the third Aspect of the Holy Trinity, after having fully overcome the desire body. This initiation marked the attainment of ability to speak in all tongues, and to utter words so filled with life and love that they truly soothed and healed. The spiritual power they now had was such that they could remit "sins," or break up the various kinds of crystallizations they found in those suffering from their violation of the laws of God.

Thomas was the doubter, symbolical of the skepticism induced by the separative mind. This is one of the greatest obstacles faced by the material intellect which predominates among the Western peoples of today. Only when the mind is spiritualized, and the aspirant has reached the point where he can live with *faith* as the underlying factor in his life can he profit by the salutation of the Christ, "Peace be unto you," and possess that inner "peace that passeth all understanding."

Astrology Department

The Basic Nature

By JAMES WEYLAND

'Tis he, I ken the manner of his gait;
He rises on the toe; that spirit of his
In aspiration lifts him from the earth.

—Shakespeare

(PART II)



It has been noted that the keyword of the fiery signs or triplicity is *spirituality*. Of the four elements, fire is said to be the highest. It produces the greatest energy and activity, manifesting as light, heat, life, and death. Its warming rays nurture and sustain, but also burn and disintegrate. In accordance with the first triplicity we have three types of fire: cardinal (Aries); fixed (Leo); and common or flexible (Sagittarius).

The first of the group, the cardinal, is represented by Aries and its ruler, Mars. The massed force of the impacts from the Hierarchies striving to awaken into further activity a center in the individual corresponding to their basic nature is so strong that we cannot receive it directly. Each therefore uses as instructor of its principles one of the planets in our solar system.

The cardinal signs give an active temperament, possessed of energy, ardor, enthusiasm, and self-consciousness. They are essentially expressive and creative, imparting a zest for living, and the life of a cardinal sign native, including both affairs of destiny and new lines of endeavor, is ever active. Combining the characteristics of the

cardinal signs with those of fire, we find that the sign Aries is creative, spasmodic, productive of more smoke than flame, and may be compared to a prairie fire, apt to run amuck if not carefully watched. It often gives impulsive action and an inordinate desire for leadership in pioneer work. There is boldness, and self-confidence, but often a lack of persistence to complete projects.

Physiologically, Aries rules the head, where resides the threefold Spirit which is man. Under its rulership are the cerebral hemispheres and the various organs which enclose the region from which the Spirit leaves the body when sleep occurs, and returns when consciousness is resumed. The Creative Hierarchy of the sign Aries did some work to help in our evolution at the beginning of the Saturn Period, the first of our great septenary Period of manifestation. However, we have no definite information as to what they did, only that they helped of their own free will, and then withdrew from limited existence into liberation.

An example of the cardinal fire, or active spiritual group, may be found in the chart of a woman having the Sun, Venus, and Mercury in Aries—16, 25, and 27 degrees, respectively; Mars 0-2

of Sagittarius; Moon 0-7 of Capricorn; Jupiter 18-30 of Taurus; Saturn 21-30 of Cancer; Uranus 27 of Taurus; and Neptune 23 of Pisces. Libra on the Ascendant accentuates the cardinal characteristics, and helps to soften the fiery influence of Aries.

This woman has a high-spirited nature, somewhat egotistical (Sun in Aries square Saturn), but religious and enthusiastic. The trine of Neptune in Pisces to Mars in Sagittarius, to Saturn in Cancer, and the sextile to Jupiter and Uranus in Taurus, indicate an interest in advanced thought rather than in orthodox religion, and zeal to express her interest. Thus we find the energies of this woman devoted to forwarding occult truth through teaching (Neptune in the fifth). The influence of Libra (the sign of marriage) on the Ascendant, with its ruler, Venus, and Mercury in the 7th house (the house of marriage), indicates the probability of partnerships playing an important part in her life. The spirituality of her basic nature attracted to her in marriage a man also of a spiritual nature.

With Saturn in Cancer on the tenth cusp, the ruler of the tenth, Moon, in Capricorn, this woman could have been a successful real estate dealer, but the *basic nature* being cardinal fire, and Neptune, the most spiritual of all the planets, powerful in Pisces and ruling the sixth house, the house of work, her activities were directed into spiritual channels instead.

The second of the fiery triplicities is the fixed, represented by the sign Leo. This is fixed, or organized spirituality, having the influence of the Lords of Flame, the Hierarchies of the constellation Leo. Their special messenger is the Sun, the central power of our solar

system, which stirs into activity the Divine Spirit in man and assists the dense body to evolve.

The fixed signs have a set and vital temperament, producing firmness, changelessness, and inertia. They organize, build, and accumulate, but are set in grooves with a tendency to crystallize in particular directions. The fire of Leo is similar to the concentrated fire at the heart of things—a steady fire that purifies by slow but sure combustion. This quality of fire gives love of power, determination, great persistence, and ardent feelings.

The fixed fire thus gives a strong determined love nature, a powerful will, reserved mind, much pride, with a desire to be noticed, to rule and achieve homage. It indicates the ability to organize a spiritual movement, take charge and direct same, but a tendency to center all power on one objective. It organizes that which has been given and accumulates and builds up as a result of the strong power of concentration and will.

As an example of fixed fire we have the chart of a man with the Sun, Moon, and Mercury in Leo—0-14, 5-54, and 20-58 degrees, respectively; Venus 14-44 of Gemini; Mars 5-53 of Virgo; Saturn 24-07 of Libra; Jupiter 20-3 of Sagittarius; Uranus 1-36 of Cancer; Neptune 10-35 of Aries; Pluto 13-17 of Taurus.

With five planets in fiery signs, and three of these in Leo, and Leo on the Ascendant, we have a strong fixed fire type—one primarily interested in things spiritual and with the strength to accomplish his ideals. His *basic nature* was strong, forceful, and spiritual, and it colored all his characteristics, as well as the events of his whole life, climaxing in the pioneer work (Neptune in Aries

PATTERNS OF LIFE

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in the great school of God. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends largely upon the will the person exercises in *ruling his stars*.

in the tenth house trine to the Sun and Moon in Leo in the twelfth) of establishing the Western Wisdom Mystery School. The spiritual vitality and power indicated by the Sun and Moon in conjunction (a blending of the individuality and the personality) in Leo trine to Neptune in Aries in the tenth, is substantially reinforced by a strong, spiritual, and profound mentality (Mercury in Leo sextile Saturn and Venus, and trine to Jupiter in Sagittarius).

The trine of Jupiter in Sagittarius in the fifth to Mercury in Leo in the first house accentuates the optimistic nature of this man, and also indicates a considerable measure of success in publishing his writings of a spiritual nature. The Sun and Moon in the twelfth house, the former square to Saturn in Libra, indicate obstacles from unpaid debts of destiny, but these, because of the basically spiritual nature of the man, proved but incentives for zeal in forging ahead. His wholehearted dedication and service to the task of giving to the world the message of the Elder Brothers of the Rose Cross are ample evidence of his having paid willingly and lovingly.

The third of the fiery triplicity is the common, represented by Sagittarius and its ruler, Jupiter. The spiritual powers of Sagittarius, known as the Lords of Mind, are experts in building bodies of mind stuff. They were the humanity of the Saturn Period, during which the Region of Concrete Thought was the densest condition of matter, corresponding to our present Chemical Region. In the Earth Period the Lords of Mind radiated from themselves into our being the nucleus of our present mind. They are known as the Powers of Darkness because they came from the dark Saturn Period and are considered evil on account of the separative tendency of the plane of reason as contrasted with the unifying forces of the World of Life Spirit, the realm of love.

These Lords of Mind have chosen as

their representative Jupiter, the planet of *benevolence*, he who works for the good of humanity through optimism, health, and good will. This planet endeavors to build in man the higher mind—an impersonal, charitable mind—which is the connecting link between Spirit and body, and from which we may derive truth in this mental age.

The common or flexible element gives a harmonious temperament which ever seeks peace and harmony, and has affinity with the intellect through desire or action that develops in a methodical way. It produces the sensitive, high-strung nature, which is dual and shrinks from coarseness, cruelty and wickedness. These qualities produce the adaptability, versatility, and refining characteristics essential for the evolution of the spirit. That is why the common signs are inherently mental and spiritual, giving purpose to action and incentive to nobility of life.

The fire of Sagittarius may be com-

Horoscopes for Subscribers' Children

If you would like to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 16 YEARS of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but this gives you twelve opportunities a year for a reading. Note particularly, however, in order to AVOID DISAPPOINTMENT, that due to the large number of applications, the chance of any particular name being drawn is unavoidably quite small. Be sure to give: Name, Sex, Birthplace; Date Hour, and Minute of birth, as nearly as possible. Also particularly state if *Daylight Saving Time* was in effect.

NOTE: We neither set up nor read horoscopes anywhere EXCEPT in this Magazine.

pared to flashing flame, bursting forth in intensity and dying down in weakness, producing intermittent heat. Its strength is too intense for permanency, and it therefore withdraws at intervals as a safeguard for all.

The combination of these elements, common or flexible fire, gives ardent feelings, with passionate expression and demonstrative affection. It gives religious exponents, financial agents, sporting enterprises and adventures, but does not promise lasting fame or permanent success.

As an example of common fire, we have the solar chart of a man with Sun 2-41 degrees of Sagittarius, Jupiter 14-05 of Sagittarius, Venus 7-8 of Capricorn, Mars 24-10 of Capricorn, Neptune 0-52 of Gemini, Pluto 4-51 of Gemini, Moon 6-50 (approx.) of Leo, Saturn 20-19 of Leo, Uranus 20-17 of Libra, Mercury 14-52 of Scorpio.

The higher side of common fire is manifested by this man through the trine of the Sun to the Moon, and Jupiter sextile Uranus and trine Moon and Saturn. Religion, travel (Sun and Jupiter in Sagittarius), and geological research (Mercury in Scorpio, and the strongly aspected Uranus) are the chief interests of this man, and he became a world famous priest (Moon in Leo trine Sun and Jupiter, sextile Neptune), through his radio (Uranus) lectures on his travels and explorations, many illustrated by movies (Neptune).

Three planets in cardinal signs, and three in fixed signs, gave the necessary activity and persistence for a large measure of success in his endeavors, always strongly flavored with originality and humanitarianism. The strong inclination for travel and unraveling the secrets of nature might have been directed toward selfish ends (Mercury in Scorpio square Saturn, and Uranus square Mars) had it not been for the powerful spiritual urge of the *basic nature* of common fire.

(To be continued)

THE WAY OF THE CROSS

(Continued from page 213)

Hence, that great Command of the Christ:

"... That you love one another as I have loved you."

When man manifests that love, there can be no place in his consciousness for evil and enemies. There is only the immutable and impartial workings of the law as absolute justice.

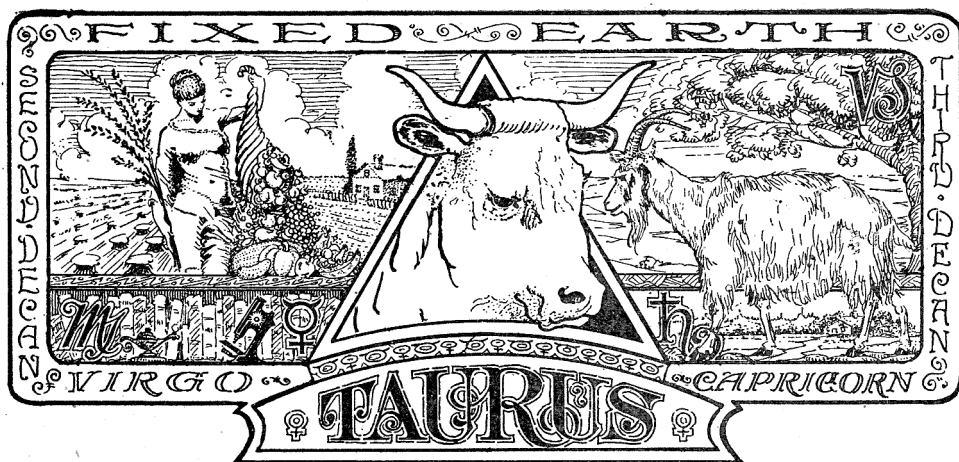
To that man, would-be enemies are only misguided brothers who have lost their way, know not what they do, and stand in need of help and sympathy. As he has received, so he must give.

Yet, in his great love, such a one never forces his ideas upon others and never criticizes their conduct. They have a perfect right to that same freedom he claims for himself. He knows that he is but one link in a great chain; some of the links are behind him working up while hosts of others are so far ahead of him that they seem like Gods. Moreover, if any thought of punishment should spring up in his consciousness, he rejects it immediately, realizing that the Law will take care of its own work without any help from him.

In times like these we are passing through it may be difficult to remain aloof, nonattached, and not resisting evil; however, if recognition of the Law be not an idle gesture, it **MUST BE DONE**. Karma must be liquidated and the pure in heart need have no fear.


The Christ gave His chosen ones His teaching about not resisting evil only after He had first helped them to elevate their consciousness to the point where it could be received and understood. In His great wisdom, He knew that *not resisting evil* and *loving one's enemies* were among the most difficult tasks for the human being to perform. Nevertheless, that task must be accomplished by all those who want to take upon their shoulders the Cross of the Master.

There is no other way!



The Children of Taurus, 1946

Birthdays: April 21st to May 21st

 HERE is something in the strength and stability of the staunch children of Taurus, the Bull, that usually inspires confidence. From a steadfast desire for the continuance of life and their interests stems a fixed determination to obtain the means of sustenance. Prizing substantial things, they are builders, cultivators, and preservers of life-sustaining things; followers of the arts of peace. While some tend to be materially-minded, Taurians often direct their accumulative consciousness to the works of art, beauty, and music, which act through the senses to strengthen the soul. Others add much to the physical comfort and beauty of earthly existence. Some, however, may mistakenly emphasize abundance rather than quality and encumber themselves with many things of questionable worth.

Many of these practical people hold important places in business, politics, and art. Patient, persistent effort, and a fixed purpose being essential to success, many become world renowned. Precision and thoroughness are their ideals and they usually regard having

things done right worth all the time and work it may cost. Conservative by nature, they usually tend to resist innovations and changes, preferring the tried and proven. Instinctively, they realize that peace, poise, and harmony are essential to happiness, strength, and health, as well as to the accumulation of material possessions, and are generally serene, amicable and good-natured, seeming always to enjoy an inner peace and contentment. Although slow to anger, Taurians are capable of bull-like rage and may be slow to forgive. An even disposition, and a strong, sturdy constitution generally insures good health throughout life, particularly if they do not succumb to an overfondness for rich, fancy foods, enervating luxuries, or sensuous pleasures. An important need is learning to discriminate between resolute but reasonable determination and blind stubbornness.

Excepting those born during the first few days the Sun is in Taurus, all Taurians born this year have Mars conjunction Pluto and will eventually manifest powerful emotions, unwavering persistence, and efficiently directed efforts. Those born April 21st to May 7th have Sun squaring both, however,

(Pluto until May 10th), signifying considerable stress, inner conflict, combative or wilful traits, trouble with superiors, indifference to pain, etc., unless humility, sympathy, and moderation are cultivated. Those born May 2nd to 20th have the constructive sextile of Sun and Saturn, showing merit, industry, ambition, reliability and a life established on a lasting, orderly basis.

Mercury trine Mars, April 21st to 28th, and square the same May 12th to 22nd, invigorates and sharpens the mind, gives skill, courage, and initiative. The square, however, can result in rash, quarrelsome, irritating traits, unless the native strives to be less self-centered and more considerate of the feelings, rights, and needs of others. Mercury also makes two aspects to Pluto, being trine from April 21st to May 3rd and square May 13th to 20th. Efficiency, a penetrating mentality, and decisiveness in speech and action may be expected. Those having the square may need to cultivate sympathy, kindness, and other antidotes for drastic or negative inclinations. The Mercury-Neptune opposition of April 21st to 30th will increase sensitivity, insight, and imagination, but can also manifest as self-pity, morbid fancies, confused thinking, and other traits curable through realistic thinking, somber self-analysis, and true humility. The square of Mercury and Saturn indicates for those born April 28th to May 10th experiences requiring wholesome, unbiased thinking, faith, courage, and willingness to forget troubles and forgive injuries. Fortunately, the sextile of Mercury and Uranus (April 27th to May 6th) will help accomplish that and more, for it is an altruistic, progressive influence, often resulting in high intelligence or even genius.

Venus sextiles Saturn April 21st to 25th and Mars from then until May 10th. The former deepens and improves the emotional nature through poise, pa-

tience, fortitude, restraint, and diplomacy. The latter adds warmth and generosity, love of amusement and fun, personal attraction, and earning capacity. May 5th to 19th finds Venus conjunction Uranus, a convertible factor creating a fondness for peace, perfection, beauty, and romance. Emotional balance and prudence will help bring out the best of this fine aspect. The beneficent trine of Venus and Jupiter promises social, literary, or artistic talents, popularity, a pleasing personality, and worldly blessings for those born May 8th to 20th. Venus also trines Neptune from April 21st to May 10th, an embellishing, fastidious force of a subtle nature, giving attractiveness, delicate imagination, and lofty ideals of love.

Mars is sextile Neptune April 23rd to May 18th, exerting a sublimating influence on the actions, desires, and character of those born during that time—manifesting, perhaps, in occult interests, moral strength, compassion, and charity towards all. The sextile of Mars and Jupiter may give enthusiasm for sports, journalism, politics, and religious or social activities. Taurians born after May 15th have Mars sextile Uranus, a vigorous, enterprising influence, giving a positive character, engineering or inventive ability, and success in arduous projects.

Having Jupiter square Saturn, all these children may at some time be confronted with delays or hardships requiring patience, self-denial, and much work, but not denying happiness or ultimate success for those maintaining an optimistic and unselfish attitude, faith in God and human nature and a willingness to accept whatever fate may bring or withhold.

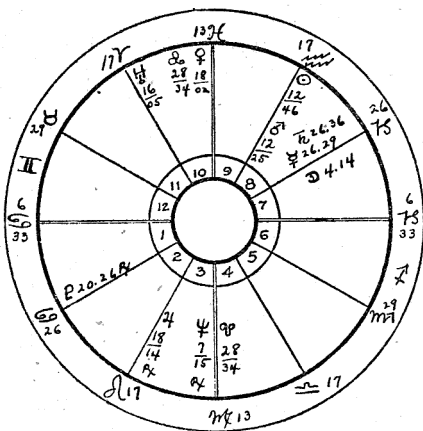
Pluto sextiles Uranus and Neptune during the entire solar month; a powerful, transcendental aspect hinting of latent spiritual possibilities, of participation in enlightened and advanced conditions during adult life.

Reading for a Subscriber's Child

DANIEL A. B.

Born February 2, 1932, 2:10 P.M.

Latitude 42 N. Longitude 80 W.



This chart indicates a complex individual. Cancer on the Ascendant with its ruler, the Moon, trine to Neptune, shows sensitivity. The Sun and Mars in conjunction in Aquarius sextile to Uranus in Aries indicates a positive and aggressive person. Cancer gives sensitivity and fondness for home and its comforts. The Moon in Capricorn tends to bring one before the public; gives cautiousness in these contacts. Mercury in conjunction with Saturn in Capricorn gives depth of mind and forethought, the ability to concentrate, profound reasoning, a mind penetrating and curious, and a patient persistence which permits no temporary failure to stand in the way of ultimate success.

This combination may cause Daniel to be somewhat timid and perhaps melancholy at times, as well as make it a little difficult for him to externalize his thoughts and feelings. However, the strength and independence of spirit indicated by the Sun in conjunction to Mars in Aquarius will always come to the rescue and dominate any situation which he may be called upon to meet. This may give an appearance at first of

coldness and a lack of feeling through his tendency to forge ahead regardless of obstacles, but with Venus, the planet of love, in the ever compassionate Pisces, and Cancer on the Ascendant, we will find Daniel quite humanitarian and eventually allowing his innate kindness and feeling of generosity to prevail.

The Sun in Aquarius gives an intuitive, perceptive inner nature and a touch with the forces and ideas of the spiritual realms. The sextile to Uranus adds to this, giving originality, and independence in his manners and personal appearance. He may be considered quite eccentric in many respects, for interests will not be along the ordinary path. He will be greatly interested in the unknown, in nature's secrets concerning electricity, or possibly new and advanced methods of healing, such as naturopathy, electrotherapy, etc. He will be drawn to scientific research and the ultra-intellectual pursuits. No superficial knowledge will interest this boy. In fact he already has a greater understanding than the average person.

Daniel is fond of art, music, and scenery. The Moon trine to Neptune increases the imagination to a superlative degree, and gives strong inspirational qualities.

The Sun in conjunction to Mars gives a superabundance of vital energy and radiant health as well as dauntless determination and courage to face the greatest odds. The sextile of Mars to Uranus gives an energetic and ambitious disposition, naturally inventive and successful in bringing ideas to realization. Inventive genius will probably express along electrical lines and aviation.

Uranus is trine to Jupiter in Leo, which gives honesty, sincerity, and benefits from influential friends. This combination also gives executive ability and success in connection with institutions of learning.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Radio Announcer. Florist

CLEM, F. F.—Born August 6, 1920, 11:15 P.M. Lat. 48 N. Long. 122 W. Here we have two types of interest and ability—one is scientific and the other artistic. Uranus rules the Midheaven which favors a vocation in connection with radio, telegraphy, civil service, and auditing. Saturn is considered coruler of Aquarius and placed in Virgo gives deep scientific ability. Its sextile to Mars in Scorpio shows a practical nature, the capacity for hard work, and the desire to investigate things of a mysterious nature. Astronomy and laboratory work would come under this scientific urge. There are four planets in Leo in the 4th house, Venus, the ruler of the Ascendant, being in this group. The 4th represents mines, lands, possessions, vegetation, etc. Venus placed here and Taurus on the Ascendant give the artistic touch which would bring ability and gain as a florist.

Printer. Photographer

MAXWELL, E. D. W.—Born August 23, 1918, 0:30 P.M. Lat. 40 S. Long. 176 E. The sign Virgo is on the Midheaven with Mercury, its ruler, and Venus in the 10th house. This gives discriminative powers, the ability to memorize, and unusual dexterity, as well as outstanding qualifications as a printer, bookbinder, draftsman, accountant, or inspector. It is also most favorable for any type of work which requires exactness or detail. Jupiter, ruler of the Ascendant, is placed in Taurus, and is trine to Mercury and Venus in Virgo, which combines the art and precision necessary for a successful photographer. Virgo gives interest in health matters, and Venus

ruling the 6th house, placed in Virgo in conjunction to Mercury, indicates ability as a chemist or herbalist.

Healer. Lecturer

JEANNINE C.—Born February 9, 1930, 6:00 A.M. Lat. 40 N. Long. 86 W. This chart shows definite qualifications for the new age methods of healing, which include color, music, and other new methods along natural lines. With Scorpio, the healing sign, on the Midheaven and its ruler in the sign Aquarius sextile to Uranus and trine Jupiter, this girl has a scientific trend, is strongly humanitarian and interested in reforms for the public good. She is also greatly interested in occult philosophy and astrology. Mars is well placed for hospital or institutional work of a philanthropic nature. Jeannine would make a good director and responsible officer in connection with a public institution, as well as a splendid lecturer.

Auctioneer. Real Estate

GEORGE, J. S.—Born October 24, 1923, 10:30 P.M. Lat. 41 N. Long. 74 W. The enthusiastic, aggressive sign Aries is on the Midheaven in this chart, with Mars, its ruler, in Libra in the 3rd house. Mercury also is in Libra. This combination gives ability as an auctioneer of household goods, antiques, or real estate. A predominance of planets in the 4th house and Cancer on the Ascendant especially favor occupations connected with 4th house matters. The ruler of the 2nd in the 4th shows gains in handling real estate, household goods, or farm products. The Moon in its exaltation in Taurus in the 10th house also favors occupations connected with the earth and its produce.

Monthly News Interpreted

Stork Over the Pacific; a Baby Island Is Born

On February 13 the crew of a British ship crossing Ramapo Deep noticed water some distance away bubbling and seething. High-powered glasses disclosed a tiny black nucleus in the middle of a large disturbed area. Prudently the vessel kept clear, but its watch officer noted its position—about 200 miles almost due south of the naval base at Yokosuka, Japan.

Six days later a United States Navy patrol plane crossed the area and reported a geologic rarity: before the eyes of the startled fliers, an island was being born. Last week end a *Newsweek* correspondent became one of the first ever to attend the birth of an island. His report as telephoned to Tokyo:

We took off from Yokosuka in a Navy Beechcraft piloted by Lt. J. Keller, with a photographer from the battleship Iowa aboard. Heading south we neared the Bayonnaise Rocks, a group of reefs none of which is higher than 32 feet above the water's surface at high tide. Then we spotted steam and smoke about 8 miles northeast.

Sure enough it was the new island—a pile of jagged dark brown rock with white vapor rising from it to a height of 500 feet. . . .

The position of the new island places it in the deepest part of the Pacific which runs there from 14,000 to 19,000 feet. It is virtually certain that the island is really the tip of a huge new volcano not 300 miles from Fujiyama and possibly part of the same subterranean formation.

The birth pangs of Island X probably account for the tremors felt in Tokyo the past few weeks. This is the earthquake season in this part of the world, and there have been assorted sways up to 45 seconds in duration. One short, sharp shock on a night last week nearly sent this correspondent in a dive for cover.—*Newsweek*, March 4, 1946.

It is not at all surprising to the occult student to hear of the island designated as X rising in the Pacific Ocean. Students of the occult know that there was once a large continent where much of the Indian Ocean now is, and that a series of earthquakes and volcanic eruptions caused the most of the land com-

posing the continent to sink beneath the waves of the Indian Ocean. Later another continent arose in the Atlantic Ocean. Considerable is said by Plato about this continent and some other ancient writers have also referred to it. Madam Blavatsky, Rudolph Steiner, and Max Heindel all discussed it, and Max Heindel gave out a great deal of information relative to this lost continent and the people who inhabited it. He furthermore told of a new continent which is to emerge in the Pacific Ocean to the south and west of lower California which will be the home of a new race, the enlightenment of which will be far in advance of that which the world has ever previously known.

In corroboration of this, it is interesting to know that navigators sounding this particular part of the Pacific Ocean are noticing that the ocean bed is rising in that particular locality.

Movie Lines

The liquor industry, which was generally upset over the possible effects of "The Lost Week-end," soon will release its own movie short stressing moderation in drinking.—*Newsweek*, February 25, 1946.

All real authorities know that alcohol has no value to the human body either as a nutriment or as a medicine; and furthermore they know that it is a poison and that which has been called a stimulating effect is in reality the arousal of the body to resist the presence of the enemy. It has been found by careful scientific investigation that the use of alcohol, even in small amounts, impairs both mental and physical efficiency; also that when the brain is under the effects of alcohol the drinker is not aware of its influence because both his judgment and perception are clouded. The individual is deluded by the effects of the relaxation of his

higher centers located in the cerebrum, or frontal part of the brain, which results in an increased activity of the centers of the lower, or animal brain propensities.

Quoting from Dr. Henry W. Vollmer in *Health Magazine*: "On the billboards, which mar the beauty along our highways, and in popular magazines, and newspapers, are to be seen advertisements of the liquor interests, inviting us to drink beer or whisky. They imply that the use of their beverages will bring freedom from care and responsibility, and give joy and happiness. But they refrain from saying that this same freedom from responsibility results in a corresponding freedom from skill, caution, and the normal habits of thought and conduct which make us efficient, safe, and dependable, and a blessing instead of a peril to our fellow men."

The man who uses alcohol—moderate or otherwise, becomes at once a menace to mankind; and statistics prove that three out of every ten drinkers become inebriates; and yet we know full well that no individual who starts out to be a *moderate* drinker even intends to become an inebriate, yet every one who indulges in drinking certainly runs this risk.

Ross Hayes Featured

The Chicago Tribune recently featured Ross Hayes of San Marcos in an interesting article headed "Tops Among Teens." Hayes is a senior at Escondido High School. The Tribune's article says:

"Some boys send orchids, some boys send gardenias, and others use the 'One Dozen Roses' theme song, but for 17-year-old Ross Hayes the answer is easy. He can garland his gal friends with prize gladioli from his own back yard! Several years ago this amateur gardener, now a senior at Escondido High School, began his green-fingers hobby of raising gladioli on a very small scale. Three years ago he turned that hobby into an agricultural project and this year will realize a net profit of \$8,000 from three acres of prize bulbs.

"The young agriculturist's rainbow farm is located in Escondido valley, at the foot

of Mount Palomar, site of the famed 200-inch telescope. The rich, sunny valley is noted for its citrus, avocados, and other subtropical products. With tireless interest and hard work, Future Farmer Hayes has successfully experimented with cross-breeding and new methods of flower raising to produce rare colors, perfection, and increased size of blossoms.

"Many Hollywood notables, including Fred Astaire, Harry Carey, Randolph Scott, and Jack Haley, residents of the area, are among his customers. The hobby is unusual, and so is young Ross Hayes, whose success means not only a feather in his cap—but a fresh flower in his lapel."—*The Southern California Rancher*, February, 1946.

Many observing men and women have discovered that quite a different class of children are coming into the world—a class that seems to be born so wise that they daily astonish their parents by an understanding of conditions going on about them that seems almost impossible for children so young. So unusual are these children that often their parents are at a loss to know how best to guide and direct them, and it would appear that Ross Hayes is one of these advanced Egos.

Children belonging to this class can be recognized, usually, by their long arms and lower limbs, their lithe body, their long and somewhat narrow head, their high crown, and their almost rectangular forehead; their complexion, too, seems to be a little different, the usually pink or even light yellow tint being more of a very light almost translucent blue cast.

These children are intelligent, happy, fond of clean sports and entertainment of a high class, and their appreciation of art, real music, and good literature is really remarkable. They are clever without any apparent realization of the fact, and it is to them that we may look for a future leadership that will revolutionize the world and usher in a new era in which right will be might and viciousness and vice will practically be eliminated, because there will be no room for them in the new order of righteous progression.

READERS' QUESTIONS

The Mystic Marriage

Question:

I shall be much obliged if you will kindly let me know through your magazine the meaning of the symbolical phrases (which years ago I read in a book), "the marriage of Christian Rosenkreuz," and "the secret marriages of the Rosierucian Knights."

Answer:

These phrases refer to the mystic marriage of the lower to the higher self. Through living lives of purity and service the spiritual powers are so unfolded that the "higher self" gains complete control. This process involves the raising of the divine creative force from the lower creative organs to the head, where a connection is made between the pituitary body and pineal gland. On pages 478 and 479 of the *Cosmo* you will find this passage describing the "mystic marriage":

"When the candidate has lived such a life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises, to set the pituitary body in vibration. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force. This in turn impinges upon the line next to it, and so the process continues until the force of the vibration has been spent.

"When by the increased vibration of the pituitary body, the lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished, the gap between

these two organs has been bridged. This is the bridge between the World of Sense and the World of Desire."

NATURE SPIRITS

Question:

It is stated in the *Cosmo* that the faculty of space perception is connected with the delicate adjustment of the three semi-circular canals in the ear. Logical thought and mathematical ability are in proportion to the accuracy of their adjustment.

It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semi-circular canals, or what is the process that leads up to the fourth dimensional consciousness?

It would also seem that nature spirits and elementals have this fourth dimensional consciousness, which is a higher degree of consciousness than that which we now possess. Will you please supply the missing link? What makes man or humanity superior to these beings?

Answer:

To the majority of mankind figures are exceedingly dry. They are not only uninteresting, but exceedingly tedious, for we are used to living an outward life among other people and friends where we give expression to our desires, feelings, emotions. The more these are stirred the more interesting we find life, and contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore, the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes, that all the processess of nature are founded upon a systematic calculation which argues the great Master-Mind. When God as the great Architect of the universe has built the whole world upon mathematical lines, we may know that consciously or unconsciously the mathematician is reaching out in a direction where eventually he will find himself face to face with God, and this in itself argues an explanation of consciousness. When we consider the fact that each one of the semi-circular canals is in fact a super-sensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length and breadth, height or depth of space, we may easily understand that their actual adjustment is necessary to space perception. If they are true, then the space perception of that person is perfect, and if he takes up the study of mathematics, his theories will agree with what he sees in the world as actual facts. This in some high minds engenders an actual love of figures, so that they rest such a mind instead of being a source of fatigue as they are to most people, and that love of figures may arouse in him the latent spiritual faculties. But this would not come through any change in the semi-circular canals, for they are bony structures and are not easily changed during a life time. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits: You are quite correct in assuming that they have what may be called a fourth dimensional consciousness, for in addition to the height, width, and depth, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain, and if you have an etheric body such as the nature spirits possess,

you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here, in fact, not so much, for here we are hindered by winds. But even among nature spirits there are different entities and a corresponding variation of consciousness.

The bodies of the gnomes are made of the chemical ether principally, and therefore they are of the earth earthy. That is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from the human beings.

The undines which live in the water and the sylphs of the air are also subject to mortality, but their bodies, being composed of the life and light ethers respectively, are much more enduring, so that while it is stated that the gnomes do not live more than a few hundred years, the undines and sylphs are said to live for thousands, and the salamanders whose bodies are principally built of the fourth ether are said to live many thousands of years. The *consciousness* which builds and ensouls these bodies, however, belongs to a number of divine hierarchies who are gaining additional experience in that manner; and the *forms* which are built of matter and thus ensouled have attained to such a degree of self-consciousness, during these long existences, that they have a sense of their own transitory existence. It is to their rebellion against this state of things that the war of the elements, notably, fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great catastrophes. The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature spirits by opening passages which favor explosions in the rocks.

NUTRITION AND HEALTH

Mental Inharmonies Conducive to Cancer

By LILLIAN R. CARQUE, Sc.D.

Lillian R. Carque's Natural Food Specialties, 928 S. Central Ave., Glendale, Cal.

One means very effectual for the preservation of the health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares.

—John Ray



LL through the animal and insect world, there is a tendency to gorge when conditions of life become insecure. Bees that are suddenly jerked in the hive fill up on honey to prepare for every emergency or eventuality. Bees ready to swarm to seek a new home when the old home or hive is overcrowded, gorge themselves with honey. It is common knowledge, when famine threatens, as well as an every day occurrence, when there is fear of not getting enough of a specific commodity for people to hoard.

There is a little word of three letters which stands for one of the most tremendous and important principles in the universe; this little word is spelled U-S-E. Surfeit, hoarding, robbing, plundering, and profiteering are the polar opposite of utility, and they are evil in exact proportion as utility is good. Intelligent utility is divine; while ignorant hoarding, robbing, plundering, or profiteering is nefarious.

The only permanent creation is that accomplished through the simultaneous and continuous equal action of the building and tearing down processes. All unhealthy conditions are caused by the unbalanced application of these two

principles. Utility, is natural; hoarding or surfeit, robbing or profiteering are unnatural and unbrotherly; the former complies with natural law, while the latter violates and opposes it.

Nitrogen is that dense form of matter which Nature uses for the elaboration of its proteins for tissue replenishment of human and animal organisms. Nitrogen vibrates in consonance with the sign Cancer—the great Cosmic Mother and Warehouse of Life's material forces—the source of abundant supply of substance ruled by the Moon.

When there is a great desire for security, and fear of not having enough of the material goods of life, the cells of the human edifice respond to the suggestion and begin to hoard. This is because the subconscious mind sends out a call for material, substance, more goods, merchandise or protoplasm; and gives to those vibrating in that key the full impact of every psychic impulse tuned in on that particular tissue-replenishing wave length, or vibrating in the Cancer zodiacal Cosmic Current of Nitrogen or protein.

This gives rise to a psychic appetite for a redundancy of proteins, notably of the flesh varieties, as well as to in-

creased absorption and assimilation of tissue-replenishing proteins from the blood, *along with greater nitrogen (protein) retention by the cell.* With terrible surety, the cells commence to weave similar erratic tissue patterns, preponderating in nitrogen or protein.

The attraction or preponderance of too much unutilized building material in the organism will produce cell proliferation or cancer; cell patterns of revolutionary design ensue. Instead of healthy, upright cells in spaced regularity or rows, morbid cells pile up in crazy heaps, some unaccountable in direction, some huge, all disorderly, growing without apparent rhyme or reason.

For alas! Too much protein retained unutilized by the cell magnetically attracts ethereal nitrogen in excess from the imponderable side of Nature—the sign Cancer. Thus food magnets of protein in excess open the door to the prolifically fertile side of Nature, as direct absorption from the etheric realms is denied the body in our present state of progression. A terrific flood of this etheric force thus enters the vital or ethereal double of the physical body, which etheric body serves in the capacity of a model or pattern of the physical body. Too much nitrogen attracted to our ethereal vital body will produce cell proliferation or cancer in the physical body, if uncontrolled by inhibiting higher mental and spiritual energies.

Greed and acquisitiveness, too, send out a craving for more and more; the cells take up the suggestion, and the subconscious responds by sending out a call for Nature's own merchandise—nitrogen—giving rise to a craving or psychic appetite for substance in the form of tissue-building proteins. Correspondingly greater cell selectivity from the blood of nitrogenous or protein-bearing nutrients ensue.

An uncongenial magnetic field or attraction center within the cell, dominated by greed, sends out a persistent call to the subconscious for a super-

abundance of a nitrogenous (tissue-building) diet, and the appetite responds by seeking and craving proteins far in excess of physiological needs. But the thought vibration not being one of aspiration and ambition for the greatest good, but one tinged with passion, desire, or lust, flesh proteins, characteristic of the beast in man, are earnestly sought and craved by cells so impressed.

Not only fear of not accumulating things, and greed or the propensity to accumulate things, but covetousness or mentally robbing another of his merchandise, as well as jealousy or envying another's material goods—suggest hoarding and cause increased nitrogen retention in greedy cells. So, too, does an unconscious love for abundance or superabundance cause cells, so greedily impressed, to become satiated with proteins. Avaricious thought impulses connect, by a vibratory circuit of exchange, with every mental energy that bears affinity to mental greed, adding momentum to the destructiveness by tuning in on Nature's prolifically fertile and feminine zodiacal sign Cancer, the life wave of reproduction.

In the case of a quick, ambitious type of person who becomes cancerously infected, a critical scalpel will probe a ruinous direction of his life-energies. His desires are for personal possessions and self-aggrandizements—desires cumulative and never satisfied. He creates a mental picture that flashes a corresponding message over the nerves: this blueprint of avarice influences every cell of his human edifice. When such a mental attitude attains a degree of permanence, the morbid cells so impressed invade by unlawful trespass the recesses of normal cells, and seize them by force. This rapacity is sufficient to account for the rapidity of their growth, a typical example of physiological "profiteering."

Like a class of men who seek only to outwit or despoil their brothers in the economic struggle, these morbid cells,

following the pattern set in the transgressor's mind, experience little difficulty in asserting themselves vigorously over the devitalized and decomposing tissue upon which they locate. Here they may plunder and prosper at the expense of enfeebled neighbors. With cannibal-like propensity, their rapid multiplication is a reflection of the blueprint formed by the transgressor's greed, willed into his consciousness in the forms of bully and pirate, abetted by the cunning drawn from psychic energies of selfishness.

If a certain mood is persisted in for long periods, a crystallization of mental attitude takes place. An organized group of these related ideas rises to considerable power, gradually acquiring a decisive, almost absolute control of consciousness, and silencing every thought in opposition. Psychic insurrection occurs when a group of adverse mental habits becomes so strongly entrenched as to be able to stamp its imprint on the body. This group seeks not only to free itself from the sovereignty of the will, but to eliminate it utterly, and to establish a tyrannical mastery over the cells. Seceding from the commonwealth of consciousness, such a group of associated evil ideas assumes the role of psychic dictator.

A psychic blueprint such as this may be examined as a possible unsuspected cause of the prevalent disease, cancer. The human network of cells, vast and cooperative, works in natural harmony under the supervision of the central intelligence. Suddenly there is mutiny; certain cells break loose from any control and, like anarchists, run amuck. Renouncing their allegiance to physiological rhythms, they constitute themselves lawgivers; the cancerous result is chaos indescribable.

Thought is the creator; the destiny of each man is cast in the design he wills into his consciousness. Any perversion of the power of suggestion or negation or emotional generousities gives

rise to chemical changes that definitely alter the organic states, and in time affect, even profoundly the body's structural integrity.

WAS IT A DREAM?

(Continued from page 210)

frog has not much feeling, and those legs jerking like that in the pan are only reflex actions!

Now we found ourselves back on our mountainside, looking down once more on the lights below us. As we got up to start down the gentler slope, our friend held back and said: "I think I go down the hard way." I thought I understood and said to him, "Please be careful. You have learned much tonight. Though many are helping to relieve the effects, there are but few who can point out to humanity the causes of its suffering."

Slowly our friend and the mountainside and everything connected with it faded away, but it seemed to me as if across space there came to us the thoughts of the Holy Hermit, smilingly saying, "You wont need me now."

The day will come when all true Christians will be abstainers from flesh foods out of pure compassion; they will realize that all life is God's life, and to cause suffering to any sentient being is wrong.

—Max Heindel.

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.



The Healing Power of Sunshine

“DURING the daytime the vital body specializes the colorless *solar fluid* which is all about us, through the organ we call the spleen. This vitality permeates the whole body. . . . It flows along every nerve, and when it is sent out by the brain centers in particularly large quantities it moves the muscles to which the nerves lead.”

In the above statements by Max Heindel we find the scientific explanation for the tremendous value of sunshine in maintaining health and vitality. The sun is the force which makes for life. It is the upbuilding energy which is the source of physical force.

Obviously, the more of the life-giving rays of the sun we can absorb, through the spleen or otherwise, the more apt are we to have that exuberant vitality which is the best safeguard there is against negative thoughts and disease germs. Hence the present day emphasis upon sun baths by the enlightened pioneers who use natural methods to heal and restore health to their patients. Those constitutionally low in vitality, as evidenced by the natal horoscope, are in especial need of the golden medicine provided freely by sunshine.

Modern scientists have found that sunshine is a potent destroyer of disease germs. They have also found that the sun's rays supply the highly valuable vitamin D, which prevents rickets

and other diseases which go hand in hand with low vitality. When exposed directly to the sun's rays (at proper intervals), the skin absorbs an element which later becomes vitamin D in the bloodstream.

Spiritually, we form a protective aura about ourselves by living the life of love and service which attracts the two higher ethers that compose the golden soul body. Physically, we may in a similar manner provide ourselves with protective vitality by taking time each day to absorb the beneficent sun force.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

April	1—7—14—21—28
May	4—11—19—26
June	1—7—15—22—28

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

Michigan, January 22, 1946.

The Rosicrucian Fellowship

Dear Friends:

I don't know how to thank you for the benefits I have received through your prayers. As you know, I am a tuberculosis patient and at home. I had my sputum test last week, the first one since I have asked for your help, and it was negative. The previous ones were positive.

The doctor reports I am coming along as well as can be expected, but with your blessing and the spiritual help of the Invisible Helpers, I know I shall recover. May God bless you and watch over you.

—B.R.

California, November 14, 1945.

The Rosicrucian Fellowship

Oceanside, California

Dear Friends:

I have been the recipient of a remarkable cure through your Healing Department. I was quite ill from an infection, the pain being so great as to render me unable to live, it seemed, without aspirin. As nothing I did relieved the pain, however, a friend suggested that I write to you.

In deepest gratitude, I humbly ask to become one of you.

—E.C.B.

Australia, December 7, 1945.

The Rosicrucian Fellowship

My dear Friends:

Just a note to thank you for your help and to let you know that I am getting along all right. I had the operation, and there were no complications except a feeling of weakness from the loss of blood. I am sure I shall be quite well again soon. Once I had written and posted my first letter to you, my fears soon left me.

My very grateful thanks to you and the Invisible Helpers. May God bless you all.

—Mrs. J.E.

Are You Seeking Health?

If so, you may solicit the aid of the Invisible Helpers who, under the instruction of the Elder Brothers of the Rosicrucian Order, work on the body of the patient while he is asleep. Contact is made through application to the Healing Department, and maintained by a weekly report. Suggestions on diet, exercise, e'c. in harmony with the work of the Invisible Helpers are given to the patient. This Department is supported by free-will offerings. Address,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Children's Department



Little Oliver Earthworm

By MRS. EUGENE T. MCCOY

(CONCLUSION)

LITTLE Oliver came up to the surface of his new home one evening to find cottage cheese and grated carrot, which pleased him immensely. He was the first earthworm in the camellia pot to be up, and in no hurry to begin dinner. He allowed himself to become one with nature beyond himself. The full moon had a peculiar charm, sweet fragrances crossed the patio, fairy breezes brushed their dainty garments lovingly against flowers that swayed gracefully. Little Oliver felt their rhythm and knew his first music.

Since living within the confines of the camellia pot, which began to be almost a prison after having lived where he could burrow to his heart's content in any direction in the begonia bed, little Oliver had really made the best of a situation that was fast becoming intolerable.

He had his joy in doing his part to improve the soil about the fine plant, finding it a dear, appreciative one. He had long ago exhausted the information to be learned from the combined other earthworm inhabitants who shared the pot. Oliver had tried to stimulate them by imparting bits of knowledge of his own. This he gave up after the friendly fellows gave no evidence of slightest comprehension. Gradually

earthworm conversation was discontinued for lack of interest.

Now, tonight, little Oliver was tormented with a really severe case of homesickness. He wanted to go to Peter and Mary. So he prayed to Paulie. "Beautiful God, please let me go home to the begonia bed. I have known your nearness, and have been divinely happy. This ecstacy will inspire me always, wherever I may be. You are within reach as a lasting recollection, sustaining and encouraging me. I shall never forget."

A snail crawled along the edge of the pot. Little Oliver shuddered. An outlaw, in earthworm opinion. Just as offensive as the ant which selfishly eats fat and sugar until the supply is entirely gone, leaving none at all for the more moderately eating earthworm. Little Oliver snubbed him.

Snail sedately crawled over to little Oliver, ignoring the rebuff. He lifted his head, stuck out his horns so that the eyes on the end of each could see all about, retracted them and commented: "Why do you eat all these dead things, when there are delicious live plants all around?" he inquired.

"What our human gods prepare and leave for us is plenty good enough," answered little Oliver. "Earthworms have more respect for plants than to crawl all over them in your familiar

and bad-mannered way. It is cruel, too. Eating large holes in leaves which stops circulation, so that plants find it difficult to breathe and to collect moisture or sunlight. Sometimes you consume whole plants down to the roots, not giving them a chance to build new leaves quickly enough to survive. Then, when you leave a plant, you trail sticky goo to direct your return. The suffering plant, by this clew, must also fear your return."

Snail said nothing. He knew human gods strived to exterminate his kind. Therefore, they were not his gods, and if he knew how he would exterminate them. Humans consume live plants, just as snails do. This fact was established, and little Oliver's snail acquaintance could not understand why humans had any more right to do away with snails than snails had to poison humans. It was, according to Snail's viewpoint, just an unequal rivalry between them. He was particularly indignant and unhappy this evening, as his mate had eaten of bran from a tin lid by the lettuce bed at daylight, and died.

Little Oliver followed Snail's silent argument. He admitted that here, indeed, was a question, and that Snail did present a new aspect of the matter. Little Oliver felt sympathy and a surge of kindness towards Snail. "Snail, please accept my apology. Earthworm standards and behavior would naturally make us biased against yours. I will make allowances for you. I will try not to think about it, or at least remember that you are doing what you consider normal. I am very sorry you lost your mate."

Snail was grateful to little Oliver. In his flood of good-will, he even chewed grated carrot. His concession was natural courtesy to a friend; the homage of a welcomed guest to his host. Little Oliver and Snail accepted each other in spirit, and found the union of pleasant, uncritical companionship delightful.

Meanwhile, under the Ponderosa

lemon tree in the center of the patio, on the bench which circled its trunk, sat little Paulie and his Nanny. The little boy had come to spend the night again, and his good-night story was to be told here among growing things, for Nanny was telling him of the nature spirits, and tonight she planned to talk with Paulie about the help which nature spirits give the beautiful plants and trees all about them, assisting them to grow and bloom.

"Some of them live in the ground," she was saying, "and work with the earth."

"Do they have long, pointed caps that hang down their backs—and long, pointed shoes?" interrupted Paulie.

"Yes, they do, Precious," replied Nanny. "Have you seen them?"

He nodded, thoughtfully solemn, and added slowly, "They wouldn't let me pick 'em up. They went away."

"Well, they do not like for people to get too close, these little gnomes, as they are called," explained Nanny. "However, if you like them, they know it and continue to work undisturbed as long as you let them alone. There are other kinds of nature spirits, too, Paulie. Have you seen any other kind?"

"No, Nanny," Paulie snuggled closer in delight, adjusting his robe, and losing a slipper. Nanny reached for it and started to put it on his soft little foot. "Tell me more," he demanded wriggling his toes so it was hard to put the shoe on—a game he always played with Nanny.

"Your gnomes are easiest to see because they are made of what is called chemical ether. When your Mommy cooks and you smell something good, you are *smelling* chemical ether. Only little ones like you and a few grown-ups can *see* it. Gnomes clothe themselves with it. The other kinds of nature spirits called sylphs, undines, and salamanders are not so easy to see. They use a finer stuff, and work in the air, the water, and the fire. Isn't it nice to

think of the sylphs flying through the air, causing the breezes, and carrying flower fragrances to us?" asked Nanny, giving Paulie an affectionate hug.



"Ye-ES," he agreed, his eyes shining both with pleasure at the sylphs' kindness and his Nanny's love. "Where are the udines?"

"UN—Paulie, UNdines," corrected Nanny. "They are in the water. When it rains or you see a fountain, such as those in the parks or plaza, just remember that the undines are there. If you are very still, and want to see them a BIG LOT you might see one sometime. They are lovely, with flowing robes. At least, that is what they look like to us."

"I saw them in a book you gave me," remembered Paulie.

Nanny was pleased. "So there are. And we will read more about them soon. Now it is time for your bedtime prayers and shutting your bright eyes, my little Paulie." She rose from the bench and help him down. No objections from obedient Paulie, but he took a long look around the moonlit patio, as if to carry the picture with him. A small object

on the ground, moving slowly, caught his eye. "Nanny, what is that?" Paulie whispered excitedly. He pulled Nanny a few cautious steps toward the object.

They stood a moment, hand in hand, looking at an amazing sight. A snail was making its way along the stones, in the direction of the lovely begonia bed. A small red earthworm was riding securely on top the shell. Little Oliver was going home. Never again would little Oliver stand aside from any creature. The one from whom he had turned away, in disapproval, was accomplishing the impossible journey. The despised was taking him back to Mary and Peter.

[THE END]

WRITERS!

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We want Articles and Stories

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

MT. ECCLESIA NEWS



HE coming of the spring months has brought the annual lure of gardening to bear on the workers at Mt. Ecclesia, with the result that a number of them may be seen during the lunch hour busily engaged in digging and hoeing in various spots on the grounds—and incidentally chatting and and imbibing generous quantites of golden sunshine.

The rose gardens in the vicinity of Rose Cross Lodge and the Temple have been receiving the attention of several diligent horticulturists-in-the-making, undoubtedly causing the group spirits of the rose bushes to radiate much pleasure and gratitude for the weeding, cultivation, and extra nourishment given them. Small individual vegetable gardens (or co-operative ones on a small scale), in addition to the main one adjoining the Healing Department Building, are appearing, promising additional supplies of the numerous vegetables required by our kitchen. In connection with the matter of food, and particularly at this time of the year when the new vegetables and fruits are coming in, we may profitably remind ourselves of some of the statements Max Heindel made in regard to raw foods. In one of the 1918 issues of the *Rays* he stated:

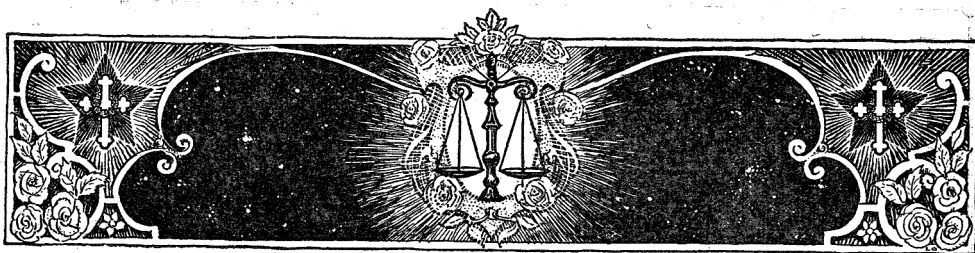
"Food taken internally is broken down and decomposed by heat *inside* the body. Thus the chemical ether penetrating each particle of food combines with the chemical ether of our vital body. The food magnetized by the sun working in the plant is thereby assimilated, and remains with us until the magnetism is exhausted. The more directly the food comes to us from the soil, the more solar magnetism it contains. Consequently, it "stays with us" the longest when eaten uncooked. When food has gone through the process of cooking a part of the ether it con-

tained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes. Thus the cells of the cooked food remain a shorter time as a part of our body than is the case of uncooked food, and food which has already been assimilated by an animal has very little chemical ether of its own—except milk, which is obtained by a vital process and has a greater quantity of ether than any other food. . . .

"In the future we shall not digest our food inside the body, but extract the chemical ether which is our real food and inhale it through the nose where it comes in contact with the pituitary body. This is really the general organ of assimilation and promoter of growth. Then our body will become more ethereal, the life processes will not be hindered by clogging waste and disease will gradually disappear and life be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent if the kitchen is close."

* * *

The call of the outdoors, however, (and the loveliness of all the growing things has been greatly enhanced by the recent timely rains) has not decreased the amount of reading done by the workers at the Mount, according to reports from our obliging librarian. In fact, there seems to have been an unusual call during the past several weeks for books of various types from our library, with, perhaps, those of Marie Corelli leading slightly in the demand. It has been interesting and gratifying to observe that there has been a general revival of interest in the inspiring works of this occult writer during the past few years, another of the numerous indications of the awakening to things spiritual which has been taking place.




Center and Study Group Activities Of The Rosicrucian Fellowship

WARSAW, POLAND

When I have attempted to give myself to others by services, it proved an intellectual trick—no more. They eat your services like apples, and leave you out. But love them, and they feel you and delight in you all the time.

—Emerson.

* * *

 ne of the most obvious "straws" showing how the wind of progress is blowing is to be found in the numerous co-operative endeavors operating in various parts of the world. This idea is of course not an entirely new one, history providing us with many examples of similar endeavors in the past. However, the encouraging note lies in the fact that an increasingly greater degree of success is being achieved in these efforts of people to learn to work harmoniously together—definite indications of the activity of the inherent Spirit of Love in breaking down the separative barriers of self and preparing the way for the future Age of Universal Brotherhood. All group work, whether it be along material lines or purely spiritual ones, offers golden opportunities for unfolding those inner traits of character which make possible the more comprehensive spiritual vision and the maximum accomplishment—for both the individual and the group as a whole.

It is with especial joy that we hear from a friend in this city of efforts there to begin anew the forming of a group from which to promulgate the soul-satisfying truths contained in the Rosicrucian Philosophy. He writes that he and a friend, who has a place in her home suitable for meetings and classes, "decided after discussing the matter that we would invite all the friends in Warsaw interested in the Western Wisdom Teachings to meet and formulate plans for future work together. Yesterday began the first assembly, with ten persons present. We repeated the Rosicrucian Prayer, and I read (in Polish) the explanation about the courses given by Headquarters. As a consequence, we decided to form a Study Group and conduct regular classes in the Philosophy and Astrology."

These friends are hampered somewhat because of lack of Fellowship books. While some can read English fairly well, the principal need is for Polish translations of the *Cosmo* and other volumes by Max Heindel. There are many Rosicrucian students of Polish descent in this country, we know, and if some of them are in a position to give assistance in the work of translation their help will be deeply appreciated. Write to Jan Zavada, Dworkova 5/M 22, Warsaw, Poland.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

Centuries have rolled by since a high spiritual teacher having the symbolical name Christian Rosenkreuz—*Christian Rose Cross*—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion.*

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order, and by Correspondence Courses in esoteric Philosophy, Scientific Astrology with spiritual interpretation and Bible Study which gives the occult or hidden meaning to many scriptural passages. *These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. Students' voluntary offerings largely support the expense of printing, postage, etc.*

A written request to be enrolled in any of the above mentioned classes is **all that is necessary.** **THE ROSICRUCIAN FELLOWSHIP** considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

CHICAGO, ILLINOIS

The secretary of this Group writes that "we are continuing the work as best we can under the circumstances, but we are in a rather unsettled state at the present, as we shall have to move soon. Chicago is overcrowded, as the Government has taken over several large buildings and will no doubt occupy them indefinitely. We are doing our best to find a place, however, knowing that miracles *do* happen when an activity warrants them."

Indeed, they do! Or rather, what seem to be miracles, for as occult students we know that the seeming miracles are actually manifestations of the working of divine law. When we keep our *mental* attitude constructive and our hearts filled with faith, we may *know* that we have opened the way for God's goodness and justice to manifest. Let us surround these friends with loving, helpful thoughts, keeping the attitude admonished by the Christ:

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find these in the April issue. They will also be printed in the June number.