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Onward, Upward, Forever!

Progress—the stride of God!—*Victor Hugo.*

Revolutions never go backwards.—*Ralph W. Emerson.*

Progress is the law of life—man is not man as yet.—*Robert Browning.*

I am suffocated and lost when I have not the bright feeling of progression.—*Margaret Fuller.*

Progress constantly requires new methods and adaptability, keeping ideas in a fluid state.—*Max Heindel.*

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the
suns.
—*Alfred Tennyson.*

Nature knows no pause in progress and development, and attaches her curse on all inaction.—*Goethe.*

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*John Ruskin.*

And be not conformed to this world: but be ye transformed by the renewing of your mind, that we may prove what is that good, and acceptable, and perfect, will of God.—*Romans 12:2.*

Let us labor for that larger and larger comprehension of truth, that more and more thorough repudiation of error, which shall make the history of mankind a series of ascending developments.
—*Horace Mann.*

All progress depends upon whether an evolving being is flexible, and adaptable, so as to be able to accommodate itself to new conditions, or whether it is crystallized, set, and incapable of alteration.—*Max Heindel.*

By the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole, at one time, is never old, or middle-aged, or young; but, in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation, and progression.—*Burke.*

Beneath this starry arch,
Naught resteth or is still;
But all things hold their march
As if by one great will.
Move one, move all:
Hark to the footfall!
On, on forever! —*Harriet Martineau.*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Man--the Great Unknown

By KITTIE S. COWEN



VEN among the most advanced people composing our present civilization there is a deplorable tendency to look upon man as a physical body which exists for a time, gradually wearing out as the years go by, slowly disintegrating, and finally ceasing to exist at all. Such people look upon the physical body as a real human being and fail to take cognizance of that subtle something within which animates it, holds its particles together, and furnishes it with motive power. Death, these people consider, is the result of disintegration caused by any number of physical conditions; and terrible as it is, it must be accepted as one of the unavoidable occurrences of life and put out of the mind as completely as possible.

Just why intelligent human beings, and many of these people are most intelligent, can live in a world surrounded by life everywhere and fail to recognize that there is something within each individual that sustains the physical form for a longer or shorter time, as the case may be, is not easy to understand. There are those, however, who have developed a higher degree of consciousness; and it is they who are endeavoring to enlighten the rest of mankind. Although at the present time it may seem that this is a hopeless task, yet that is not true; for every individual has within himself the power to look within and discover his own Spirit which is in reality the real man who for a time is manifesting in a physical body for the purpose of developing his potential spiritual powers by means of the many experiences which the physical world has to offer.

Each Spirit functioning in a physical body for a time is the creation of the God who also created our solar system and who guides and directs its many and varied processes by means of the tremendous power of His own being. God is life everlasting, and each Spirit created by Him partakes of a part of that life and is therefore as everlasting as God Himself. It is this differentiated life of God within each Spirit that furnishes the motive power which enlivens the physical body for the time that the Spirit dwells within it; and that which is commonly called death is a condition brought about by the individual indwelling Spirit permanently withdrawing from the physical body.

In reality there is no such thing as death as the term is ordinarily accepted by humanity. There is disintegration of the physical atoms which compose the physical body, but this disintegration simply returns

—∞ The Current Outlook ∞—

these atoms to the original element whence they came and the departing Spirit, very much alive, passes into higher realms of the Creator, there to assimilate the essence of the experiences garnered in its past earth existence from which realms it returns to this physical plane time after time in order to learn all of the lessons which earth existence is able to furnish. When the Spirit finally finishes the lessons it can learn here, it passes on to higher planes of existence there to continue with its evolutionary work. Finally the Spirit attains reunion with its Creator and becomes a co-worker with Him in the endless scheme of progressed development.

In our own scheme of manifestation we find humanity in many and varied stations of development, not because of favoritism or partiality, but for the lack of effort on our own part. In the beginning we were all created with equal potentialities which some have worked harder to develop than others. Hence we find such individuals in the



vanguard of the race. Others have wasted their time in life's school, and those who are the farthest behind therefore are found in the lower races inhabiting the earth—a terrible object lesson this of what human beings can do to themselves. Such stragglers are not lost nor subject to annihilation; for being an inherent part of God such a fate would be quite impossible; but they have placed themselves in a very unfortunate position and one which

will require a strenuous effort on their part to change. However, that very effort will greatly strengthen them and give them the needed power to forge ahead. Each individual is today the sum of all of his or her past endeavors and unfailingly reveals how little or how much time has been spent in developing the powers of the Spirit with which, in the beginning, each was equally endowed. Our ability or lack of it, our position, our environment, our social standing, our earthly standing, our health, and our spiritual development, all point to our past endeavors—much or little.

It is of great benefit to know that each one of us is responsible for where he finds himself today, for now if one does not like the result of his past activities, not only can he do much to change things as he finds them, but he can also do much to improve his environment in future lives. Moreover, when one works consciously and constructively much more can be accomplished in a very short time. It should be remembered, however, that real attainment requires long and sustained effort; also that when ability is acquired that ability must be used or else for a time we may appear to lose it. This cosmic truth was brought out by the Christ in the parable of the ten talents, where the talents used attracted more of their kind, but the one unused was taken away for a time. Inertia never demonstrates power, either to hold or to attract.

—∞ The Current Outlook ∞—

There are two principal factors which have much to do in preventing progress in man's development; they are: unwillingness to accept or investigate new ideas (which embodies fear of change), and aversion to any kind of concentrated effort either physical or mental. Individuals who possess talent along any line requiring unusual skill have acquired that ability either in this life or some previous one through long and sustained effort. Development of any power is never instantaneous although from the viewpoint of one life alone it may often appear to be.

New ideas are the basis of all progress and although practically every new idea has to fight its way into acceptance, the utterance of the wise Solomon is as true today as it was the day that it was uttered: "Where there is no vision, the people perish." It is equally true that most individuals with vision quite often nearly perish, owing to poverty, ridicule, persecution, et cetera, before the people finally, from



sheer force of evidence, are literally compelled to accept their findings; and nowhere in history do we find the people more antagonistic, relentless, and cruel in their persecution than they are when hitherto unknown spiritual truths have been revealed or discovered and brought to their attention. This is an indisputable fact not only in relation to art, science, and customs, but most of all is it evidenced when directed toward spiritual revelations; and nowhere and at no time has this persecution been more cruelly demonstrated than in the cruci-

fixion of the gentle, beloved Christ whose teaching, nevertheless, has endured and has since led the people out of adherence to the old Jehovistic dispensation of an eye for an eye and a tooth for a tooth, into a new and glorious order wherein love is slowly but surely superseding evil for evil.

Conditions prevailing in the world at the present time are not permanent any more than were those of previous ages. In the far-off past the atmosphere was exceedingly moist and fell to the earth as water covering much of the earth's surface; and this brought about the great catastrophe known as *The Flood* which cleared the atmosphere but asphyxiated millions of people because they had not built lungs necessary to breathe the oxygen laden air. And again both the atmosphere and man's physiological constitution are changing. A new element is descending from above which will take the place of oxygen in the atmosphere and a new substance is now entering the human body which will take the place of albumen, which at present is of the greatest importance to cellular life. All of which indicate that a great change in both the atmosphere and the constitution of man is going on which will tremendously affect his way of living.

THE MYSTIC LIGHT

Conquering Self

By O. R.

*From every power that holds the world in chains,
Man frees himself, when self-control he gains.*

—Goethe.



It is a very old saying that "He who masters self is greater than he who conquers thousands in battle, and the meaning of this statement, as well as the necessity for applying it in our daily lives, is becoming more and more apparent to intelligent people all over the world. Display of temper and ill feeling toward others are no longer tolerantly attributed to "temperament," but are recognized for what they actually are: lack of self-control.

The well-known admonitions in Proverbs (16:32), "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," and (25:28), "He that hath no rule over his own spirit is like a city that is broken down, and without walls," are becoming basic principles in modern therapeutics, which attempts to deal with man as the complex being he is. The Spirit, or Ego—the real man—must conquer the "lower self" and learn to live according to God's immutable laws.

Most spiritual aspirants have had enough experience in the effort to gain self-mastery to realize the magnitude of the task, and to agree with an authority who says: "The process of self-purification is not the work of a moment, nor of a few months, but of years—nay, extending over a series of lives." The

later a man begins the living of the higher life, the longer is his period of probation likely to be, for he has to undo habits of thinking and acting which are diametrically opposed to his new way of living. However, no effort is ever lost, and no one should be discouraged by the immensity of the task.

There is actually no struggle so difficult as the endeavor to gain mastery over one's lower self, but "If one's aspiration is genuine, a settled conviction and not the mere sentimental flash of a moment, he transfers from one body to another (from life to life) the determination which finally leads him to the attainment of his desires."

The first and central requisite which must be possessed by the aspirant is an unswerving desire to attain. The intensity of his desire will measure the extent of his accomplishment. A prominent occultist has pointed out that "The trouble with the most of us is that we allow our *desire-force* to be scattered and diffused, thereby lessening its attractive power. It is only when we learn the secret of concentration and focusing the *desire-force* by the will that we are able to get results above the average."

In a remarkable book by Napoleon Hill, entitled *Think and Grow Rich*, the author lists thirteen steps to achievement, and first among them is desire,

"the starting-point of all achievement," as he puts it. Forty-eight men, high in the world's achievement, are listed as a few who have applied what is called the "Carnegie secret." Although this book was written primarily with material riches in mind; the principles advocated apply in equal measure to spiritual riches, which are synonymous with self-mastery.

Two other qualities of high importance to the aspirant are a strong will and a perseverance that never admits defeat. If we do not already possess these qualities in some measure, then it will be necessary, first of all, to build them into our characters. A modern teacher pertinently states that "The will acts as the arouser, director, restrainer, concentrator, and manager of the great occult force of desire. What is generally known as will power is often in reality merely desire-force strongly concentrated and directed to a focus by the power of the will."

Actually, *will* is an attribute of the Spirit in man, who is a microcosmic replica of the macrocosmic God, the first aspect of whom is *will*. However, "desire arouses will, and will may stimulate desire." Thus "the two should work in unison, and the trained individual has both under control and pulling well together, like a well-trained team."

A well-known bit of verse expresses the value of perseverance:

" 'Tis a lesson you should heed; try again.
If at first you don't succeed, try again.
Let your courage then appear,
For, if you will persevere,
You will conquer, never fear. Try again."

The lesson is, of course, that no matter if we fail ten thousand times, by persevering we shall eventually conquer.

Dr. Frederick B. Robinson, Dean of the School of Civic and Business Administration of the College of the City of New York, says:

"I believe that the intense purpose, the moral integrity, the self-loyalty, that makes a man *carry through* whatever he undertakes, is the biggest single factor in fitting his mind for great accomplishments."

Application and work were emphasized by a former president of the U.S., Calvin Coolidge, who said: "Any reward that is worth having comes only to the industrious. The success that is made in any walk of life is measured almost exactly by the amount of hard work that is put into it. It is a very old saying that you never can tell what you can do until you try. The more I see of life, the more I am convinced of the wisdom of that observation. Surprisingly few men are lacking in capacity, but they fail because they are lacking in application. Either they never learned how to work, or, having learned, they are too indolent to apply themselves with the steadfastness and attention that are necessary to solve important problems."



The late Henry Ford was also a firm advocate of work and perseverance. He stated that "There isn't any luck about it. Work is the thing; good, earnest, hard work—work in the right direction, continuously work. If it required no brains, no energy, no work, there would be no glory in achievement. Reinforce yourself with steel-hooped, copper-riveted, well-directed energy and intelligence, and, knowing what you want to do, do it. Work always wins."

These statements bring to mind Max Heindel's oft-repeated admonition: "There is no failure save in ceasing to try." To help keep this encouraging thought before us, we may start the day

with the statement, "Today I will strive to make every moment count."

Most of us have habits we have ignorantly formed which interfere directly with our newly adopted purpose. What about these and how can we overcome them?

To correct an unwise or destructive habit, be it mental or physical, the wisest thing to do is to create its opposite. After recognizing the fault, then think as little about it as possible, and concentrate the thoughts on its opposite. The immortal Saint Paul left us a profound occult truth when he admonished, "Be not overcome of evil, but overcome evil with Good." Persisting in the right, while ignoring the wrong as much as possible, overcomes the evil much more effectively and quickly than by "fighting" the evil.

Applying this principle to the habit of destructive criticism can bring enormous soul growth. If we start to think or say something unkind or destructive, and then switch to something constructive, such as "I see the Christ in you; the Christ in you is present and all-powerful," we lay the foundation for the expression of the Christ in the other person, as well as in ourselves. With a little determined repetition, this attitude will become habitual, and we will no longer be tempted to add to the evil in the world by destructive criticism.

As spiritual aspirants we should never forget that *whatever we give our thoughts and attention to grows*. Obviously, if we wish to contribute to the good in the world, or to establish the good in ourselves, we must direct our time and efforts to that which we wish to become established and strengthened. *Indifference withers, and interest vivifies*. Knowing this, we should realize the enormity of the offense of fault-finding and stressing the undesirable in the people and conditions about us. Unless we are honest with ourselves—and watchful—we may lend our powers to

the strengthening of the very thing we profess to wish to eradicate. As Max Heindel pointed out, "Harsh thoughts should be avoided for they form arrow-like thought forms, and as they pass outward from us they pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men."

Then there is always the channel of prayer to assist us in conquering the qualities of the lower self. Certainly there is no more effective means of gaining spiritual light and strength than true prayer. When we lift ourselves on the wings of *love* and *aspiration*, and pour forth our praise and adoration—which should be the burden of prayer—we put ourselves in "a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light." Thus are we strengthened for meeting the sorrows of life and given wisdom for meeting the problems that come to us. Becoming imbued in some measure with divine Light and Love, we gain a truer perspective of ourselves and all about us. We see the pettiness of much that occupies our time and thoughts, and become rededicated to the worth-while things of life.

Today, in the midst of the confusion of passing from one age into another, there is urgent need for men and women who are sincerely endeavoring to conquer the lower self and live spiritually. Only they can be proper channels for the Higher Ones who are guiding humanity to a higher rung on the ladder of evolution. It is the great privilege and good fortune of some of us to have received an understanding of the laws of life, as given in occult philosophy, so that we know *how* to live the constructive life. It should be an ever-increasing joy to those so blessed to apply these principles in daily living, and thus hasten the day of Universal Peace and Brotherhood.

Philemon's Guest

By ALFRED BARRETT

PART I



IT was evening in one of those small fishing villages that dot the dark Aegean. The sea was the color of unfermented wine, and across those waters the low Euboean hills had changed from light saffron to soft sapphire. Except for the sound of the incoming tide, and the happy voices of the children who had come down to play by the crags below the steep cliff, the scene was no different from that of the days of yore—the good old days of yore when Neptune rode the deep, and slim maid Naiad held concourse with man. Under that vast expanse of purple heaven the long waves partook of the hue of the infinite until the two became one and almost swallowed up the shouts of the boys rushing into the breakers.

"Look out for that pier, George!" cried Timeus, plunging forward and swimming toward his younger brother. "George! come back!" Another wave—well nigh imperceptible in its amethystine smoothness—washed over George as he swam into deeper water.

"I'm coming," he gulped, submerging his head in its thick depth with all the delight of a loyal son of Scorpio.

"George! George! where are you?" called Timeus again, momentarily losing sight of his brother.

"Timeus!" called George, emerging from a wave. "Quick! Help! Something is pulling at my feet!"

Timeus, already near George, seized him by what appeared to be the nape of the neck, and in the rising tide the two struggled violently toward the tall piles nearest shore, until once beyond the invisible fingers of the sea both touched their feet on friendly soil.

"There!" blurted Timeus, half chok-

ing and spitting brine. "Wait 'till Mother hears of this. You nearly got caught just as she said you would."

George was small but courageous. He stood there for a second, wiping his eyes and brushing back his ebon hair.

"Go ahead—tell her!" he gasped. "Dad said I could swim there, didn't he?"

"Yes, and get drowned too. . . ."

"T-i-m-e-u-s," came the long but not unfamiliar cry of their mother.

"Oh! hurry! it's Mother!" cried Timeus.

The boys had hardly scampered out from under the old deserted pier in the shadow of the cliff when the mother appeared.

"So there you are! Just as I thought!" she said.

"We're all right, Mother," answered Timeus, on the run.

"Swimming under the pier again," added the mother. "It will come true one of these days. You'll be the next! Just you wait and see!"

But before she had finished the youngsters were halfway up the hill enroute home, Timeus pulling George along by the hand—always solicitous of his brother's as well as of other people's welfare.

When they reached home, evening had already settled over the little village on the heights. Every night the fishermen's children would come down to run along the beach and see the ships silhouetted against the sky—those picturesque ships which put in at every inlet, bearing oil, corn, and wine to many an eastern island. All the children would come except one little child who was not so fortunate as the rest. He had a strange malady—so they said—that strange malady which those with Saturn in

Gemini on the Ascendant, squaring the Moon in Virgo, are apt to have. He was permitted only to watch from his window and see his brothers at play.

This little child of seven—pale, thin, and like many Pisceans, aloof and remote—was George's and Timeus' brother. He lived in a shadow that threatened to grow darker day by day. The family physician felt he could do nothing. Mrs. Necropoulos had about given up hope. Only Philemon, his father, clung desperately to the belief that there was some Power which might save his son's life. This Power existed. He knew it and was determined to find it. For some time now he had even been looking into the occult sciences. This had been the last straw.

"Philemon, you're simply mad," his wife, who abhorred such things, would say to him.

But something even worse had happened. A student—so he styled himself—had recently been staying at the Necropoulos home. He came from Athens and was on his way to ancient Thebes—a man very learned in the lore of the stars, and, as similar thoughts exert a powerful force in attracting and uniting one another, Philemon and this stranger had found a great deal in common. Both were mystics. When the former discovered that his guest had so much to teach him, Philemon felt that his teacher had come.

For Mrs. Necropoulos, however, this occurrence had been a great trial. Looking forward to the ways of the West, and to the new world where some of her relatives were living and writing to her about the marvels of their new land, anything that savored of the East was anathema—especially the old world philosophies, as she termed them.

Thus it was that a very dark shadow had fallen between Philemon and his wife. For entire days he and his guest would be absent from home visiting old forgotten temples. Those in his employ were no longer as faithful as they once

were. The very townspeople began to avoid Philemon. Evil rumors were abroad that he was harboring a magician in his home. A tense atmosphere was gathering in the village. On this night that the boys were swimming, there had been few children down at the shore. It was the calm before the storm.

"You had better get upstairs," someone had heard Mrs. Necropoulos say to the children as she entered the house. But that was all. Keen eyes were fixed on Philemon's study. As a rule his lamp burned late at night, for he was a great reader and with true insight believed that his books revealed many things if perused at night.

Slowly the stars appeared in the overhead blue, and the lamps of the village went out one by one. That night no lone fisherman could see the dim light in the window. It was dark. The children's room was at the far end of the house. They had now gone to bed.

"Are they ready?" asked Mrs. Necropoulos' sister, as the latter entered the living room.

"They are ready but they have decided to wait until tomorrow," came the reply.

"Helena," called a feeble voice from one of the adjoining rooms.

"I'm here, Mother." Mrs. Necropoulos was at once at the side of her mother. The room was small and neat. A few books were carefully arranged on a little table at the bedside.

"My daughter, I'm an old woman now. Think twice about what they are going to do. It is a terrible thing. Terrible things are often done by those who are ignorant and prejudiced."

"But, Mother, it is the only way. This man has brought us bad fortune. The boy who was drowned last week was the third."

"They say that those whom the gods wish to destroy, they first drive mad, Helena."

"This is not madness, Mother. Something must be done. I am losing my

husband. He is no longer himself. Some hideous thing of olden days has won him. Some mysterious power has him in its grasp."

"It may not be so mysterious, my daughter. Philemon is searching for a way, a Power—for something he feels to be true, something that will one day cure his little boy. You don't understand your husband. He is searching for the Truth, Helena."

"You have said that many times now, Mother. Yet I can't understand it. Once when he was a fisherman we were happy. Then he got more boats; he bought more lands; he got others to work for him; he had more time to read his books. Now that is all he does. Truly some evil thing has taken him from me. . . . Mother, I can't bear it. . . .!"

But her mother was no longer listening. She was staring into the void.

"Mother, how you're staring! . . . What do you see?" exclaimed the daughter.

"I see strange things, my daughter," said the older woman. "I see buildings of ancient days slowly taking shape—fluted columns, ornate architraves, an elaborate frieze, with triglyph, metope, and pediment, rich with statuary. I see lovely temples rising once more in all their majesty against the deep blue dome of Hellas. . . ."

"Mother! what does this mean? . . . answer me!" cried Mrs. Neeropoulos.

"I see a long procession coming up the steep and winding path," continued the low, but distinct voice, "some with the firstlings of the flock, skins of oil, amphorae of wine; others with garlands, rich ripe grapes from the vine, and the first of Ceres' ample store. . . ."

"Mother! Mother. Come back to me. Speak to me!" exclaimed the anxious daughter.

"I see the olden days once more. I see what your husband sees. I see him standing there in the temple, a priest of ancient days. You can't understand as yet, Helena. You are not ready, my child. Some day your eyes will be opened and you will know."

On uttering these words the aged woman appeared to return as if from another state and condition of life.

"Ah! I am losing them now," she murmured. "I am with you again . . . the scenes are slipping back into the past—temple, priest, youth, maid, airy column, and statue of God and man."

"Oh, Mother," interrupted Mrs. Neeropoulos. "Look at me. Are you all right?"

"It is getting late, Helena," said the mother. "The Moon is now full orb'd. Go to bed, my daughter. New thoughts always come with the morning."

(To be continued)

Tree Worship

By KATHARINE HILLWOOD POOR



FROM earliest antiquity trees were associated with the gods and mystical forces of nature. Traditions and beliefs concerning them seem to have been derived from the Tree of Life and the Tree of Knowledge of Good and Evil in the Garden of Eden. Whether this is literally or alle-

gorically considered matters little, for it affords sufficient grounds to explain tree worship among primitive peoples.

We are told that the Tree of Knowledge of the Good and the Evil grows from the roots of the Tree of Life. The genealogical Tree of Life is used as a symbol of the human race.

Our racial prototypes were enclosed in the Microcosmic Tree, which itself grew within the great Macrocosmic Tree. The Macrocosmic Tree is the Serpent of Eternity and of Absolute Wisdom. Those who dwell in the Microcosmic Tree are the Serpents of Manifested Wisdom.

The tree symbol is found in all nations and the legends brought from the ancients are countless. A tree is a symbol of Initiates. Adepts of the right hand path are called Trees of Life. Those of the left hand path are called Withering Trees. The symbol for sacred and secret knowledge in antiquity was universally a tree. It also signifies a scripture or a record. Pine trees assumed pyramid shape. It is the most primitive tree after the fern period.

A Mexican symbol is a tree whose trunk is covered with ten fruits ready to be plucked by a male and female, one on each side. Two branches shoot from the right and left of the top of the trunk forming a Tau (T). The ends of the two branches bear a triple bunch. The Bird of Immortality sits between the two.

Each nation had its sacred tree with its especial characteristics and attributes. The peepul (sacred fig) of India became the botree of the Buddhists, worshiped by them because it was the tree under which Gautama Buddha reached the highest point of knowledge and illumination. Yggdrasill, the sacred ash tree, is the world tree of the Scandinavians and was supposed to support the entire universe. It is the tree of the universe, of time and life. It sprang from the body of Ymir, the Frost god and has three roots which reach down to Hel. These spread to Jotunnheim where the frost giants dwell, to Midgard, the earth dwelling of men, and to Asgard, home of the gods. Its upper branches stretch into heaven. It is ever fresh and green, sprinkled with the water of life by the Norns: the Past, Present, and Future.

All ancient peoples had their world tree. The Babylonian tree of life had roots which penetrated Hades; its trunk was on the earth and its upper boughs reached the highest heaven. The Banyan tree is the symbol of Spirit and matter, descending to the earth, striking root and ascending into heaven. The cypress was the world tree of Mexico and is now with the Christians and Mohammedans, the emblem of death, rest, and peace.

The fir was sacred in Egypt and fir cones were carried in religious processions. Now it has almost disappeared. The sycamore, tamarisk, and palm were also sacred in Egypt. The sycamore was the tree of life in Egypt and Assyria. It was sacred to the goddess Hathor at Heliopolis. Its juice was precious because of its occult powers, as the Soma juice is sacred to the Brahmins in India and Haoma to the Parsees. "The fruit and sap of the Tree of Life bestow Immortality."

Tree worship has been prominent in the religions of the Aryan race. At the dawn of European history the continent was covered with enormous forests. Before the foundation of Rome, Italy was covered with dense woods of elms, chestnuts, and oaks. The remains of great forests of pine, oak, and other trees were found in Greece, as well as in nearly all other parts of Europe.

Proofs of tree worship in ancient Greece and Italy are abundant. It was forbidden to cut down cypress trees under heavy penalties. In Rome the sacred fig tree of Romulus was worshiped until the formation of the Empire. If its trunk withered the people considered it a calamity. Among some of the Finnish tribes the heathen worship was performed in sacred groves, always enclosed by a fence. The sacred tree formed the central point in the grove. Worshipers gathered around it and the priest officiated with prayers. When sacrifices were made, the sacrifice took place at its roots. No tree could be cut and no

branch broken, and women were forbidden to enter the grove.

The ancients believed that trees were ensouled by conscious and active Spirits. Those woodland Spirits possessed beneficent powers. They were believed to give rain and sunshine, make crops grow, multiply the herds, and to bless women with offspring.

One of the aspects of the Egyptian god Osiris in his primitive character is a tree spirit. This aspect is represented in an elaborate ceremony. The Greek god Dionysus was a god of trees. In Boeotia his title was "Dionysus in the Tree." He was the patron of cultivated trees and prayers were offered to him to make the trees grow. He is said to have discovered all tree fruits, particularly apples and figs. Fruit growers often erected his image in their orchards. The pine tree was especially sacred to Dionysus. Europe employed a tree or brush as a receptacle for sickness. A Bulgarian fever cure is to run thrice around a willow tree at sunrise.

The oak was preeminently the sacred tree of the Aryan race. An ancient Aryan belief was that the sun was fed constantly from the fire residing in the sacred oak. Ancient peoples of Europe greatly revered the oak tree. One legend states this was because the oak seemed to be struck by lightning more often than other trees. Greeks and Italians associate the oak tree with their Zeus and Jupiter, god of the sky, rain, and thunder.

The oracle at Dodona revered Zeus in his sacred oak. Thunder storms raged at Dodona and the voice of the god was heard in the crashes of thunder and the rustling of the oak leaves. The priest of Zeus who prayed for rain practiced a "rain charm" by dipping an oak branch in the sacred spring. The sacred marriage of Zeus and Hera, the oak god and goddess, was a religious celebration.

In ancient Italy every oak was sacred to Jupiter. On the Capitol at Rome he

was worshipped as the god of the oak, the rain, and the thunder. Among the ancient Teutons the god of the oak was the equivalent of Jupiter. The Slavs also revered the oak: a fire of oakwood burned night and day in honor of their god Perun, who was the same as Jupiter. In many places perpetual oak fires were kept burning. Sacrifices were made to oak trees for good crops.

The Druids, those men "most wise," of early Britain and Gaul, held the oak as their most holy tree; it sent out a force of strength and mastery. They planted it in groves around their centers of worship. It is said that miracles were performed under the sacred oaks and that during the full moon they emitted mysterious healing powers. Each Druid oak was said to possess its own tree spirit who transmitted mystic powers to the priests. The Druids focused in their oak saplings the life forces of the sun and earth, and they planted them far and wide. The Druids were often called the "Men of the Oak Tree." The sacred oak always formed the central point for their festival dances, and the Maypole dance of early England is a direct descendant of the religious festival dances of the Druids.

Volumes could be written about the sacred trees of antiquity and the worship accorded them. In various countries are found the remnants of this sacred worship in the superstitions of that country, many of which are still held in awe and reverence.

Working Together

All have a share in the beauty,
 All have a part in the plan.
 What does it matter what duty
 Falls to the lot of man?
 Someone has blended the plaster,
 And someone has carried the stone;
 Neither the man nor the master
 Ever has builded alone.
 Making a roof for the weather,
 Or building a house for the king,
 Only by working together
 Have men accomplished a thing.
 —Anonymous.

The Wisdom of Happiness

By SARA ANN SMART

“**T**RUE happiness is gained by making others happy.”

Who first expressed that thought I do not know, but those of us who have tried this formula for happiness without a doubt can testify from knowledge gained by experience that it is true.

The old adage, “We get back from the world just exactly what we put into it,” is also true, as we know from studying occult philosophy and observing the workings of the law of cause and effect in our individual lives. Our own will surely come to us—in this life or in a future incarnation.

So it is that by striving to make others happy, we not only help them, but constantly make deposits in the cosmic bank for ourselves. Someone has aptly said, “The happiness of the tender heart is increased by what it can take away from the wretchedness of others.”

Another wise person, Madame Guyon, commented: “It is a great truth, wonderful as it is undeniable, that all our happiness—temporal, spiritual, and eternal—consists in one thing: namely, in resigning ourselves to God, and in leaving ourselves with Him, to do with us and in us as He pleases.”

Yes, complete belief in God’s wisdom and the workings of His immutable laws enables us to resign ourselves wholeheartedly to Him, and when we have done this we have laid a firm foundation for a joyful and happy life. We know that thoughts are things and that like attracts like. Therefore, when we think happy thoughts, they attract more of a like nature, and our physical and mental bodies both respond to the harmonizing effects of these thoughts.

There is much we can do along the

road of life to increase the happiness of others—and of ourselves. We have it in our power to radiate sunshine and carry gladness and good cheer wherever we go, knowing that true happiness is brought by many so-called “little things.” How easy it is to give another a warm smile, a kind look, a word of encouragement or of praise, an expression of appreciation, and how rich are the dividends! What a pity that every person does not take the time for these precious, valuable moments!

We were all put here on this earth to help each other, and the more we carry out this purpose the more progress we make on our journey Godward. In all fairness to the world and to those with whom we come in daily contact, happiness should be passed along like the ring or button in that old childhood game called “Pass It On.” In this game the ring or button is secretly passed around a circle under cover of the agile hands of the players, the object of the game being to get rid of the article as quickly as possible lest one be caught hoarding it. The one caught holding it is doomed to pay a forfeit. So it is with the things of life that bring happiness. They must be shared with others.

Sir John Lubbock wrote in *The Pleasure of Life*, “The world would be better and brighter if our teachers would dwell on the Duty of Happiness as well as on the Happiness of Duty, for we ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others.” By being cheerful and passing on the good things of life we set a whole string of happiness in motion, which like the ring or button, will sometime, somewhere return to us—multiplied.

The Road to Happiness isn’t paved

with gold; neither is it lighted with a million shining lights; nor is it strewn with roses. In all truth it is often a hard road to find, for even the most valiant workers in His vineyard may sometimes become confused and discouraged. However, he who has that "something beautiful" within himself always turns to unselfish living—loving and serving others—and finds there the gate to the happy, friendly pavement.

Obviously, happiness seldom lies in the expensive things of life. Most often it is found in the simple things—the commonplace things: listening to the



song of a bird, viewing the wonder and beauty of a landscape or a flower, hearing a child's sweet laughter, receiving an answer to prayer; performing some simple service. Indeed, only those who can appreciate the loveliness and worth of these simple things are capable of being really happy.

Have you ever noticed the difference in the effect upon others of your friends and acquaintances? The morbid, grouchy, critical ones invariably depress those whom they contact, and soon find themselves left alone. On the other hand, those who are cheerful and happy radiate an uplifting vibration and find themselves surrounded by friends of all ages.

Have you noticed, too, that happy people never seem to fear death, while those who aren't happy are haunted by a nagging fear of it? Logan Pearsall Smith, who wrote *Afterthoughts*, called attention to this in these words:

"Why are happy people not afraid of death? while the insatiable and the unhappy so abhor that grim feature?"

Those who are fortified by a belief in the doctrine of rebirth of course know that death is but a transition into another world, and that there is therefore nothing to fear from the grim Reaper. Their happiness is from *within*.

People whose happiness comes from *within* look upon life and death as wonderful adventures. They are the ones to be found putting everything good they can into life in order to make other people happy. Actually, it is by this way of living that they prepare themselves to meet death, smiling and unafraid.

It was George Eliot who said: "We can only have the highest happiness by having wide thoughts and much feeling for the rest of the world." Analyzed, this statement obviously means that our capacity for happiness depends upon the wider vision and deeper feeling that comes from living the unselfish life—the life of love and service to others.

Robert Louis Stevenson expressed his philosophy of joy in these lilting words: "The world is so full of a number of things; I'm sure we should be as happy as Kings." In God's great, beautiful, wonderful world there are so many things which call to us to be happy!

Let us, then, add to the world's chorus of joy. Let us cheerfully grasp every opportunity to make the way brighter for our fellow men, and then we can say from our hearts with Lizette W. Reese, in her Poem *A Little Song of Life*:

"Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew."

Letters to My Missing Son

By GRACE WILLEY WAKEMAN

At the time I wrote these letters I had no idea of having them published. The writing of them brought my son very close to me in spirit, and, too, I wished to keep a record of the vivid dreams I had concerning him. However, during the summer of 1946, the Inner Voice kept telling me that God wanted me to have them published. Finally, I decided that no matter how much it hurt, I must be disobedient no longer.—THE AUTHOR.

* * * * *

(Third Installment)

1:45 P.M., October 25, 1942

Dear Bill:

Ted came home Thursday, on a two weeks' sympathy leave. It is a great comfort to us to have him here. Naturally, he feels very badly, because you two were always such pals. But you know Ted, he never shows any emotion. He went to see your observer's father, before he came home. They knew him because of his resemblance to you. "You're Bill Wakeman's brother," was the way he was greeted at the door. He told Ted that his son admired his pilot very much, and about the time your bomber got caught in the search lights over an enemy city and how you maneuvered until you got out of it. Then he asked Ted if he knew which one of the boys was the pilot. This story made Dad very proud of you, but I just felt very grateful to God for answered prayer.

I looked back over all my letters I had written to God and the Invisible Helpers during August and September and I was surprised to see the number of times that I declared in the Name and the power of the Christ, that you could out maneuver any search light. I praise God.

I can see that Ted is greatly upset about you, but he says little. His mandolin seems to be a great comfort to him. I have noticed that when he is emotionally upset, he plays it by the hour. That is what he is doing now. And Dad has gone to bed for an afternoon nap.

Someone gave me the September fifth *Weekly Unity*. In it there is this lovely poem. I wish I had seen it before you were missing. Not that it would make any difference, because I pray most of the time, anyway, but I think it is beautiful:

I PRAY FOR YOU

By OLIVE MERCER

I pray for you, while you are far away,
My thoughts surround you both by night
and day:

I pray that wheresoe'er you have to go
Divine protection you will always know.

I pray for you, because you're dear to me,
Because between us rolls so deep a sea;
I ask that angels guard you in each place
From all the perils you may have to face.

I pray for you—my every thought's a
prayer—

That God will bless and keep you in His
care:

I ask that safely you'll return to me
When peace is won and ours the victory.

Mother.

* * * * *

7:15 A.M., October 26, 1942

My darling Bill:

I heard you call me again last night. It was your voice without a shadow of a doubt. I seemed to be in a sound sleep, but when I heard you call me, with such distress and urgency in your tone, I was wide awake on the instant.

"Oh! Mother! Mother!" you cried.
"They are going to cut my leg off."

At first I was anxious, but not for long, I am thankful to say. I recalled the many times in my life before when I had heard my family and friends call me at some desperate moment. And I remembered how in every case, without fail, my prayers were answered instantly. Especially, I recalled the time when your Dad was very ill. He was several hundred miles away, undergoing special treatment, and in the stillness of the night, I heard him call me:

"Grace, Grace! I can't stand the pain any longer. I can't fight any longer!"

I was so startled out of my sleep that I sat bolt upright in bed. Then I realized that God was the only one who could do anything for him—that he must not give up or he would die. I prayed for him until daylight. The next morning I got his doctor on the phone. The report I received was that he had had a bad night, but was greatly improved. God does answer prayer, and I knew nothing about scientific prayer then. I am thankful now that I have learned something about scientific prayer, because it enables me to pray without anxiety, and that is the quickest way to answered prayer. When we can relax, in perfect faith, God's healing forces can flow through us more readily and effectively.

When your Dad came home a month later, I told him about the incident and was he surprised!

"Why! I remember saying exactly those words!" he exclaimed. "I couldn't get any sleep that night. The pain was terrific. I got out of bed and was walking up and down the floor and I called to you in those exact words. I spoke aloud."

And the memory of those other times, when God had answered so fully, gave me strength and courage last night. I remembered, too, a couple of lines of verse I had heard my mother quote: "When God bids us pray, We know the answer is on the way."

What a comfort that thought was to me! To realize that at the very time that God allowed me to hear you call, He started His healing Love on the way to you, in answer to His promise, "Before ye call, I will answer."

He knew that I recognized the call to prayer and that I would pray. I am so thankful I learned years ago that my vivid dreams and visions were a call to prayer. There was a time when I did not realize this. I thought they were just warnings to prepare me for the blow before it fell. So I just worried until it came to pass and then I said, "Another of my dreams has come true. I don't know just when I learned that I was supposed to pray and prevent the disaster. And I am very thankful to say that not one of my forbidding dreams has come true, since I learned to turn immediately the power of God onto the person or thing.

Although I prayed so long last night, I feel that I should like to write my prayer to God. Often I find that by writing to God I can more completely cleanse my soul of any lurking doubts or fears and rest in the consciousness of God's almightiness.

"Dear God, heal, quiet, comfort, and cheer, my son, Bill, now, according to Thy holy will. Pour out upon him Thy healing Light, blessing every bone in his body, every joint in his body, every muscle, sinew, and nerve—healing and cleansing his flesh and his blood stream—healing him instantly now and protecting him from the surgeon's knife.

"I thank Thee, Father-Mother God, and I praise Thy holy name. Be it unto Bill according to Thy holy will, which is always good. Amen."

Love, Mother.

* * * * *

October 27, 1942

Darling Bill:

Hearing you call me the other night, saying that they were going to cut your leg off, recalled to mind a very vivid dream I had concerning you, about a

year ago now, exactly. In my dream I was in a strange house, standing by the kitchen window, looking out upon a country scene. There was an open stretch of green grass for three or four hundred yards, then a little clump of white poplar saplings. A winding trail led from the house and disappeared around this cluster of trees.

Ted was standing at the window behind me while Dad was walking away from the house along the road. I knew that somewhere beyond the trees, the winding road led to a highway serviced by a bus. I knew also, that we were expecting you on the next bus. Dad was starting out to meet you. In my heart I was saying, "I'll let Dad go alone to meet Bill, because he's been so heartbroken about him."

Then you came around the bend in the road into plain sight, hurrying to meet Dad. You were limping. With a pang in my heart, I cried, "Oh! Bill's had a crash! He's lame!"

At this point I awakened.

Looking back upon it now, I cannot remember that I prayed very much about it. I feel now that this dream was sent me to cause me to pray for your protection against crashing. I thought then, that if I prayed a little and then forgot about it, that was enough. But I have learned since by further studies in Christian philosophy, that in a time like this when there is so much chaos in the world, we have to pray without ceasing. We must *live* in a state of prayer. Why, I wonder, do we so often waste our spiritual energy in feeling sorry for ourselves and criticizing others, when we could turn those moments into dynamic God-Power, by letting everything else go and keeping our minds stayed upon God?

In the dream you and Ted were both in civilian clothes. I think that is to show me that neither one of you will come home until after the war is over. And Ted will come home first and be here when you come.

At the time, I couldn't understand why Dad had been more heartbroken than I, but now I know, for your Dad believes that you have passed on and I don't. Perhaps a better way to express it is to say that your Dad is afraid to hope that you are still on this earth plane, while I know that you are.

God bless you and keep you, my dear, and "make your face to shine."

Love, Mother.

* * * * *

7:05 A.M., November 30, 1942

Dear Bill:

This is your twenty-first birthday. Many happy returns of the day, dear, wherever you are. I wonder what happened to your birthday parcels! I wrote to the C.O. of your squadron and asked him to please see that your parcels were distributed among the boys. Not to send any of them back. I couldn't bear it. I hope someone enjoys your birthday cake with your favorite fudge icing two or three inches thick. I can still hear you say, "Mum, you're wonderful," every time I made something you especially liked. My heart goes out to you overflowing with love and good wishes. I made a birthday cake for you at home today, trying to imagine that you were here to enjoy it. I didn't tell Dad that it was yours, or he wouldn't have enjoyed eating it. I intend to keep on making birthday cakes for you. Then, sometime you'll be here to enjoy them.

Love, Mother.

* * * * *

9:00 A.M., December 30, 1942

Dear Bill:

We are expecting Ted home some time today. He couldn't get leave for Christmas, but he is coming for New Year's day.

I have been up since five-thirty. Now, I am taking a little while to visit with you, because even though I do not know where you are, God knows, and there are no boundaries to thought.

My mind goes back to a year ago. It seems like only yesterday to me, for it was one of those days that make such an impression upon my conscious mind that it can never be forgotten.

Ted left for camp that morning. It seemed harder to have him go, during the holiday season, especially when it was the first Christmas that you spent in England. He took the seven-thirty bus. It was still dark. I walked down to the post office corner with him. Dad had gone to work. I turned on the Christmas tree lights before I left because I thought the lights would help to keep my spirits up as I came home alone to the big, empty house.

The Christmas tree stands in the front bay window, and the house seems to be on a curve in the road so that the lights from our tree can be seen right away down main street. They twinkled, unmoved, as I turned toward home, after the bus had pulled out. I didn't cry as I kissed Ted good-bye, because I didn't want to hurt or embarrass him, but I was having a hard time to see my way home. I kept my eyes on the lights, saying over and over, "They are Christ's lights. Christ, the Light of the world." Then, suddenly I thought, "That's what my boys are fighting for, to keep lighted Christmas trees in our windows and the Christ light in our hearts and in the world." That idea helped me, but how unfortunate that bloodshed has to occur to bring in God's Kingdom upon earth.

As soon as I got home, I started to pack a parcel for you. Packing a parcel for you was always a great uplift for me. I made it look as Christmasy as possible and put in all the candies, nuts, and other goodies left over, although I had already mailed you two Christmas parcels in the fall, as you know. You got all the parcels I ever sent you. I thank God. Except, of course, the parcels that were on the way to you when you were missing. One was your

birthday parcel. I put such a lot of love into your birthday cake and I iced it with your favorite fudge icing. I hope somebody enjoyed it.

Love, Mother.

* * * * *

4:30 P.M., December 30, 1942

Dear Bill:

A very dear friend dropped in this afternoon. She lost her husband just a few weeks before Christmas, a year ago. She was telling me what a help our Christmas tree lights were to her Christmas morning. She was coming to spend Christmas week with her mother, who lives near here. When she got off the early bus, she could see our Christmas tree lights twinkling a welcome, five blocks away. She, knowing about the news we had just received about you, said to herself, "Well, if they can take it that way, what am I doing feeling sorry for myself?"

She said our lights were the only ones on the street. Dad had turned the lights on, thinking it might please some of the children who got up early Christmas morning.

We never know what a little thing like that can do to help another.

God bless you, dear. A Happy New Year! Love,

Mother.

P.S.—This afternoon my friend and I were exchanging yarns about our youngsters when they were little. I told her about how inquisitive you were when you were about seventeen months old. The first time you saw the full moon, you drew me to the window, pointed up to it and said, "What 'tis?" In the early spring, you came in saying, "Caw! Caw! Caw! What 'tis?" A few days later, you came in exclaiming, "Kerr, Kerr! What 'tis?" I couldn't guess that one, so I went outside with you. You repeated, "Kerr, Kerr!" and
(Continued on page 267)

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny

(TENTH INSTALLMENT)

Obsession of Man and of Animals
(Continued)

IOWEVER, where the Ego has given way and attempted to escape by suicide, it learns in the manner described to realize the value of a body and of the links therewith, so that in the future no provocation will be sufficient to cause it to sever the silver cord.

In fact, sometimes sorrows come to tempt a person who has given way in the past to do this very act; and when he resists, it shows he has become immune from the temptation. It seems to be the same principle upon which the drunkard of a former life is tempted to drink in order to test his stability of character.

It is curious that the commission of suicide in one life and the consequent post-mortem suffering during the time when the archetype still exists often generate in such people a morbid fear of death in the next life, so that when the event actually occurs in the ordinary course of life, they seem frantic after they leave the body and so anxious to get back to the physical world again that they frequently commit this crime of obsession in the most foolish and unthinking manner. However, as there are not always negative human subjects available for obsession, (and even if there were, it is not certain that the

person who has just passed out and who is seeking such a chance will find one in whom he may take refuge) a strange, a horrible thing often happens, namely, that such a Spirit ousts the real owner of an animal body and then ensouls its vehicle. It is then under the dreadful necessity of living an animal existence, pure and simple.

If the animal is subjected to cruelty by its master, the obsessing human Spirit suffers as the animal spirit would have suffered; if the animal is to be killed for food, the man within sees and understands the preparation for slaughter and has to go through the horrible experiences connected therewith. Nor are cases of this nature infrequent at all. In fact they happen very often, as a visit to some of the great American slaughterhouses has brought home to the writer in a most forcible manner; and the realization of this, to him, new fact has brought home in an almost painful manner the necessity of educating the people to the great truth that *death, like birth, is only an event of frequent occurrence in the never-ending life of the immortal Spirit.*

It also sometimes occurs that an evil man embodies himself in a beast of prey and takes a fiendish delight in terrorizing a community. When the Christ walked upon earth, such cases of animal obsession by human Spirits were met with every day, and the instances recorded in the Bible are not at all myths or foolishness to one endowed with spir-



itual sight and able to read in the Memory of Nature. It is found that these things actually did happen; in fact, the ancient seers who observed this habitual entrance of people of low and evil character into the bodies of beasts when they had passed out of their own bodies at death, thought that this was the regular course of nature instead of being an anomalous condition, and they therefore formulated the doctrine of transmigration.

The Creation of Environment—The Genesis of Mental and Physical Disabilities.

It is a fact evident from the merest superficial observation that while animals act alike under like circumstances, because they are guided by a Group Spirit, the human being does not. In humanity there are as many species as there are individuals, each one being a law unto himself; and we can never predict from the actions of one, how another will act under similar circumstances. Even the same individual may act differently, and probably will, under similar circumstances at different times. On that account it is difficult to handle or properly elucidate a subject like "The Web of Destiny," when we are equipped only with minds of such small capacity as human beings have at present. To understand fully this subject would require the wisdom of such great beings as the Recording Angels, who have charge of this intricate department of life.

It must not, therefore, be thought that the writer is giving in this book more than a very superficial view of how destiny is made and unmade. Each act of each individual calls forth in the universe a certain vibration which spends itself, reacting upon him and others in his environment; and no mere human mind could either watch or tabulate the results of these actions and reactions in a few short months, years, or lives. But we have sought from the general picture impressed upon our mind by the

study of our subject to classify the causes engendered in the past as they appear to us, and their effect in present lives.

Several hundred persons have been investigated in the course of this study, and in some cases we have gone back for three, four, or even more lives in order to get at the root of the matter and to determine how the actions in the past react to make conditions in present lives. But although we have thus done our very best under the circumstances, students are particularly requested not to regard this as any authoritative conclusion in the matter, but rather as a fingerpost which, we hope, may help to solve certain problems.

As regards environment, it would seem that people who are of a particularly difficult nature to get along with and who have a hard life before them, are often born among strangers where they will not receive any sympathy and where their sufferings will not create upon their next of kin according to the flesh any appreciable sympathetic impression; or else they are orphaned, or deserted by their parents, or they run away from home at an early age. Where this is the case, the Ego often hungers for a sympathy which it had neglected to give to others in previous lives.

We have also found cases where certain people committed the most atrocious outrages in the past and brought shame and dishonor upon their nearest kin, who suffered deeply because they loved the miscreant. And in the life where this erring Ego was to atone for past misdeeds, it would find itself in an altogether unsympathetic environment, hungering and thirsting for the love that it had despised in a previous life; thus its lot was made all the harder. If the man did not learn the lesson in one life, several lives or similar experiences would teach him to be sympathetic to those who loved him, as well as to do honestly and rightly by others.

(To be continued)

Studies in the Cosmo-Conception

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

Animals and Their Group Spirits

Q. What Spirits operate in the animals?

A. In the animals are both the separate Spirit of the animal and the Group Spirit of the species to which it belongs.

Q. Why is the Group Spirit necessary?

A. The spirit of the animal is not individualized and does not work self-consciously with its vehicles as does the Ego, hence it is altogether dominated by the Group Spirit which works in the blood.

Q. What is the effect of the blood of a higher animal upon one of a lower species?

A. When the blood of a higher animal is inoculated into the veins of one from a lower species, the Spirit in the blood of the higher animal is of course stronger than the Spirit of the less evolved; hence when it attempts to assert itself it kills the imprisoning form and liberates itself.

Q. What occurs when the process is reversed?

A. When the blood of a lower species is inoculated into the veins of a higher animal, the higher Spirit is capable of ousting the less evolved Spirit in the strange blood and assimilating the blood to its own purpose. Therefore no visible catastrophe ensues.

Q. Does the Group Spirit object to mixing of blood?

A. The Group Spirit always aims to preserve the integrity of its domain in the blood of the species under its charge, and resents the marriage of its subjects into other species.

Q. Have we evidence of this?

A. Where a horse and donkey pro-

duce a mule, for instance, the mixture of strange blood destroys the propagative faculty so as not to perpetuate the hybrid which is an abomination from the standpoint of the Group Spirit.

Q. Why is this so?

A. Because the mule is not so definitely under the dominion of the Group Spirit of the horses or of the Group Spirit of the donkeys as the pure breed, yet it is not so far away as to be entirely exempt from their influence.

Q. What relation would the offspring of two mules have to the Group Spirits of the horse and donkey?

A. If two mules could mate, their offspring would be still less under the dominion of either of these Group Spirits, and so a new species *without a Group Spirit* would result.

Q. Would this be possible?

A. It would be an anomaly in nature, an impossibility until the separate animal Spirits should have become sufficiently evolved to be *self-sufficient*.

Q. What would such a species lack?

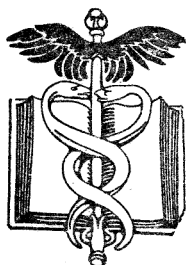
A. Such a species, could it be produced, would be without the guiding instinct, so called, which is really the promptings of the Group Spirit.

Q. How is such perpetuation prevented?

A. As it is the Group Spirit of the animals that sends the separate Spirits of the animals into embodiment, it simply withholds the fertilizing seed atom. It permits one of its charges to take advantage of an opportunity for re-embodiment where two animals of nearly the same nature are mated but refuses to let the hybrids perpetuate themselves.

WESTERN WISDOM BIBLE STUDY

Miracles by Paul



And God wrought special miracles by the hands of Paul:

So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

And many that believed came, and confessed, and shewed their deeds.

—*The Acts 19:11-18;20.*

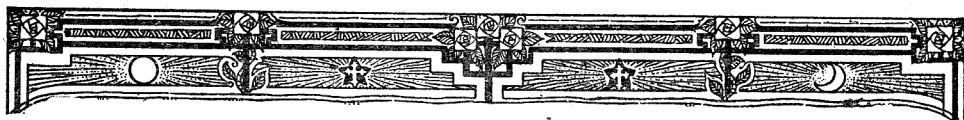
One of the outstanding traits of St. Paul, probably the most highly developed of all the disciples, was his constant recognition of the Source of all Power. As fiery and zealous as he was, Paul became more and more gentle and humble as he continued his efforts to serve in the Vineyard, knowing that he was but an instrument for the manifesting of the Christ Power. As he himself expressed it: "God wrought special miracles by the hands of Paul."

So tremendous grew the power manifested through the Apostle to the gentiles that his articles of clothing became imbued with sufficient force to be used as a focusing point for healing and dispelling obsessing Spirits from their usurped vehicles. Occultists know that the spiritual vibrations about a house of worship constitute a focusing chan-

nel through which an angel or other higher being may direct its activities in healing and otherwise helping those who come within the sphere of its influence. The same applies to the garments of the highly spiritual human being. Many instances are recorded of this happening in connection with saints. Shrines have been built about some possession or article of clothing belonging to a saint, and miracles of healing accomplished through it as an intermediary.

In this particular incident we have an interesting example of the working of spiritual law. Those spoken of as "the vagabond Jews, exorcists," attempted to use the name of the Christ to dispel evil spirits, but they were not white magicians. They had not developed the Christ Power within themselves, and therefore could not attain results by using the name of the Christ. Only those who live the life dedicated to loving service to others can unfold the positive spiritual power which is essential to performing "miracles" in the name of this mighty Being. Therefore, "the man in whom the evil spirit was leaped on them, and overcame them . . . so that they fled out of that house naked and wounded."

In the days when Paul preached and healed there was a common knowledge of obsessing Spirits, but the advent of material science veiled the spiritual nature of man with skepticism and doubt. All things connected with the super-physical came to be regarded as "superstition" by the materialistic mind. During the past decade or so, however, people have again begun to be aware of the reality of Spirit, and to realize that these biblical incidents relate actual facts. As this understanding becomes more prevalent, new "miracles" in healing will be accomplished.



Astrology Department

Pluto, the Power House

By ALBERT E. GEBERT

(Conclusion)



FROM Ceres, the Goddess of Corn, we derive our modern word *cereal*. One cannot meditate upon the processes in connection with the production of corn without finding correlations with the Scorpio-ruled eighth house. A seed is buried, dies, regenerates, and out of death comes re-birth.

The question as to the sign of which Pluto is the ruler is still undecided in the minds of many, most opinions being divided between Scorpio and Aries, although a few scattered opinions claim other allocations.

According to the astrological rules for allocation, both Aries and Scorpio have claim upon Pluto as ruler, and Aries would seem the most logical in theory. However, in practice Scorpio and eighth house trends appear to predominate, although this may be due to the trend of the age in which we live.

We know that Scorpio has two symbols: the scorpion and the eagle. While humanity caters to the world of desire and sense gratification, the reign of Adam must hold sway, and the symbol of the scorpion finds its counterpart in the fabled serpent which tempted Eve and brought about "The Fall."

In connection with this serpent idea we have an analogy in Cerberus, the three-headed dog that guarded the entrance to the Lower World. Mythology describes

this creature as having not only three heads but also the tail of a serpent and a mane of serpents, and Pluto, God of the Underworld, was its master.

Pluto as lord of the sign Scorpio rules the excretory organs which control the sewer system of the body. Obviously it must have rulership over the sewer system of a city, and strangely, the excretory matter may be transformed, regenerated, redeemed, or transmuted by burying it in the earth, from where it will, phoenixlike, be reborn in other forms.

The regeneration of body and mind takes place when sense gratification is discontinued, the life forces ascending through the serpentine spinal cord as a fluid or gas, vitalizing the pineal gland, which comes under the rulership of the spiritual Neptune. Then, like the eagle, man may soar to great heights by the force of a renewed mind. As a result, the plutonian rulership is converted or transferred to the head sign Aries, the seat of thought and of the pineal gland.

Pluto then works for unity through organization on its good side. On its adverse side we have tyranny, dictatorship, and organization for the purpose of domination. This takes in the lords of the underworld, gangsters, and murderers, for Pluto is a strong factor in matters of death, as its co-rulership of the natural eighth house would indicate.

Posited in the eighth house of a natal

horoscope, it may indicate a mysterious death, possibly through surgery, or a person may disappear, and later be found to have died.

An American soldier, blown to bits by a bomb, leaving no tangible trace of identity, had Pluto in the eighth house badly aspected. The wiping out of thousands by the atomic bomb was undoubtedly strongly plutonian in its effects; and incidentally the element known as *pluton* is said to be one of the factors in the construction of the atomic bomb.

At the time of the initial atomic bomb test at Alamogordo, New Mexico, on July 16, 1945, at about 5:30 A.M., the planet Pluto was directly opposite the cusp of the eighth house, thus indicating death potentialities.

Pluto often teaches its lessons by the rubbing out or effacement of existing conditions. The lesson is renewed in the next life where the potentialities are likely to be shown as an inheritance in the eighth house, which is co-ruled by Pluto. Horoscopes of murderers, including many who were executed for their crimes, show that Pluto plays an important part. Note the following data:

O. W., male, born August 21, 1910, at 7:31 T.L.T., in N. Lat. 42. W. Long. 83. Convicted murderer. Electrocuted June 20, 1941. Strongest factors in the chart are Pluto and Uranus.

A.V., male, born December 27, 1861, at Meziere, France, 3 A.M. Anarchist and murderer. Guillotined February 5, 1894. Pluto in Taurus (neck), in opposition to the ascending degree in Scorpio.

I have several times found that when Pluto was posited in the third house it correlated with the disappearance of a

brother, sister, or relative. A lady with Pluto in the third house of her chart stated that early in life a sister and brother left home, and within a few years every trace of their existence was lost.

The writer of this article has Pluto in the third house. His only and elder brother disappeared for a year in the Philippines, being finally located through government assistance—he being a chief clerk in one of the governmental departments. Later, during the last World War, when the Japanese captured Manila he fell into their hands and was confined in the Santa Tomas prison camp. This fact was not ascertained by his relatives for about a year,

and some months later his death was reported. However, when the official confirmation came it developed that he had been dead a year. Of further significance is the fact that in this brother's chart, Pluto is in the eighth house, in exact semisquare with the Moon, which rules the Midheaven and is in conjunction with its cusp. The specific cause of death was cancer of the throat, and Pluto

was in Taurus ruling the neck and throat.

A famous English astrologer and writer has shown that Pluto is a factor often present in sexual abnormalities, and the writer can verify this from many horoscopes in his files. In fact, it is quite evident that when Pluto is involved the results are drastic.

The same applies when Pluto is identified with health and accidents. For example: a thirteen year old girl in whose chart Pluto is elevated in the tenth house was bitten by a snake when her progressed Ascendant was exactly square Pluto. When the square was

ASTROLOGY WORKS IN HARMONY WITH SPIRITUAL LAW

The Law of Consequence works in harmony with the stars, so that a man is born at the time when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life. That is why astrology is an absolutely true science, though even the best astrologer may misinterpret it, because, like all other human beings, he is fallible.

just past its culmination the child was stricken with pneumonia, Pluto being in the zodiacal sign Gemini, which rules the lungs.

Here is more data:

Female, born December 13, 1926, at 7 A.M., 51 degrees N., 2 degrees W. Died of burns and suffocation. Pluto in the eighth in conjunction with the cusp, and sesquiquadrate Saturn in conjunction with the Ascendant in Sagittarius, a fire sign.

Female, born May 3, 1891, at 6 P.M. 46 degrees N., 6 degrees E. Died of burns. Pluto is in the eighth house in conjunction with the fiery Mars.

Male, born June 17, 1890, at 2:02 P.M., London. Struck by the tackle of a crane and instantly decapitated. Pluto in the eighth in conjunction with Mercury and Neptune.

In the Rosicrucian Fellowship publication *Astro-Diagnosis—a Guide to Healing* there are many charts covering the diagnosis of various types of disease. Although this valuable book of charts was published prior to the discovery of the planet Pluto, the interpretations are logical, and substantiate the facts beyond question. However, when Pluto is inserted in the charts it is amazing to note how the majority of them are strengthened in their indications.

Students will be well repaid if they will procure this book and place Pluto in its proper position in each of the charts. It will afford interesting study. Here are a few examples:

Chart 15C, page 355. *Osteomyelitis*. Saturn rules the bones, and by placing Pluto in the thirteenth degree of Gemini, an opposition is formed between these two planets. Pluto also makes a wide conjunction with Neptune.

Chart 16B, page 363. *Obsession and Tonsils*. Pluto is in the 29th degree of the sign Taurus, which rules the throat, and is exactly in conjunction with the cusp of the ninth house, which rules the higher mind, and makes a conjunction

with the natal Moon in the ninth.

Chart 17A, page 367. *Thyroid Gland Trouble*. Mercury rules the thyroid, and we find Pluto in exact conjunction with Mercury in its own sign Gemini.

Chart 18E, page 395. *Peritonitis*. Pluto is in the eleventh degree of Taurus near the Ascendant, in exact sesquiquadrate with Jupiter in Virgo. The insertion of Pluto in this chart brings another strong configuration, namely, Pluto, co-ruler of the fixed sign Scorpio, on the eighth, being itself in the fixed sign Taurus and close to the ascending degree, forms a close square with the Sun in its own fixed sign of Leo, which rules the heart, and is posited in the fourth house, the house ruling the latter part of life.

Chart 18F, page 399. *Arterio-Sclerosis*. The insertion of Pluto in this chart spoils many of the otherwise good aspects, and strengthens the indications of the disease. Falling in about five and one-half degrees of the fixed sign Taurus, it makes almost exact squares to the Ascendant, Sun, and Venus which are

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

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

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

all in conjunction in the fixed sign Leo. Pluto is elevated to about the same extent as Jupiter and makes an exact semi-square to Neptune, as well as a parallel to Jupiter.

Chart 19A, page 411. *Insanity*. Pluto intensifies the condition mentioned by being placed in the thirteenth degree of the mental sign Gemini, within orb of influence by wide conjunction with the visionary Neptune and the Sun. The stellium of planets in the tenth house is in Scorpio, of which Pluto is co-ruler.

Chart 20B, page 425. *Asthma—Morphine Addiction*. In the delineation given it was stated that the worst phase of this condition was indicated by the position of Jupiter in Taurus, square the natal Sun. Pluto is placed in the eighteenth degree of Taurus in close conjunction with Jupiter, and as a consequence partakes of the square with the Sun.

The planet Pluto on its adverse side has been likened unto the Dweller on the Threshold (the composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all the past period of our evolution), and to the Sin Body, (the interlocked vital and desire bodies), while on its good side it has been compared with the Holy of Holies. No planet can indicate more depraved or drastic conditions, and again, more exalted heights of spirituality. The blacker the background, the greater the contrast with the White of Purity.

If the lessons of Pluto are to be learned one must not compromise with evil or imperfection, but "hew to the line." A pure mind is required, and the spiritual Messenger symbolized by the planet Pluto indicates two methods by which this may be accomplished. One is by effacement and a new beginning. "Behold I make all things new." The second is by the process of redemption and transformation. "Be ye transformed by the renewing of the Mind."

LETTERS TO MY MISSING SON

(Continued from page 259)

pointed your chubby little finger toward a slough in a hollow back of the house. Then I realized that it was the frogs' singing that you heard. Each answer that I gave you seemed to satisfy you, although I couldn't see that it could mean a thing to you.

When Dad called you to my bedside and showed you tiny, red-faced Ted, you looked at him very soberly for some time, then you lifted your eyes, wide with wonderment, to Dad's, demanding, "What 'tis?"

I love to talk about you. Most people don't realize this and they avoid mentioning you, but this friend is so understanding. She realizes that no matter what we talk about, you are seldom out of my mind and that it comforts me to talk of you.

When the war first broke out, I felt so thankful that you boys were so young. I thought it would be years before either of you would go. In fact I prayed that the war would be over before you were old enough.

During the first few months of the war, I started praying a prayer of thankfulness each night just before I fell asleep. This was my prayer:

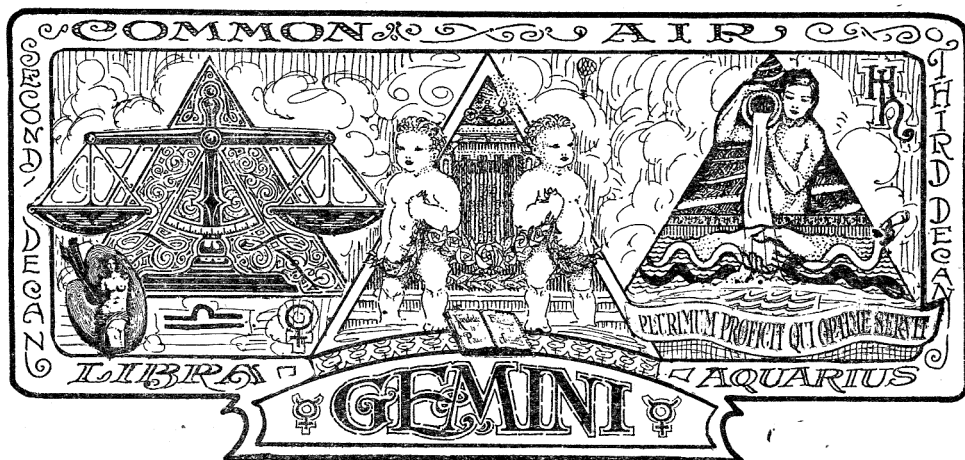
"I thank Thee, Father, that all of my family are under one roof tonight, safe and sound and happy."

After you left for training, I began to say it and then hesitated, because we were not under one roof. Then I remembered what the Christ said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

So now, even though Dad is working nights, and I am the only one in the house, I say my little prayer of thanksgiving before I fall asleep, believing that if it be according to God's will, it will surely come to pass. Love,

Mother.

(To be continued)



The Children of Gemini, 1947

Birthdays: May 21 to June 22

THE children born during the period when the Sun is in Gemini, the sign of the twins, are usually of a dual nature, which manifests in a variety of interests and activities. They are very active and restless. They would like to be in two places at the same time, were it possible. They like traveling, and walking is one of their favorite pastimes—quite a beneficial one from the health standpoint.

The Gemini natives are confident one moment, wavering the next. They are studious and prolific readers, and excel in all mercurial activities, having an all round knowledge. There is a great love for the arts and sciences, but a tendency to mere surface study of them, though the attitude may be that of an expert.

Good writers and fluent speakers are to be found among the Geminis. They prefer a vocation which displays their dexterity, such as public speaking, publishing periodicals, journalism, or teaching. Their work is usually gathering or accumulating information rather than completing a comprehensive task.

The Geminis are usually easy to get along with, for they are able to adjust

themselves to any environment and adapt themselves to other people's circumstances. They are inclined to be impersonal and not take things too seriously.

This sign is ruled by Mercury, which controls the nervous system, as well as the mind. Consequently, Gemini people are usually quite nervous and high-strung, impatient, and restless. This is very often one of their health problems. They are very sensitive to the mental atmosphere about them, and should be taught to seek quiet, peaceful surroundings. There is also a tendency to lung trouble if the Sun is afflicted.

In order that these children may make the most of their capabilities and rise up to the higher Gemini type, making use of their ability for expression, the parents should endeavor to mould the character and help them to learn to respond to their intuition rather than to their usual cold intellect. Restlessness and wasted effort will then disappear.

Children born during the first two days of the solar month, May 21st and 22nd, will have the Sun and Mercury in conjunction. This is good for the memory and mentality (since the conjunction is less than three degrees). At the same time, and lasting through June

4th, the Sun will sextile Saturn in Leo, indicating method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to complete any project undertaken. This aspect also gives high moral principles, as well as a kind and considerate attitude towards others. Success in political or judicial positions is favored. During this same period, and lasting until June 8th, the Sun also makes a trine to Neptune in Libra, which intensifies the spiritual vibrations in the aura and favors the development of the spiritual faculties. It bespeaks spiritual work done in past lives. From June 5th to June 21st the Sun is in conjunction with Uranus, giving to those born during this period a highstrung, nervous, and impulsive nature.

The square of Venus in Taurus to Saturn in Leo from May 21st until May 28th indicates difficulties with the opposite sex. There is a tendency toward jealousy and stinginess. At the same time and extending until June 1st, Venus is in conjunction with Mars, which intensifies the passionate nature. From June 1st to June 10th Venus opposes Jupiter in Scorpio, indicating a self-indulgent tendency. There is lack of business ability and a tendency toward difficulties in love and marriage. From June 14th to the end of the solar month, Venus, from Gemini, sextiles Saturn and trines Neptune. Those born with this configuration will have tact, diplomacy, system, and thrift. The tastes are simple and the morality unimpeachable. There is a fertile imagination and considerable ability as a musician. The trine to Neptune also points towards platonic unions and companionship of the most esthetic nature.

During the first three days of the solar month Mercury makes a sextile to Saturn, giving the ability to concentrate the mind and think profoundly. Reasoning ability, as well as honesty and diplomacy, is indicated. Beginning at the same time and lasting until

May 25th, Mercury trines Neptune, which gives a fertile imagination and a mind particularly adapted to the occult. A supernormal faculty is often developed. From May 25th to June 1st, Mercury is in conjunction with Uranus, giving an original, independent, and pioneering mentality. There is inventive ability, along with lofty aspirations and ideals. For eight days, June 4th to June 12th, Mercury squares Neptune, giving a tendency to lack of memory and poor concentration. The native is subject to fraud and deception. Beginning June 6th and lasting until June 21st, Mercury in Cancer sextiles Mars, indicating a keen, sharp, and resourceful mind. Wit, humor, and dexterity also result from this aspect. From June 11th until June 21st, Mercury trines Jupiter, one of the finest assets in life. The disposition is cheerful and optimistic, and the mind is broad, versatile, and capable of reasoning and judging accurately.

The sextile of Saturn to Neptune from May 21st to June 21st favors success in worldly affairs, bringing out such virtues as honor, self-reliance, determination, etc. This aspect also gives the ability to delve into the occult and become proficient in the practice of the occult arts.

Jupiter opposing Mars from June 8th to June 21st gives a tendency toward impulsiveness and dishonesty. The circulation is apt to be impeded, the liver affected, and there is danger of apoplexy.

From May 21st until June 5th, Mars squares Saturn, indicating a selfish and cruel nature, quick tempered and vindictive. Children born during this time should be taught early to cultivate the higher qualities indicated by Sun sextile Saturn, trine Neptune, and Saturn sextile Neptune.

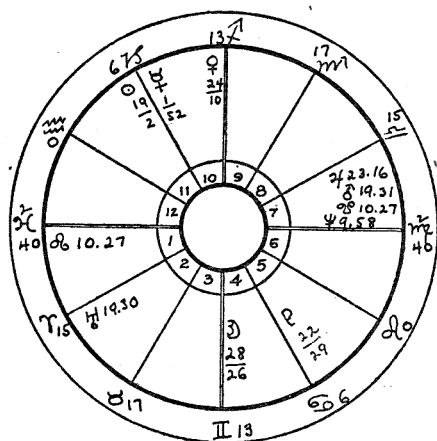
The sextile of Pluto to Neptune all the solar month indicates for the children of this period unusual awareness of the oneness of all humanity and a desire to further the general welfare.

Reading for a Subscriber's Child

JIMMIE H.

Born January 9, 1933, 9:18 A.M.

Latitude 33 N. Longitude 117 W.



The sign Pisces on the Ascendant of this chart indicates a person at the end of one cycle of progress and at the beginning of a new. He stands, as it were, upon the threshold of something higher. However, he is often not able to live up to the possibilities of the sign, for the Piscean usually lacks the will power required for the self-sacrifice involved in spiritual progress. Thus he may become a dreamer, dreaming of future greatness and just drifting along on the sea of life.

However, in this chart the Sun is placed in Capricorn, indicating ambition, or a desire to rise to a high position in life, along with the prudence and dependability necessary for accomplishing that object. The Sun trines Mars and Jupiter in Virgo which adds greatly to the possibilities of success. These aspects practically guarantee good health, or rather splendid vitality, which will enable this boy to overcome any illness he may have. It also provides energy which will force the usually lazy Piscean into action.

Jupiter and Mars in Virgo give ambition and a strong quick intellect, able to grasp an idea and develop it into something worth-while. There is discrimination and ability to distinguish truth from error. The truth cannot be hidden from this boy. This configuration, along with the Sun in Capricorn, would make Jimmie a splendid detective. Mars in Virgo gives a scientific mind with an ability to apply this faculty in research work, or in business. It strongly favors work connected with the sick, chemistry, the science of sanitation and hygiene, as well as the preparation of health foods.

Mercury is placed in Capricorn, which gives a penetrating, thoughtful disposition and adds to the ability to ferret out secrets, and further the interest in science, particularly chemistry. Mercury in opposition to the Moon indicates changeability, and a tendency toward indecision, and the square of Uranus to the Sun denotes a nature impulsive, nervous, and high strung. The square of Venus and Jupiter to the Moon, and the opposition of Venus to the Moon indicate a love of luxury and a tendency toward extravagance. Jimmie should be shown and guided how to divert these tendencies into constructive channels, and particularly to keep his relations with the opposite sex on a high plane. Having the strength of spirit to overcome any obstacle and reach his goal against all odds, he should set his goal and then work toward it regardless of moments of wavering and desire for a good time.

Venus in Sagittarius gives benevolence and good will toward one's fellow men. Placed in the 10th house, it is one of the best signs for general success. Further assistance toward success is indicated by the Sun in the 11th house, which denotes friends in a position to help one.

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.

Real Estate Dealer. Teacher

CLYDE E.N.—Born July 26, 1930, 12:03 A.M. Lat. 34 N. Long. 98 W. The predominating evidence in this chart points to occupations connected with property, dealing in lands, etc. Capricorn on the Midheaven indicates a contractor, builder, miner, real estate dealer, or agriculturist. Taurus on the Ascendant indicates a love for possessions. The Part of Fortune in Taurus gives a desire to bring whatever has been in the past to a new evolutionary level in response to the need of the times. Three planets in the 4th house, ruling homes and property, and Jupiter in Cancer, the natural ruler of the 4th, all indicate success in real estate. These are also favorable indications of success as a teacher, especially of agriculture, or as the director of a school, a land, mine, or real estate agency, registry office, newspaper office, library, etc. Mercury sextile Mars in Gemini and trine Uranus gives a keen intellect, and Saturn, ruler of the Midheaven, in the 9th house is a good position for the president of a corporation or college.

Dramatist. Writer

RUTH P. T.—Born April 14, 1907, 11:30 P.M. Lat. 40 N. Long. 89 W. Libra, ruling the Midheaven, with Venus its ruler in Pisces in her own exaltation, in the 3rd house and trine Neptune and sextile Uranus, brings Venus into its highest expression. There is a great love for music and all the finer arts. In Pisces Venus gives a strong emotional nature with an unusual faculty for expressing one's self, either in speech or writing. Mercury in Pisces gives a strong imagination, and placed in the 3rd house sextile the Moon in Taurus (also in its exaltation, blending with the Venus

ray), furthers the artistic and literary propensities and gives fluency as a speaker, as well as a splendid voice for speaking or singing.

Secret Service. Engineer

HENRY V.—Born April 16, 1931, 0:40 A.M. Lat. 41 N. Long. 124 W. The sign Scorpio on the Midheaven and Capricorn on the Ascendant give strong evidence of success in the secret service. Both signs indicate the ability to ferret out clues in an uncanny manner and to follow a trail with unerring instinct. This combination of these two signs also gives ability as an engineer either in mining or highway construction. The Sun, Moon, and Uranus in Aries in the 3rd house adds to the interest in venture-some enterprises. Henry will be at his best when at the head of things, perhaps as a foreman or supervisor. Ability as a dentist is also indicated by the Scorpio influence.

Writer. Interior Decorator

NELSON P. A.—Born June 24, 1931, 12:30 P.M. Lat. 35 N. Long. 102 W. This chart shows a deep interest and ability in all the fine arts. The Moon, ruler of the Midheaven, is placed in Libra on the Ascendant, and is trine Mercury in Gemini, which gives a vivid imagination, a receptive mind, and a retentive memory. The power of expression may reach a superlative degree. Then we find Venus, ruler of the 1st house, in Gemini, which also gives a love of music, art, and drama, with the ability to choose one's words with a singular facility and thus write both rhythmic poetry and prose. Much can be accomplished through writing, dramatics, and music. The Sun in Jupiter in the 10th house in Cancer gives ability to demonstrate the artistic in the home, indicating success as an interior decorator.

Monthly News Interpreted

Music for the Maimed

The recognition of musical therapy as a scientific branch of healing by the orthodox medical fraternity marks a notable advance in New Age techniques, and one that could scarcely have come so soon except for the urgent needs for added remedial measures called forth by a world in turmoil.

Speaking recently before a convention of the Music Teachers National Association in Cincinnati, Dr. Ira Attshuler, a Detroit psychiatrist, stated that eventually the musician will learn to build his prescriptions after the manner of the pharmacist. He also added that musical prescriptions should be written by one having a clear knowledge and understanding of the mental and emotional mechanism.

Perhaps the most interesting of all experimentations being made in connection with healing at the present time is that of psychoneurosis and musical therapy. Among the vanguard of these pioneers is Harriet Ayers Seymour of New York City. That such leaders are divinely inspired and their work brought into public recognition at the psychological moment when its need is most urgent, has always been the teaching of spiritual science. This has certainly proven true in the case of Mrs. Seymour. After many years of research, she organized in 1941 the National Foundation of Musical Therapy in New York, and since that time more than two hundred musicians have been especially trained to meet just the needs which the present "neurosis epidemic" demands.

The inauguration of musical therapy in the United States Medical Army center at the Walter Reed Hospital in Washington, D.C., is now in its inception. . . .—*New Age Interpreter*.

It is most interesting to the occult student to note how rapidly music is coming to the fore in the healing of disease; for he knows that man's whole body is one vast musical instrument in perfect tune when the individual is in good health. However, when any one organ of the body for any reason is thrown out of harmony with the individual's basic tone, then disease manifests and can bring about disintegration of that particular organ if harmony is not restored and the right kind of music has within itself that restorative power.

It must be understood, however, that

musical therapeutics is a science in a class by itself and must be carefully studied and thoroughly comprehended before an individual is capable of applying it successfully.

The occult student knows that for every individual there is an archetypal pattern for his physical body; and according to this pattern is the physical vehicle built. This pattern is formed in the heaven world before the birth of the individual and the instrumentality used to build it is the power in music manifesting along certain harmonious vibratory lines. The physical body when in health vibrates in unison with the vibratory force permeating this archetypal pattern. Disease is caused by some kind of action which throws the physical body vibrations out of harmony with those of the heaven world pattern; and if the harmony is not restored disintegration and finally death are likely to result.

Since it was music which built the heaven world archetypal pattern, so it is music of a like vibration that will overcome the inharmony and restore health in the diseased physical body; and an understanding of the cosmic laws involved in the process of archetypal pattern building, and how to apply these laws, is the basis on which real Musical Therapy is founded.

Home Influence

A new emphasis that promises to be revolutionary holds that our educational programs must frankly face the fact that the family is the greatest educational influence in the religious shaping of life. Church and Sunday School are means of supplementing and also guiding the training which begins in the Christian home. They are not substitutes for home training. Interdenominational and denominational offices are recognizing this as never before. . . . If we can get the church into the home, there will be no question about getting the home into the church. If the church builds

up homes, homes will build up the church; and people will be happier, churches will be stronger.—Federal Council Bulletin in the *Scottish Rite News Bulletin*, February 5, 1947.

According to statistics it is an indisputable fact that many homes are far from being what they should be. A home in which either the father or mother is an alcoholic addict cannot fulfill its highest destiny. Parents should be examples for their children to revere and emulate and no drunken mother or father with breath reeking with alcoholic fumes, regardless of what the drink is called, can expect to retain long the respect of their children.

Alcohol is not content with bringing sorrow and poverty into the home, but it is probably the cause, either direct or indirect, of at least one half of the divorce cases; and the resultant broken homes, it appears, are the direct cause of most of the juvenile delinquency cases. And so the vicious circle continues to operate day and night without rest—more drinking, more broken homes, more juvenile delinquency. Never has drinking of intoxicating liquor been so prevalent in the world as it is today; never has divorce been so common, and juvenile crime is rampant; and the most alarming fact connected with these conditions is that all of it is on the increase. This being a fact it at once becomes evident that something must be done if we would save the world from self-destruction. If alcohol is the cause of the most of this trouble, then it is quite evident that there is the place to center remedial activities. Two of the principal methods to apply are public disapproval, and mass education relative to the culminating disastrous effects of alcohol.

Radio Abused

From *Progressive Opinion* we copy the following: "Father of radio tells how the child of his brain has degenerated and is used for the opposite of what he intended. Dr. Lee De Forest, who fathered the modern radio, recently wrote a letter to the

broadcasting companies which says:

"What have you done with my child? The radio was conceived as an instrument for culture, fine music, the uplifting of America's mass intelligence. You have debased it. You have made it a laughing stock of intelligence, surely a stench in the nostrils of the gods of the air. The occasional fine program is smeared with the impudent insistence to buy or try. Murder mysteries rule the waves by night and children are rendered psychopathic by your bedtime stories. You have kept it to the average age of 13-year olds as though you and your sponsors believe the majority of listeners to have only moron minds. The curse of the commercial has grown consistently more cursed, year by year."

How true, how true! And what fools people are not to demand something better. Mammon rules the air waves as it does the land and the sea.—*Human Culture Digest*, March 1947.

The article in *Human Culture Digest* has not over estimated the abuse to which the radio is being subjected at the present time, and there is no way of conjecturing how much farther this abuse will go unless something is done to halt its progress. The remedy is in the hands of the people who own radios. If the masses would make a concerted effort to clean up radio programs by writing to the various stations who are broadcasting objectionable programs demanding that all such programs be replaced by something clean, intelligent, and uplifting in nature it would be surprising how soon results would be attained.

The dangerous results of many of the present day radio programs can scarcely be over estimated. Growing children are very impressionable and exceedingly imaginative; and more than one juvenile delinquent got his first incentive to commit crime when listening to the lurid stories presented by the radio for evening entertainment.

"Vice is a monster of so frightful mien,

As, to be hated, needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

READERS' QUESTIONS

The Case Against Antitoxins

Question:

In view of the seeming effectiveness of the anti-whooping cough, tetanus, and diphtheria shots for children, what answer can be given to someone who has no understanding of the Philosophy and cites the lowering of epidemics, etc., as a result of these shots?

Answer:

An adequate answer can hardly be given in a few words! It is necessary that a person look at the matter from a broader view than the usual materialistic one in order to gain a thorough understanding of all the factors involved.

First, we must realize that "Man is a creator by means of his thoughts, and the evil thoughts, the thoughts of fear and hatred, do take form, and in the course of centuries they crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiment of fear and hate, and therefore they are also vanquished by the opposite force, *courage*. As a tuning fork will commence to vibrate when we strike another tuning fork of the same pitch, so also will these microscopic germs. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, *particularly if we are prompted by love.*"

Now let us review the facts concerning bacilli and inoculation. "Bacteriologists have discovered that many diseases are caused by microorganisms which invade our body, and also that

when this invading army begins to create a disturbance the body commences to manufacture germs of an opposing nature or a substance which will poison the invaders. It is then a question of which are the strongest, the invaders or the defenders. If the defending microbes are more numerous than the invaders or if the poison which is noxious to the invaders is manufactured in sufficient quantities, the patient recovers. If the defenders are vanquished or the body is unable to manufacture a sufficient quantity of serum necessary to poison the invaders, the patient succumbs to the disease. It was further discovered that when a certain person has once successfully recovered from a specific malady, he is immune from renewed attacks of that disease for the reason that he has in his body the serum which is death to the germs that cause the disease he has once weathered.

"From the above facts certain conclusions were drawn: (1) If a healthy person is inoculated with a few of the germs of a certain disease he will contract that disease in a mild form. He will then be able to develop the saving serum and thus he will become immune to that disease in the future. *That is the philosophy of vaccination as a means of preventing disease.* (2) When a person has contracted a disease and is unable to manufacture a sufficient quantity of the serum which will destroy the invading microorganisms, his life may be saved by inoculation with the serum obtained from another who has become immune.

"As it is not easy to get such antitoxins or cultures from human beings, these germ-cultures and poisons have been obtained from animals, and much has been written both for and against

the use of such methods of fighting disease. With these we are not here concerned. The occult viewpoint goes deeper than the question at issue, as seen from the material side of life. There are undoubtedly cases where disease has been prevented by vaccination and cases where death has been prevented by the use of antitoxins. There are also cases where vaccination and antitoxins have caused the fatality they were designed to prevent, but that is beside the question. From the occult viewpoint vaccination and the use of antitoxins *obtained by the processes in use in bacteriological institutes is to be deplored*. These methods work a wrong on the helpless animals and *poison the human body*, making it difficult for the Ego to use its instrument.

"If we study the chemistry of our food we shall find that nature has provided all necessary medicine, and if we eat right we shall be immune from disease without vaccination.

"When in normal health the body specializes a far greater quantity of the solar energy than it can use. The surplus is radiated from the whole surface of the body with great force and prevents the entrance of microorganisms which lack the strength to battle against the outwelling current. . . . Scientists recognize the fact of selective osmosis. They know that while a sieve will allow any particle of matter to pass through which is smaller than the mesh of the sieve, the kidneys, for instance, will keep fluids of use to the body, while allowing waste products to pass. In a similar manner the vital fluid makes a distinction. It rids the body of the poisons and impurities generated inside and repels similar products from without.

"This emanation has been called N-rays, or Odic fluid, by scientists who have discovered it by means of chemical reagents which render it luminous. During the process of digestion it is weakest, for then an extra quantity of the solar

energy is required for use inside the body in the metabolism of the food. The heartier we have eaten, the greater the quantity of vital fluid expended *within the body* and the weaker the eliminative and protecting outrushing current. Consequently, we are in the greatest danger from an invasion by an army of inimical microorganisms when we have gorged ourselves.

"On the other hand, if we eat sparingly and choose the foods which are the most easily digestible, the diminution of the protective vital current will be correspondingly minimized and our immunity from disease will be much enhanced without the necessity of poisoning our body with vaccine."

Furthermore, Max Heindel states that, "An enormous percentage of our sickness is actually due and traceable to feelings of fear upon the part of the patient. . . . It is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it liable to diseases which would not otherwise be able to gain a foothold. From the occult point of view it is perfectly plain why this is so. . . . The moment we allow thoughts of fear, worry, anger, etc., the body endeavors, as it were, to close the gates against an outside foe, fancied or real. Then also the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body, and we then see a phenomenon which is analogous to the effect of lowering the voltage or cutting in more resistance in the electric fan. . . . The solar fluid does not go through the body with the same speed as before. It does not then radiate from the periphery in straight lines, but these lines become crumpled and thus they allow easy access to the little deleterious organisms which may then feed unobstructed upon our tissues and cause disease.

"Whether the consistent mental scientists, or others who believe in divine

(Continued on page 287)

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

Linking Spiritual Forces with the Blood

By LILLIAN R. CARQUE, Sc.D.

Lillian R. Carque's Natural Food Specialties
Little Brook Farm, Route 1, Box 221, Los Gatos, Calif.

“**L**OOK toward the holy mountain whence cometh thy help.” It has been established by innumerable experiments upon the brain of intelligent persons in their most normal condition that love and tenderness have their seats of consciousness at the summit of the brain, in the cerebrum or celestial region—the sustainer of soul energy. It is the organ through which function those higher powers of love, hope, generosity, duty, and aspiration, reverence, admiration, sympathy, tenderness, devotion, and fidelity—those centers animated by intense happiness, unalloyed bliss, and moral excellence. For the superior region of the brain is the source of beneficent influences that elevate the character and sustain the nervous system.

Dietetically speaking, phosphate of potassium yields the highest rate of vibration, corresponding physiologically with the top of the head, the cerebrum, the House of Aries, the point at which the bodily rate of vibration is at its highest. Potassium phosphate is definitely concerned in the generation of vital electricity and in the functions of the brain and nervous system, otherwise called sensory nerve cells. Stimulation occurs first in these sensory nerve cells, the source of origin of all activity in the

body. Thus it can be seen that potassium phosphate is the essential and indispensable medium in the blood stream through which the higher intellectual forces and primary nervous energies can manifest. Through its agency, the human edifice can attract the proper kind and quality of cosmic electricity or life force.

Hence the genuine need of its adequate supply in the diet and in supplemental nutrition. Fortunately potassium phosphate is the foundation building material of all plants, seeds, and proteins. It is often not so much a lack of potassium phosphate in the diet or failure to consume potassium-rich foods, but rather *a lack of assimilative power for this element*. The cells are powerless to attract it and pick it out of the blood, *because the necessary spiritual thought-color rate of vibration and kindred brain pulsations high in the cerebrum are lacking*. First and preeminently, we should therefore cultivate a more refined, delicate, and intellectual character, improve the moral nature, moderate the violence of the passions, and elevate the nobler, altruistic soul attributes. Only then can we be assured of adequate cell selectivity from the blood of potassium phosphate, and thus can this great God power in Nature—Cosmic Electricity—be attracted

adequately to the human battery known as the nervous system.

Illuminating it is indeed to note that the Carey-Perry School of Biochemistry allocates the cerebral center in the fore-brain with the third and last decan of Aries, which is under the co-rulership of Jupiter or Sagittarius vibration; the corresponding mineral salt indicated is silicon, *insulator of nerve sheaths*. This harmonizes with the findings of Food Science which collaborates that nerve substance embodies nearly the same amount of silicon as does the albumen in the blood, this element forming the connecting link between blood and nerves, thus preserving their proper relations. The skin, and likewise the walls of all cells, contain a considerable amount of silicon, which is placed there by Nature to prevent a too rapid radiation of bodily heat and electricity. Silicon gives the glossy finish to hair and the protective covering to nails, teeth, bones, and nerves; also feathers and and claws.

Nature under the guidance of Divine Wisdom puts peelings, skins, coats or shells on apples, pineapples, bananas, coconuts, avocados, potatoes, etc., to keep their inside flesh or pulp invulnerable to the attack of oxygen and evaporation, as well as to diminish the leakage of vital electricity sealed in foods. In the vegetable kingdom, silicon combined with cellulose forms the skin of fruits and vegetables and the outer coats of cereals. In white flour, degerminated corn meal, polished rice, etc., this coat has been removed in the form of bran. In peeling fruit, we lose an appreciable amount of silicon. A stalk of corn or straw of wheat, oats, or barley will not stand upright unless it contains this mineral.

There is greater cell selectivity of silicon from the blood in the presence of mental attitudes that are light-hearted, credulous, cheerful, playful, optimistic, laughter-loving, carefree, nonchalant, unconcerned, and sometimes heedless.

People in whom silicon is present in abundance are invariably charitable, kind, good tempered, and almost larks in disposition. First and preeminently, we should therefore cultivate an attitude as carefree as that of an innocent child. For laughter and lightheartedness are renowned as potent, though ludicrous, therapeutic weapons in breaking up the nervous tension of those melancholic subjects of chronic fear.

The Taurian life wave is the stepping down of the Aries (cerebrum or top-brain) celestial electrical energy to the more earthy or tangible rate of vibration. Hence without sulphur in foods and subsequently in the blood, there would be no sensation or soul communication with body and matter. Thus sulphur serves as a medium of communication between Ego and brain and between Ego and sensory-physical states. Sulphur has a very high nerve and psychical function to perform between Ego and matter. Remove the sulphur element from the organism of man and the Ego can no longer communicate with matter.

Sulphur, the Taurian mineral, is the uproarious element, a non-conductor of heat possessed of great inflammability. That is why it behaves like an angry undercurrent, producing explosions at the surface as may be seen in volcanoes beneath which the sulphur element is at work.

Agitative, expulsive, convulsive, as well as active, smoky, and corrosive, it agitates every cell in the body, compelling the cells to throw off toxic substances. It acts upon every drop of blood, upon every nerve fiber and cerebral neuron, and yet its work is like an angry undercurrent, characteristic of the Taurian Adam man, the Bull. Analogous to a stirring dynamic element, it acts like a volcano and compels the expulsion of disease intruders.

One authority states that there is very little, if any, positive electrification in the sulphur atom, much less than

in any known element. Hence if it should be proved that the sulphur atom does contain a few positive electrons, they are so few in number as to exert no control over the vibrations of the great mass of negative electrons that comprise its atomic structure. Hence the riotous negative electrons of sulphur, if they were given their full liberty, would run riot, go off at a tangent and would become, literally, a force without control.

That is why people in whom sulphur consumption is great are fitful, capricious, touchy, particular, fastidious, and eccentric, sometimes spitfire and volcanic. They may be angel-like one minute and erratic, impulsive, impatient, and angry the next. Like the chameleon, they change in characteristics; they vary in disposition, emotions, and wishes. Spasmodic moods and fitful states of mind are peculiar to great sulphur absorption and assimilation from foods and blood.

The sulphur atom is always found in the albuminoids (tissue-replenishing proteins) and through their medium sulphur enters especially into the life of all young cells, which subsequently become the physical basis of muscle, nerve, connective, and mucous tissue; and so it can be readily seen that if there was a deficiency of sulphur atoms in the system or cell, its functional activity would be sluggish, because of sluggish cell vibration and a low magnetic field. We also can see how impossible it would be to arouse abnormal cell vibration if the normal sulphur atoms were not present; hence by contributing the riotous sulphur mineral with its rate of vibration acting continuously as though seemingly without law, we can understand how it would stimulate cell vibration, arouse it to a new life and thus create the normal magnetic field which was lacking.

Fortunate it is indeed to know that the Taurian sulphur element enjoys chemical affinity with the neutralizing, equilibrizing or balancing sodium salt of

Libra, according to the Carey-Perry School. Indeed, all reform leaders, whether they have recourse to voice or pen, require, demand, and enjoy a psychic appetite for a reasonable quota of foods abundant in sulphur and tempered by the Libra sodium affinity, to destroy the false and reconstruct the true in their respective avenues of expression. Untempered by its Libra sodium affinity, however, a preponderance of sulphur tends to disperse protoplasm, for it vibrates in consonance with the disorganizing, disintegrating fires of Nature's destructive principle. Indeed, there can never be balance or equilibrium if the scales of Libra hang obliquely.

Astrology links the kidneys with Libra. Indeed, the malpighian vessels of the kidneys, according to the late Dr. Littlefield, are built from phosphate of soda. Dr. Littlefield often cured organic diseases of the kidneys with the Libra mineral, sodium phosphate.

The kidneys or excretory glands contain millions of tiny independent filters. Their duty is to filter extraneous matter out of the blood and to guide it safely through the exit of the urinary bladder. Because forty per cent of all poisons are removed through the kidneys, often these marvelous busy organs become overtaxed. When the sewage system is clogged, the body is relieved of irritating acids with the aid of the neutralizing or balancing Libra salt, sodium phosphate.

Sodium is one of the most powerful solvents, especially efficacious in the removal of carbonic acid. Yet it is one of the principal alkaline elements which is usually not available in sufficient quantity. The excretion of carbonic acid through the lungs is carried on through the medium of sodium phosphate occurring in blood and lymph. Hence we can see the paramount need for sodium in the purification of the system from carbonaceous waste products.

(Continued on page 283)



Fruit as Medicine

"PROPER food given at the right time and under the right conditions will not only cure but prevent disease." The truth of this statement is becoming apparent to a constantly increasing number of people, and of all foods, the fruits seem to rank first in the medicinal qualities needed by most people. A several-day diet of a particular fruit has proved effective countless times in curing tonsillitis, appendicitis, colds, and various other ailments. The citrus fruits, in particular, help free the body cells of poisons, accumulated largely by eating too much lifeless, starchy food.

Occult philosophy teaches that "Fruits are an ideal diet. They are in fact evolved by the fruit trees to induce animal and man to eat them. . . . Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up. . . .

"It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances. . . . Citrus fruits (oranges, lemons, grapefruits, etc.) are powerful antiseptics . . . not to speak of the king of all antiseptics, the pineapple, which has been

used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat. . . . Fruits cleanse and purify the system, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin and no fiendish cruelty is used to obtain it. . . . Of fruits we assimilate about 85 per cent of the proteins, 90 per cent of the fat, and 90 per cent of the carbohydrates."

* * * * *

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:

May	1— 8—16—22—29
June	5—12—19—25
July	2— 9—16—22—29

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

Rosario, Argentina, Feb. 9, 1947
The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Some time ago we sent in an application for healing for a little boy who is staying with us. About a fortnight ago Mother took him to the doctor to establish the progress made. The doctor examined him thoroughly and said, "Absolutely healthy."

We are glad to send you this good news, and now you may take the boy off your healing list. We are most grateful to the Invisible Helpers for the service rendered in the spirit of Christ.

—A.F.W.

New Jersey, March 27, 1947

The Rosicrucian Fellowship

Dear Friends:

I am so happy to tell you that I am making such wonderful progress in regaining my health that even my doctor is pleased. All my friends and relatives have remarked about how well I look. It is such a blessing to feel full of life again. I am forever grateful to all of you for all your help and kindness. I am slowly but surely learning self control, and will look upon my illness as an opportunity to learn a needed lesson.

—Mrs. S.H.

Illinois, February 9, 1947

The Rosicrucian Fellowship

Dear Friends:

I am now able to perform many tasks that were impossible before having the grand help you have given me.

Over a period of six weeks, I have become steadily stronger. I walk much better now, having discarded one cane.

—J.R.

May We Aid You to Solve Your Health Problem?

The Elder Brothers of the Rosicrucian Order carry out the second admonition of The Christ, to heal the sick, through a band of Invisible Helpers who work on the vital body of the patient while he is asleep. If you have a health problem, you may contact the Invisible Helpers by writing to the address given below, and asking to be put on the Healing List. This contact is maintained by a weekly letter to the Healing Department. Suggestions on diet, exercise, etc. in harmony with their work will also be given you. This department is supported by free-will offerings.

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



Children's Department

Sunshine Valley Mountain

By LOUISE WOODMAN MANI

SOMETIMES when you are only eight and you cannot remember your papa or mama, you invent them. At the Home, before she was adopted, Grace used to have a wonderful time on the vacant lot near the school. She had to watch her chance and be alone there because if any of the other children were around she could not pretend.

There were three birch trees growing close together: one was her father, one her mother, and the small one she named Leta. Leta was a baby sister. These were her family! They grew so real that finally, when a lady decided to adopt her, Grace cried and wanted to stay at the Home. The head lady of the Orphanage was gratified and took all the credit, saying, "The children are all so attached to us here."

But when Grace went with Mr. and Mrs. Brown to live on the farm, almost at once the boy with the giant soap bubble and the little girl with the happy laugh came to see her. Grace wondered, when it got to be dark and the children did not go home, if their mother or father would come for them.

"Where do you live?" she asked them.

"On Sunshine Valley Mountain," the boy said. "It's just beyond the creek a ways."

They came again in the morning, every morning, and the boy let Grace play with the soap bubble all day. It never broke, but bounded and bounced, smooth to touch; taller than the children who played, it was a giant football.

That first day Grace could hardly wait to tell her aunt, as she called Mrs. Brown, about the beautiful colors of the bubble. She wanted the children to show it to her foster parents, but they were too shy.

But when Grace did tell her aunt she looked at her mistrustfully. "Soap bubbles break, young lady," she said. "As for little children who can leap across the creek like flying, don't let me hear any more such nonsense. You try flying across the creek and you'll see what happens. Don't let me catch you, and don't get your clothes wet either. Money doesn't grow on bushes, you know."

Grace crept up to her room and told Clarabelle about it. She could always tell Clarabelle, for dolls were different. Then of course there was Megs, she would tell him in the morning. He understood because he was a dog. Grace loved Mr. Brown for getting her the puppy, even though his wife was against it.

The next day the the little girl put

Clarabelle's pink bonnet on her and tied the strings under her chin. The sunlight might get in her child's eyes. As they came through the kitchen her aunt was pouring soap powder into a mop-pail. Her mouth was turned down at the corners.

"How old are you, Grace?" she asked.

"Eight," the little girl replied, holding her doll closer.

"Too old to play with dolls. Go throw that rag thing away and get me a bucket of chips for the stove," Mrs. Brown commanded sharply.

Grace rushed upstairs. "Don't mind her," she told the doll tenderly. "I'll take care of you always." With a fast beating heart she hid the doll beneath her bed.

Her aunt had washed a part of the floor, and as Grace tiptoed into the room Megs spied her, nosed his way through the screen door and with fat puppy paws galloped joyously to meet her.

"Out!" screamed the woman, flailing the dog with her mop. "Get that dog out of here! I declare, between you and that beast I wonder I don't lose my mind. Some of these days you'll come home from school and there'll be no dog."

"Oh, Auntie, please! Megs won't do it again! I'll watch him."

Grace and the puppy slunk from the house and hid behind the barn. The boy with the bubble did not come, nor the little girl who could fly across the widest part of the creek. Megs sat on his haunches and looked at Grace with his head on one side. He licked her face and capered around trying to get her to come and play.

Grace thought about the three birch trees: her mother, father, and little Leta. She thought about going back to the Orphanage. Could she find the way?

That evening after supper the little girl went to her room and looked under the bed. Clarabelle was not there.

Neither was she in the closet, nor on the shelf, nor in any of the down stairs rooms. Grace did not dare ask her aunt, who was still angry about Megs. She went back to her room, got ready for bed, and said her prayers. Just then the little girl with the happy laugh came in the window. Grace was delighted to see the way she floated in there.

"Don't feel that way about your doll," the little girl said. "When you come to Sunshine Valley you will have your doll."

"I will? Am I going there?" asked Grace, wonderingly.

"I think so."

"I'm glad. Oh, are you leaving so soon?" The little girl's laughter drifted back through the window. Grace looked out over the dark trees but her friend had disappeared.

* * * * *

One day not long afterward when Grace came home from school Meg's bark did not welcome her, neither did he come galloping down the road.

"I expect he's in that place he dug out for himself on the north side of the barn, or maybe on the porch," she said to herself, trying to believe it.

"Megs, where are you?" she called. No answer.

The screen door banged and Mrs. Brown came out and began to sweep the porch briskly. She smiled at Grace and seemed in a very good humor.

"Come see what I bought for you in town," she said mysteriously. "Come, what are you staring at?" Grace went slowly into the house, took the envelope and found a blue hair bow. She laid it gravely on the table.

"Pretty isn't it?" Mrs. Brown asked uneasily.

"Thank you, Aunt. Where is Megs?"

"Gone."

"Gone where?"

"Well he got sick, I had to get rid of him." The woman's eyes shifted before the child's gaze.

Without a word Grace left the house and walked slowly across the yard, lifted the bars to the pasture fence, replaced them carefully behind her without looking back.

In the pasture grasshoppers hurled themselves in panic across her path, gophers peered from the weeds and scurried away. As she came near the creek she smelled the dusty perfume from the wild roses. Nearer still the pungent odor of mint leaves lay heavy on the air. The day was still and warm.

Grace knew the boy with the giant bubble and the little girl with the happy laugh were there. She heard their voices from the opposite bank. She began to run.

"But this isn't where I always cross, it's too wide, the water hurries so, it's so black——." She looked up and the children beckoned. "I can cross on the stones maybe——." She took a cautious step on one that stood above the water. "Auntie will be angry if I get my shoes wet," she thought. . . . She heard the children laughing.

Her foot slipped—the water was swift and deep.

* * * * *

Grace sat on the bank where the wild roses were. Megs was there capering around her as though he had never been so glad to see her before.

"Why you were here all the time. Why didn't you come home, you bad dog?" She hugged him and looked up at the little girl who laughed her happy laugh.

Grace noticed a sunlit trail that she had never seen before. It led into the distance, higher and higher, seeming to melt into the clouds.

Suddenly she knew. "Sunshine Valley Mountain?" The boy nodded. "Come on," he said. "We have been waiting for you a long time."

"Megs, too?" Grace asked, hanging back.

"Certainly, Megs. It would not be Sunshine Mountain for you without him."

Grace touched her dress. "I'm glad I did not get my dress wet. Auntie wouldn't have liked it."

The little girl laughed her happy laugh.

LINKING SPIRITUAL FORCES WITH THE BLOOD

(Continued from page 278)

ucts. Carbohydrates, as we are well aware, produce heat and energy. Oxygen is essential, however, to burn starches and sugars. When insufficient iron and sodium prohibit an adequate supply of oxygen, an excessive accumulation of carbon dioxide takes place in the body, with symptoms of carbonic acid poisoning following in its wake.

Sodium further serves to render more soluble the lime and magnesia salts in our food, and to keep them in a liquid state in the blood for perfect assimilation. Lime and magnesia, if not kept fluidic by sodium, are soon deposited in various parts of the body, obstructing the capillaries; such obstructions are known to cause gall bladder stones as well as arthritis. Saturn, the planet of obstruction, crystallization, suppression, and atrophy (its mineral calcium-phosphate), is exalted in Libra, and creates kidney stones and gravel by retention of unconverted liver poisons, through impeded flow of urine and retarded passage of other bodily fluids from blood and lymph.

Thoughts of perfection bring forth harmony, an attribute of the music of the spheres. Thoughts of imperfection bring forth imperfection or inharmony—the negative expression of the Spirit—*along with nutritional deficiency diseases*. Health is a natural condition; divine healing power is abundant and inexhaustible, capable of quenching that devastating thirst for the Waters of Life.

The Merging of Religion, Science, and Art



NE of the goals of evolution, as set forth in occult philosophy, is the merging of *Religion, Science, and Art*. In *The Rosicrucian Cosmo-Conception* may be found these extremely significant statements:

"*Religion, Art, and Science* are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

"*True Religion* embodies both *Science and Art*, for it teaches a beautiful life in harmony with the laws of nature.

"*True Science* is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

"*True Art* is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

"Nothing short of such an all-embracing teaching will answer the needs of humanity permanently. There was a time, even as late as Greece, when *Religion, Art, and Science* were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

"*Religion* held sole sway in the so-called 'dark ages.' During that time it bound both *Science and Art* hand and foot. Then came the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

"To avert a calamity *Religion, Science, and Art* must reunite in a higher expression of the *Good, the True, and the Beautiful* than obtained before the separation."

That there is a strong movement toward this reunion at the present time can hardly be doubted by the observing person, for many are the signposts pointing in that direction. A new science is being born—a more comprehensive sci-

ence which purports to teach people "to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty." Scientific authorities in various parts of the world are voicing unmistakably the recognition of spiritual verities as they face with awe and wonder the rapidly widening horizons which bespeak the lifting of the veil between Spirit and matter.

In 1936 at the 93rd annual meeting of the American Association for the Advancement of Science Dr. William M. Davis, Professor Emeritus of Geology at Harvard University, asserted that since the Victorian Era there has been a trend toward "reverent science." Speaking from both experience and observation, he stated: "Reverent science . . . stands humbly silent before the ever-expanding mystery of the universe. . . . Reverent science is much concerned with making our life on earth as good, as unselfish, and as helpful to others as possible, not in order to receive posthumous reward for doing so, or in fear of posthumous punishment for not doing so, but in the convinced belief, based on long human experience, that in a life so conducted man finds his highest and deepest satisfaction and his fewest regrets."

While there is no definite recognition of religion as such in this view, yet there is an acceptance of the "mystery of the Universe" and of the wisdom of living according to the high moral principles which constitute the warp and woof of religion. A more definite impetus toward the recognition of the spiritual source of all things was given in 1935 when an epoch-making book, *Man, the Unknown*, was published by Dr. Alexis Carrel, Nobel prize winner and eminent scientist. Dr. Carrel contributed brilliantly toward drawing religion and sci-

ence together by explaining prayer from the scientific viewpoint and recognizing its power, as well as by lifting the veil of prejudice (born of ignorance) from the actuality of superphysical phenomena. He courageously faced the issue and said in effect that it was nonsense for scientists to continue to ignore the actuality of the superphysical just because they knew so little about it!

Robert Andrews Millikan, the great American physicist, asks: "Is there anyone who still talks about the materialism of science?" Then he goes on to say: "Rather does the scientist join with the psalmist of thousands of years ago in reverently proclaiming, 'The heavens declare the glory of God and the firmament showeth His handiwork.' The God of Science is the spirit of rational order and of orderly development, the integrating factor in the world of atoms and of ether and of ideas and of duties and of intelligence."

"The integrating factor!" Yes, a manifestation of such power and wisdom that we can hardly designate it as less than Deity.

One of the leading British astrophysicists of modern times, Sir Arthur Stanley Eddington, gives full recognition to the need for complementing purely physical investigations with observations from a spiritual view. He states: "If the spiritual world has been transmuted by a religious color beyond anything implied in its bare external qualities, it may be allowable to assert with equal conviction that this is not a misinterpretation but the achievement of a divine element in man's nature."

Another top scientist, Sir James H. Jeans, voices his views on this subject of an invisible, over-all Power somewhat differently, but just as clearly, declaring that, "The universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather

to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown, exist as thought."

In 1944 another book significant to those observing the trend of the times was published. This was a small volume entitled, *Man Does Not Stand Alone*, written by A. Cressy Morrison, former president of the New York Academy of Sciences. This author gives seven reasons why he believes in God, and supports each belief with the clear reasoning of the scientific mind. He writes: "We are still in the dawn of the scientific age and every increase of light reveals more brightly the handiwork of an intelligent Creator. In the ninety years since Darwin we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching even nearer to an awareness of God.

"For myself, I count seven reasons for my faith: (1) By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence; (2) The resourcefulness of life to accomplish its purpose is a manifestation of all-pervading Intelligence; (3) Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures; (4) Man has something more than animal instinct—the power of reason; (5) Provision for all living is revealed in phenomena which we know today but which Darwin did not know—such as the wonders of genes; (6) By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry; (7) The fact that man can conceive the idea of God is in itself a unique proof."

In *Life* for March 10th of this year, in an article entitled *Religion Around the World*, Paul Hutchinson, Managing Editor of *The Christian Century*, makes

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some interesting observations (after having visited various parts of the world) concerning the condition of religion in different countries. He points out that, "The deeper facts about the current religious situation . . . show unmistakably the signs of man's developing spiritual concern. It would be naive to expect, in this day, the 'God-intoxication' of a 17th Century Spinoza. But . . . the church is today producing its most searching theological thinking since Thomas Aquinas and Calvin. . . . Physical scientists now find their world of energy resting on foundations that sound more and more metaphysical with every new description, and psychiatrists acknowledge a welcome affinity between the results of the research and the insights voiced by religion 3,000 years ago. The contribution of science to the understanding of the physical and the psychic is no longer feared. Indeed, it is welcomed. Re-establishment of the paramount authority of religion in the determination of values, and the importance of that determination to the living of a rewarding life has freed religion from its post-Victorian inferiority complex."

The fact that "the contribution of science to the understanding of the physical and the psychic is no longer feared" is in itself an important step toward a saner and safer condition of things. Are we able to say with equal assurance that the contribution of religion to the understanding of material science is of equal value? If by "religion" we mean a deeper interpretation (as revealed by occult philosophy) of the Christian principles, then we may certainly answer in the affirmative.

A short time ago a speech was made by Henry Robinson Luce, editor of *Life* and *Time*, at the Chicago Church Federation, which contained some pertinent statements concerning the "church" and its duty. He stated: "There was probably never a time when so many people were inquiring, sincerely, whether

any knowledge of God exists or can exist. This is an incredibly great opportunity which now confronts the church of God. . . . And we may give thanks to God that there is now riding mightily in the Protestant churches a stronger and more valiant theology."

To the occult student, and it would seem to any intelligent observing person, "a stronger and more valiant theology" obviously points to a greater emphasis on the simple fundamentals of the teachings given by Christ Jesus, rather than upon points of dogma and creed. It also points to a clearer understanding of some of the Christian doctrines so that there may be "intellectual order" among the believers, which Mr. Luce pointed out is emphasized by St. Paul in the 14th chapter of *First Corinthians*. In other words, there must be *faith based upon knowledge*, and that is exactly what the merging of religion and science is bringing about.

(To be continued)

THE CASE AGAINST ANTITOXINS

(Continued from page 275)

healing, know this law or not, they act according to its dictates when they affirm that they are children of God, that they have no reason to fear, for God is their Father and will protect them so long as they do not deliberately disregard the ordinary laws of life.

"The actual fact and the truth of the matter is that *contagion comes from within*. So long as we live a common-sense life, feeding our bodies upon the pure foods which come from the vegetable kingdom, taking a sufficient amount of exercise, and keeping mentally active, we may rest secure in the promise that the Lord is our refuge. There shall no evil befall us so long as we thus show our faith by our works. On the other hand, if we belie our faith in God by disregard of His laws our expectations of health are vain."

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