

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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A New Year Challenges

An imminent NEW YEAR, of days yet unmarred by the records of our thoughts, words, and deeds, presents to every spiritual aspirant a high challenge—A CHALLENGE

TO SEARCH the DEPTHS of our beings, carefully and thoroughly, for the “motes” which hinder progress on the Path;

To CLEANSE OUR MINDS AND HEARTS of the crystallizing vibrations of hatred, jealousy, envy, intolerance, greed, fear, etc., so that the LIGHT and POWER of the SPIRIT OF LOVE may flow triumphantly through us;

To GREET EACH DAY as a welcome opportunity for bringing UNDERSTANDING, HOPE, AND FAITH into the lives of those about us;

To see in each new acquaintance a BROTHER IN CHRIST whom we may be privileged to SERVE AND LIFT;

To look for the GOOD in our associates and to express our APPRECIATION for that which is worthy of commendation;

To aid with SYMPATHY and UNDERSTANDING those who have not yet seen the LIGHT of THE CHRIST WAY;

To perform each day some CREATIVE WORK which will benefit our fellow men;

To PRAY DAILY at fixed times—by praise and thanksgiving attracting the SPIRITUAL OUTPOURING which brings us into direct communication with the ONE POWER of the universe;

To THINK and TALK on “whatsoever things are TRUE, whatsoever things are PURE, whatsoever things are of GOOD REPORT,” knowing that we give power to whatever we entertain in THOUGHT or WORD;

To fulfill our duties as CITIZENS wisely, giving our ASSISTANCE and COOPERATION to movements leading to HIGHER STANDARDS in GOVERNMENT, EDUCATION, and GENERAL LIVING.

To face whatever comes in the daily life with COURAGE and CHEERFULNESS, secure in the knowledge that “Nor time, nor space, nor deep, nor high, can keep my own from me.”

To strive constantly to know “what is that GOOD and PERFECT WILL OF GOD” for us, and to direct our lives according to this knowledge, thus strengthening the FORCES OF LIGHT and hastening the day of UNIVERSAL BROTHERHOOD.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The New Year--Success or Failure

By KITTIE S. COWEN

*"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you."*



THERE is something about the joy, the hope, the anticipation belonging to the approach of the New Year which is difficult to define—a sort of sacred hush which precedes the ushering in of the new unknown. And well there may be such a breathless, inner stillness, for this enigmatic period marks the time when the tremendous power of the Father, the all embracing love of the Son, combined in the creative force symbolized by Jehovah and released on Holy Night, begins to work its way outward toward the periphery of the earth, there to give renewed life to all things belonging to the various kingdoms evolving thereon. It is this rejuvenating force radiating through and from the earth that gives us the renewed courage and incentive to press forward restrengthened in body and Spirit, ready to meet whatever experiences the future holds in store.

Each New Year is a textbook containing 365 new pages well filled with valuable lessons, some in review, and others entirely new. Every lesson is especially prepared for each individual, the learning of which will further him greatly in the development of his spiritual powers. It depends entirely on the individual whether he learns these lessons now or in another day in life's great school; but somewhere, sometime, he must surely learn well each one of them—although he may straggle, or even fail for the time being; but rest assured, either the easy way or the hard one, every lesson must finally be mastered.

There are two distinct ways by means of which life's lessons are learned—experience or observation. Obstinate, wilful individuals learn in the hard school of experience; the wise, discerning ones learn principally by observing the results of experiences manifesting in the lives of others. An individual does not have to go down into the depths of degradation in order to learn that evil acts of all kinds ultimately result in sorrow and pain. Flagrant examples of this are everywhere to be seen.

—∞ The Current Outlook ∞—

Let us bear in mind that every happening in our daily lives contains a lesson. Therefore let us meet these lessons with a determination to learn each one of them and profit by the experiences which they bring to us. For example: A loved one passes on—he or she has learned the lessons presented to him during this school term and has been promoted into a higher grade in another school. For the present, we could learn no more lessons together. Therefore we who are left should, willingly, and without undue grief, set about to complete our own work here, so that we, too, may go on into that higher grade where a joyful reunion awaits us. The same principle holds good when loved friends and congenial acquaintances must part. Lessons now must be learned through association related to a changed environment and people whom we have probably never known before.

Again, the loss of money should teach us frugality and impress a true sense of values on us. Unkindness from others should teach us to guard our own actions in relation to our associates. Deceit and untruthfulness we can readily observe cause the perpetrator to lose the confidence and trust of friends. Hate we may readily see is a repulsive force which drives people away from the one who indulges in it. Envy and covetousness cause people to shun such individuals, lest through some sort of artifice they deprive them of their rightful possessions. Jealousy, which manifests from apprehension of some sort of rivalry, we learn, develops suspicion and resentment in an individual which creates a vibration that is repellent in nature and ex-



cludes from the person that which he most desires. Temper we observe is another destructive force which ultimately defeats its own objective, for it usurps self-control without which the individual is unable to direct his own thoughts and actions.

Indulgence in any of the before mentioned, or any other evil practice, we may readily perceive are all hindrances to progress and the learning of the lessons which life brings to us from day to day. When we accept the truth in this statement and approach each daily lesson, regardless of whether it is easy or difficult, with an attitude of thankfulness that we have been considered advanced enough by the Great Ones who prepare them, to meet, understand, and profit by the experiences which they contain, we are well started on the path of progress which leads to ultimate attainment.

There is much evidence that the lessons of 1948 are not going to be easy; but our present day humanity is capable of mastering them, else they would not be given at this particular time. Brute force will

—∞ The Current Outlook ∞—

not definitely solve these problems, for it is separative and fear inspiring in its nature. The present trend of evolution calls for unity and brotherhood; for justice to all, and malice toward none. Nations need not be destroyed, but to avert such a disaster they must unite in one common cause—the good of all. The wise must guide, direct, and protect the weak, not exploit, oppress, and subjugate them. There is plenty of this world's goods for all, were it wisely distributed, hoarding prohibited, and the dignity of honest labor extolled. Idleness does not promote progress, neither does it further spiritual development. A healthy, able-bodied person who does not engage in some kind of toil is a parasite on the body politic.

In every truly great crisis in the past, some wise person has come forth who had the vision to see the way and point it out to those of less discernment; but we may not expect such a one to manifest so long as we are determined to settle our differences by means of bloodshed and carnage. Those who live by the sword shall die by the sword—that is the law; like attracts like. Weapons of destruction, be they guns, swords, cannon balls, atom bombs, or what not, are made to be used in case of conflict, and when they prove futile still more powerful means of destruction are apt to be invented. Therefore, unless cosmic law prevents, it will only be a question of time before the population of the earth will be destroyed. A dark picture indeed, but one which certainly does *not* need to materialize.



The great lesson before the world to learn right now is that there is a God who is all powerful and who will direct His children when they are ready to listen to Him and prepare themselves to hear His message and receive His Messenger. If the civilized nations would turn earnestly to God en masse, they could open up a direct channel to Him through concentration and prayer and His answer to their petition would manifest at exactly the right time, and there would be no doubt of its divine Source and the manner in which they should proceed.

Our world today need not meet the fate of Jerusalem—destruction. It was none less than the great compassionate Christ who pointed out the way of escape, when looking over that misguided city with tear filled eyes, and lamented: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate."


Let us as a united humanity meet the New Year with a determination so to work and serve that 1948 will stand out as a shining example of what an enlightened people can do to further the cause of righteous living.

THE MYSTIC LIGHT

Gnosis and the Rose Cross

By JANICE LORIMER

PART I

OME years ago I had an experience which, while trifling in itself, was yet destined to change the course of my life. I was browsing about in the religion and philosophy department of the public library, at a friend's request in search of a book called *The Rosicrucian Cosmo-Conception*. I had never seen the book and knew nothing whatever about it; I was not even acquainted with the word Rosicrucian; but when I found the book on its shelf and took it in my hands I felt, as it were, layers of darkness lift from my mental eyes. Light seemed to filter through my imagination, and the rosy color on the green cover of the book brought to the soul-senses the unmistakable freshness of dawn, as of a sunrise in the soul. I knew before ever I read the book, yes, before I had so much as opened it, that here was what I had been looking for all my life.

It was not until many years had passed that I learned from a friend that the diagram on the cover of the *Cosmo*—as students lovingly call the book—had a symbolic meaning, showing the path of evolution from the first appearance of man as such in the "Garden of Eden" to the glorified and redeemed humanity of the "New Galilee" (second coming of Christ); while the Rose Cross in the center of the design reveals the mystery of the Rosicrucian Initiation, and the esoteric structure and nature of the Order of the Rose Cross.

But, quite aside from the esoteric significance of the cover design, there was something within the book itself, something alive, which spoke to my Spirit even before I had read the printed page. In this one sees cause for gratitude; for in the course of human existence we are all necessarily subject to disillusionment, and when external difficulties arise to challenge the hope of the Spirit I recall that what the Western Wisdom Teachings had for me reached out and touched me without any intellectual mediation. This was a demonstration, to me, that a spiritual reality underlies the Rosicrucian work, and has been a staff to lean upon in times of trial.

When at long last I had the pleasure of meeting other students of the Rosicrucian Teachings, I found that many of them also had had similar extrasensory promptings in the direction of the *Cosmo*, being led sometimes in really remarkable ways to the Fellowship of the Roses and the Cross.

Like so many students when they first find their way to the foot of the Rose Cross, I had little interest in the Bible or orthodox religion; but, inspired by the chapter in the *Cosmo* on Genesis, I did finally come to compare the Rosicrucian Teachings with those of the churches; thence I found my way along obscure paths of history to discover at the end that the ancient Gnostics still lived! Persecuted through centuries with fire and sword, somehow they and the esoteric doctrine in their charge continued to grow and flourish, in many lands and

under many guises, until our own time—a convincing illustration of the poet's axiom that "truth crushed to earth shall rise again." The gallows and the dungeons and the torture chambers had never any real triumph at all over this ancient wisdom, come down to us from the Secret Word of the Christ Himself. Yes, it was fascinating to discover that there is nothing in the *Coſmo* which a Gnostic of the first century might not have found intelligible—not even omitting the material based on the Darwinian theory of evolution.

What is Gnosticism?

What is Gnosticism? It is the "active Hellenization of Judaism," which necessarily includes Christianity, since Christianity was at first simply a sect within the Jewish Church. There were Gnostic communities two and more centuries before Christ, all looking toward the advent of a World Savior in one way or another. Hippolytus, who flourished around 200 A.D., insists that these Gnostic sects are all variants of one original sect, the Ophites (Greek: Naasines), the Serpent worshipers of Syria. Of course both Jewish and orthodox Christian scholars deny that Serpent worship had anything to do with Judaism—a position extremely difficult to maintain in view of the presence of the Brazen Serpent in the Temple so late as the reign of King Hezekiah! This is the symbolic serpent Nehushtan, emblem of the cabbalistic Mysteries.

Most modern biblicists proceed on the false assumption that the ancient Jews were always antagonistic to Greek culture. But the opposite is true. They were profoundly impressed by it. One great rabbi announced that had God not given the Scriptures in Hebrew He would have chosen Greek for the purpose. It was only the misguided zeal of a stupid king, Antiochus Epiphanes, who tried to propagate Hellenism *by force*, which caused a reaction to set in. Yet even that did not destroy the respect which many educated Hebrews felt for Greek

culture generally, and even for Greek religion.

With the beginning of the Greek Period, apocalyptic literature flourished as never before, replacing to some extent the old prophetic literature. There are many who believe the apocalyptic style was assumed as a mask in times of religious persecution, and they are right in some instances. But the fact remains that the apocalypse is the Mystery literature of Israel, and was looked upon with favor by Gnostics as well as the more orthodox. We believe that future research will show that the Apocalypse, which we call the Veil of the Mysteries, will prove to have owed something to Hellenic stimulation—not because of the persecution of Judaism by any Hellenist ruler but because the Initiates in Israel recognized the spiritual kinship of the Greek and Hebrew Mysteries, as demonstrated in Philo's famous statement that all the knowledge of the Greeks was known to Moses, and could be discovered in the Hebrew Scriptures. The astronomical elements of apocalyptic literature are of course reflective of Babylonian influence direct.

It is this Greek Period which sees the first recorded mention of the Essenes in Israelitish history, although they themselves claim an antiquity not later than the Exile, and in fact dating, as they say, from Moses himself. It is a curious coincidence, if no more, that at Ephesus the high priest of the Temple of Diana was called Essen, and it is said there was a eunuch priesthood there called Essenes. We must set this interesting coincidence aside, however, as it seems to have no proved bearing on the origin of the Hebrew Essenes; we mention it because it does have a bearing on the most ancient aspect of the Hebrew *Mysteries*, the fragmentary Eve story of Genesis, which is the invisible part of the Bible; i.e., the story of the Sons of Cain and Seth.

Philo Judeus is known to history as a Hellenistic philosopher, a Greek in spirit; yet he was a devout Jew in race

and religion. This man was a contemporary of Jesus of Nazareth although some years his senior, and head of the colony of Therapeutae in Alexandria related to the Essenes of Palestine. He demonstrated that a man could be a Jew and yet profit by Hellenic culture, for he successfully interpreted both exoteric and esoteric Judaism in the light of Greek philosophy, with particular attention to Plato and the Stoics. The latter were strongly influenced by Chaldean concepts, and taught the Logos doctrine which is so generally associated with Philo. St. John makes use of it to introduce his Gospel: "In the beginning was the WORD (Logos)."

The Therapeutae are not, nevertheless called a Gnostic sect, although they were such in actual fact; they claimed their origin from Moses, who as we know from the Bible and Josephus was a priest at Heliopolis. The monastic communities there do seem indeed to have been the prototype of Philo's Therapeutic community on the shores of Lake Mareotis at Alexandria. Heliopolis is the Egyptian city of On, famous for the learning of its priests and the great Temple sacred to the Spiritual Sun where every five hundred years the legendary Phoenix flew in from the East with spice-laden wings and immolated himself upon the altar. Within three days a new Phoenix was full grown from the ashes, saluted the priest and flew again to the Mystic East whence he came—obviously an astronomical myth associated with the heliacal rising of a sacred star or constellation at equinox or solstice, but mystically symbolic of the incarnation of great spiritual Teachers four times in each zodiacal Age. It is significant that one of the dates given for the appearance of the Phoenix is 34 A.D.—a date so close to the traditional year of the Crucifixion and Resurrection that one cannot resist speculating on a connection with the Christ Mystery.

We repeat that the Gnostic movement arose among the Hellenized Hebrews

and Hellenic converts to Judaism because they recognized that a spiritual affinity existed between the Greek and Hebrew Mysteries. However, it must be remembered that Greek culture included both Oriental and Egyptian elements dating from earliest times in Greece, but more especially from the conquests of Alexander the Great which naturally added fuel to the fire, bringing to a focus for the first time the bright dream of a World Kingdom of God. The pattern for this World Kingdom was the ideal City State, which to the Hebrews was the Heavenly Jerusalem. The City State, which we associate with Greek history, is also a very ancient Chaldean institution characteristic of the Sumerian civilization on which the Chaldean empire was founded. The Chaldeans are sometimes designated Semitized Sumerians and we know that Abraham was a Chaldean prince, and therefore familiar with the idea of a City State, which must



have lingered as a tradition among his descendants in Palestine.

Greece was already being colonized by Phoenicians and Egyptians at a time corresponding to the migrations of Abraham and Isaac in Palestine. And more, archeologists have actually unearthed a vessel belonging to the furniture of an Egyptian Solar Temple on an island of the Greek archipelago dating to the third millenium before Christ! And even at that early time the Phoenicians had been in intimate contact with the Egyptians for some centuries, as shown by the remains of an Egyptian Temple discovered at Byblus dating from the period of the Second Egyptian Dynasty which ended, according to late calculations, in 2815 B.C. (1).

Abraham is said to have been a contemporary of the founder of the first Babylonian Dynasty, about 1900 B.C.,

which agrees fairly closely with the traditional data furnished in the Talmud. The Hyksos Dynasty of Egypt, the Twelfth Dynasty, extended from 1990-1777 B.C., (1), and Josephus said that this Dynasty descended from Abraham . . . indicating at the very least a common origin in Chaldean antiquity. Perhaps it is from this, perhaps from the very earliest Dynasties contemporary with Sumeria, that the tradition was handed down, that Hermes Trismegistus, the 3x3 Great (or *Nine Times Great* rather than *Thrice Great* as usually given, Maspero says) (2) came to Egypt from Chaldea.

We know too that when the Greeks overran Crete they inherited what remained of the Minoan culture which later reached new heights in the mighty culture of classic Greece; while in Bible lands, the Philistines were a tribe of Cretans who emigrated to Palestine and gave their name to the land which we today call Holy. Here the sons of Abraham intermarried with the Philistines (among others) and must have acquired bits of Minoan culture in so doing; for as shown in the story of Samson and Delilah, the wars between Hebrews and Philistines were intermittent, and in the peaceful interludes friendly contacts were established between the two peoples.

It is therefore no matter for astonishment to discover that certain Greek Mysteries founded by Phoenicians and Egyptians many centuries before Moses (together with possible Cretan importations) should show a marked similarity to the Hebrew Mysteries descended more or less directly *through*—if not *from*—the same sources. Nor is it astonishing to find sacred words in the Orphic Mysteries having a distinctly Hebraic sound and significance; for Hebrew and Phoenician are closely cognate languages. It is of course well-known that the Greeks received their alphabet from the Phoenicians—that is, the consonants; it is not yet determined just what part the language of Crete played in this process either in Greece or in Palestine; but the

phonetic principle seems to have been a contribution of Egypt, according to our most recent theorists. (3). The Greeks themselves added the vowels.

Next we find that Persian and Babylonian influences entered Greece and the Holy Land in approximately the same era, namely, the period of the Hebrew Exile, when the Hebrews for the first time collected their sacred writings into an integrated whole while at the same time new Mystery Books were written through the agency of the prophets of the Exile: Ezekiel, Daniel, and Esdras preeminently. It was during this period that Pythagoras visited Babylon—it is said he met Ezekiel there—and upon his return to Greece founded the esoteric school associated with his name. Concurrently the Orphic brotherhoods were organized (or reformed) along lines so similar to the Pythagorean that one suspects a common origin, particularly when we recall legends in which the adventures of Pythagoras parallel those of Orpheus. It has indeed been suggested that Orphism originated with Pythagoras and his teacher, Pherecydes of Syros.

There is a curious tradition that when Orpheus went down into Egypt he met Moses there!—referring of course to the mystic Orpheus and not by any stretch of the imagination to Pythagoras or his teacher. But it would seem probable that Pherecydes and Pythagoras did take on the role of Orpheus as Hierophants of the Mysteries of Dionysus at a time when, as mentioned before, our own Bible was slowly being formed among the Hebrew Mystics of the Exile.

(To be continued)

(1) *Legacy of Egypt*, pps. 11-13, Article: *The Calendar and Chronology* by J.W.S. Sewell.

(2) *Popular Stories of Ancient Egypt*, G. Maspero.

(3) *Legacy of Egypt*, p. 64, Article: *Writing and Literature*, by Alan H. Gardner.

"Out of the Past"

By ARTHUR LARSON



ONE evening shortly after I had "discovered" metaphysics, I chanced to read an article on "Reincarnation and Karma." It was well written and I was forced to admit the logic of these ancient doctrines. My heart, too, accepted them, for somewhere within, the thought of Karma and Re-birth seemed to strike a responsive chord. It was as though I had always vaguely felt them to be true. These laws took the element of luck out of life completely, and it was highly comforting to feel that nothing ever happens by chance or by accident. Now one could build with confidence, knowing that results would always be in direct proportion to the efforts made. I wished more people could know about these things for it was wonderful how these companion laws explained all the seeming injustices in life.

I began wondering about the past, what my lot had been in previous lives. No doubt some of those lives, reaching into the remote past, would now seem most interesting. I wondered if I had always been headstrong and impatient. If one could only remember! But, probably a wise Providence had purposely obscured our memories of past lives. "Crossing the River of Lethe," the ancients had termed our advent into physical life.

However, one couldn't help speculating, and later as I went to sleep I was wondering about the appearance of things in the dim past. It seemed that I had no more than fallen asleep when I suddenly found myself wide awake, but under the most unusual circumstances. I was no longer in my home in California nor was this the 20th century. Neither was I the same in appearance. All this, however, occasioned no surprise for I was not then aware of

any other existence than that in which I found myself.

The time was during the Crusades, and I was one of a company of crusaders held captive by the Moslems. We were within a large courtyard over whose high stone walls we could see several buildings of Moorish architecture. It did not appear how we had reached our desperate plight but our physical condition indicated we had endured many hardships. As captain of the company I was permitted the restricted freedom of the courtyard, but my men were manacled and formed a single line, at the head of which preparations were being made for our execution. We were tall and gaunt in appearance and were all heavily bearded. Many of us were wounded and what few clothes we wore were mere remnants. My men were resigned to their fate. In fact, they seemed quite indifferent to the activities of the headman and his assistants. Either the rigors of our campaign had hardened them or it may have been their way of showing our captors their lack of fear.

My attitude, however, was quite different. As I awoke into the midst of this scene, I was striding back and forth alongside my men. I was a tall, rangy man with a very wilful disposition. I positively refused to accept our present position as prisoners condemned to die. It was absurd! We had never been stopped before and our present situation was most annoying and intolerable.

As I strode impatiently up and down the line of condemned men, trying furiously to think of a way out, I was suddenly stopped in my tracks. An irresistible conviction settled on me. I became suddenly aware that this was the end—that this time there would be no escape.

With the crushing realization that my race was run—that death was here at hand—I felt the panic of fear for the first time. But only for a moment. In my extremity I cried, “Oh, God!” My plea was fear-inspired but it was from the depths of my being and it brought an instant response. A flood of love and comfort, impossible to describe, descended upon me, seemed to lift me, and it swept away every trace of fear. Why, death seemed like a happy home-coming, like the gateway to a higher and more glorious life. Why delay it? I rushed to the head of the line and as I knelt at the chopping block the Saracen sword that parted the silver cord was neither fearful nor painful, for my last moments in that life were pure ecstasy. Even as the sword fell, I was “on my way,” lifted up in a truly wondrous manner. With my heart overflowing with thankfulness for my deliverance, I became increasingly aware of the privilege of death. But as I turned to face my Redeemer, I awoke—again in my California bungalow, year 1920.

A dream? No, not to me. This glimpse of the past carried an inner conviction of reality that left no doubt as to the true nature of my experience. My identity was definitely the same as that of the condemned crusader whose execution I

had just witnessed, or rather relived. Of this I was—and am—as certain as I am of any of the facts of life.

The closing period of another life has also been disclosed to me in a similar manner. Each time the revelation came as the result of a sincere desire to know the past. Many will, of course, suggest that my extra-sensory experiences were hallucinations or merely vivid dreams. But I am not given to hallucinations. Besides, it is the “conviction” that an experience or impression carries with it that determines its truth or reality, and I must testify that my “dreams”—if such they were—carried a conviction of truth as strong as any I have ever received from the impressions of the objective world of the senses.

So to me, Reincarnation, or Rebirth, is no longer a theory but one of the primary laws of physical existence. Apparently it is the expression—in the human life wave—of the cyclic sequence of natural events so evident everywhere in nature. With its companion law of Consequence, we are assured that no effort is ever lost, that we shall always reap as we sow. There can never again be any doubt in my mind concerning this, for I feel very strongly that, “We ourselves shape our own destinies,” just as poet and sage have often reminded us.

Immortal Friends

By BESS FOSTER SMITH



WITH the passing of the years there comes over me a realization of how wonderful it would be to associate in person with the people who have left us their lofty thoughts in books, music, art, etc. Nothing is more gratifying than to be in inspiring company. Being mindful that there is likely to come a time when I may be “a stranger in a strange city,” I begin to realize how wonderful it would be to be

on speaking terms, at least, with somebody who is somebody.

For instance, I have often aspired to move in circles where, say, the Brownings moved; to be telling stories over our teacups in some vine-clad villa and to ask Mr. Browning the questions I have been wanting to ask him. He had a way in his poems of leaving you “up in the air,” of saying so few words and making you wonder so much.

"Mr. Browning," I should say, "what about Andrea Del Sarto, that faultless painter—was his faithless wife to blame for his failures? Did life ever make sense to him?"

Then I think that Robert Browning's dark eyes will take on a deeper glow. He will run his long fingers through that mat of dark hair as he reflects, "Life cannot make sense to people who pity themselves and blame their failures on others. I suspect that faultless artist still has some lessons to learn about the art of living."

He will be very patient with me and all my questioning. Elizabeth Barrett Browning, his adored wife, and soul-companion, will pour more tea and add to our stimulating conversation. I shall begin to get a glimmer of the straight true path of life, instead of the winding tangled meshes known to ordinary human progress, from this man who used the English language with such skill, and from this charming woman who inspired her husband to write such lines as:

"Other heights in other lives, God willing:

All the gifts from all the heights,
your own, Love."

Then, too, I shall want to take a few "refresher courses" at that great university established by John Henry Newman before trying the new and unconditioned. I can picture how Jane Austen and I will be going together to hear the master critic, William Dean Howells, rate and berate the great and near great.

What a thrill it will be to see the shy Jane Austen, when the lecturer refers to her as the "Divine Jane," lauding her above other great English novelists because she was true to her subject.

"Whatsoever is true is beautiful," he will repeat, "and nothing else is so." I don't know just how it will all happen, but there will be the Dean of Letters and my dear old Professor bearing down on Jane and me after the lecture. Soon we will be chattering like old friends together, Professor and I exclaiming to

each other over the gospel of beauty just listened to, William Dean squaring himself with Jane in his best Bostonian manner, Jane asking us all to tea on the next day, and all of us accepting without being urged in the least. I shall be thinking gaily: this is the kind of companionship one dreams about, but never expects really to come to pass.

And, of course I shall drop in at the Chateau De Montaigne, one of the few feudal castles to be still in evidence among the sky mansions. I know it will be there because its master, the lovable Montaigne, had learned the art of living in it and I know how he hated all radical changes.

After partaking of the unsalted bread and heavenly elixir, Montaigne will discourse on the goodness of life. "As for me," he will reflect, "I love life and cultivate it just as God has been pleased to grant it to me. He has made all things good!"

"But," I put in, "some say, life is just a game of chance." To this he replies, "A man who does not have the whole in his head cannot possibly ar-



range the pieces," and I wonder if they had jig-saw puzzles in his day, too. Then, changing his metaphor, he will add, "No wind serves a man who has no port of destination." And that is that!

Perhaps, by a stroke of good fortune, I shall get to visit the New Atlantis and see its creator and first citizen, Sir Francis Bacon. I should not be surprised if he were poring over his books and will be about on the sixth treaty of his "Instauratio Magno," by the time I arrive. Let us see, that one is "The Ladder of the Intellect," in which he is trying to explain how intellect often makes its own difficulties. Well, he made it plenty difficult for us in school, I recall, with all his big words and long

sentences, but perhaps now he can explain, for even the simple minded, his theory on how much better it would be to wait on nature rather than try to overrule her.

Then perchance, "afoot and light hearted, I take to the open road, feeling henceforth I am good fortune," and I find I am in the presence of Walt Whitman. Of course I shall beg to go with him, but he warns me, "I am not what you suppose. Release me now before troubling yourself further."

But his manner does not daunt me. All my life I have longed to know the heart of this great poet.

Suddenly as though upon a magic carpet, we are blown away over land and sea. He shouts against the wind, "Salut au Monde."

I ask, "Who are they you salute and who one after another salute you?" "All," he cries. "My Spirit passes with compassion and determination around the whole earth."

When we swoop over New York harbor, Walt pauses before the Goddess of Liberty. He relieves her of the torch while she rests her arm, and thrusting it high he cries in a loud voice:

"Toward you all, in America's name, I raise high the perpendicular hand, until all nations are communing and there is but one heart on the globe."

Yes, I hope some day as I near that city "not made by hands," I shall walk the sandy beaches with the soulful Robert Louis Stevenson, shall visit with the shy Nathaniel Hawthorne under the eaves, and also walk and talk with scores of others. When I do, I do not want to feel embarrassed. I want to be able to quote a few of their immortal lines that I have learned in earthbound days even though the meaning at the time was as fleeting as a dream, nevertheless holding something a little extra special, seemingly meant just for me. I shall recall these from my completed remembrances, and tell them how when the going was tough it was from such

words as theirs that I caught the meaning of life, and how bit by bit it became an open book before me.

I know I shall, for, paraphrasing the good St. Paul, I, too, am persuaded that neither life nor death, nor things present, nor things to come—nothing, in fact—can separate us from those who are to us as kindred souls. We shall be able to cast aside time and space as we now do fads and fashions, and learn to know as we are known and see each other face to face.

But one cannot dwell too long in the rarefied atmosphere of the astral and return to the narrow cell content with the tasks at hand. But in these brief journeys I catch a glimpse of how it will be when I reach that fair city that John Ruskin has provisioned in his stirring essays and is probably now building.

"Temples not made by hands, wherein all art, literature, labors, domestic af-



fection, and citizens' duties will be joined to increase into magnificent harmony." Builded "For those who have trodden the ways of wisdom (of pleasantness, the Bible says) and the quiet paths (of peace)."

So therefore I, in order to present myself eligible to this city, and partake in its enterprises, shall apply myself here and now to the tasks of learning to love and to serve and to understand.

Here is where I must justify myself and prove myself worthy to become a citizen of that other world and have something to offer of an immortal nature when I reach that land of fulfillment, where I shall meet in reality my Immortal Friends.

Into the Deeper Night

An Allegory

By AZTARÓTH



THE quaint, old mantel clock clucked mechanically, as it always did before announcing the hours, and then in sonorous tones it struck eleven. Don Roberts slouched in cozy depths of his favorite old leather armchair, sighed, and stretched his long legs. The blazing log in the fireplace had burned itself out and now only a glowing bed of red coals remained. Outside Don could hear the mournful sighing of the wind through the leafless trees. He remembered how just two years ago out there on that tiny blob of an island in the Pacific he had dreamed of sitting here by the fire just as he was doing now. Everything was the same; just as he had remembered it—only he had changed.

Mom and Dad and Sis had said good-night and gone upstairs to bed. Dear, dear Mom, always busy with her crocheting and talk of the Ladies Aid Society; Dad, comfy in his big chair burrowing in the evening paper; and Sis busy with her geometry. Gosh! but it was good to be back with them again. But somehow after they had all gone to bed and he was alone by the fire, the quiet, old house took on a kind of magic. Magic—the word caught his fancy. Oh God! He breathed it almost as a prayer. Was there any kind of magic left anywhere in the world? This tired, broken old world that could do so well with a bit of magic. Almost daily he heard dark rumors of the possibility of another war. In India, China, and other countries they were fighting among themselves right now. All over the world people were starving, in rags, and many were wandering homeless over the face of the earth, their hearts eaten out with hatred and bitterness. He read of lands where men and women were enslaved, op-

pressed, and treated like animals. Even here in our own country with its strikes, labor troubles, and strife, he knew that class hatred, greed, and cruelty only drowsed beneath the surface waters of our so-called gentility.

All that he and millions of other fellows like him had put into that last war had done no good—the world was no better. If anything, it was worse. Why? . . . Why did it have to be that way, he wondered. Wasn't there an answer somewhere? Couldn't people live together in brotherhood, kindness, and love? Now with the sinister, dark secrets of atomic destruction, chemical and biological warfare, the future seemed to yawn like a dark abyss before humanity. Was there any way to save mankind . . . any way to save civilization from the Frankenstein monster of itself? Don's heart cried out within him for a kinder, gentler world. Through half-closed eyes he could see the bright stars shining in the winter sky and dreamily he wondered if out there in the great universe on other stars lived beings who fought hideous wars, killed, maimed, starved, and tortured each other . . . whose hearts were filled with greed, selfishness, cruelty, and hatred.

Then gradually Don became aware of a presence in the room. At first he wasn't sure; he thought the flickering shadows in the far corner were deceiving him. But the figure became more distinct until quite clearly he could discern the outline of a tall man. It had all happened so gradually and he was so drowsy that the phenomenon did not startle him in the least. The visitor wore a white robe which reminded Don of a toga, and his fair golden hair fell to his shoulders, framing a radiant, beardless

face which was the kindest, most compassionate countenance Don had ever looked upon. Then the Being smiled and in a gentle voice said softly: "Yes, Don, out there among the planets of the universe dwell other self-conscious individuals who are more cruel than men."

Don was so overcome with awe that he could not reply but only gaze in wonderment at the shining figure before him. In his heart he thought, here is a man as men should be, reflecting the beauty and love of God.

The stranger smiled as though he understood Don's thought and continued: "You see, there are two forces prevalent in the world today—good and evil, and the forces of good are constantly at war with the forces of evil. But tonight I am going to take you to another world—a world where evil has won the victory—at least temporarily. There you may see what lies ahead for the children of earth if the spirit of love and brotherhood fails and the powers of darkness win here."

Don listened to his words intently and thought that it was all incredibly strange—this unusual visitor and the words he spoke, but oddly enough Don was not in the least startled or perturbed. He had studied some metaphysics and realized that the man before him must be one of the Great Beings of whom he had often read. "Then . . . then you are one of the Masters . . . ?" he heard his voice questioning.

"No . . . No, please do not call me a master," the stranger replied. "Call me friend, brother, or by my name, Darima, if you wish. You see your physical body had just fallen asleep when first you noticed me, but I had been here for a long while listening to your thoughts. Come here and stand beside me and you can see your physical body sleeping there in the chair."

Don did as he was bidden, and upon looking back was amazed to see what appeared to be an image of himself, sleeping soundly in the big, leather armchair. "Oh, it is wonderful . . . wonderful!"

he exclaimed. "I feel so light and free—yet I am not dreaming, but fully conscious."

"Yes, it is wonderful," his new friend replied. "But one day it will seem even more wonderful when you will be able to leave your physical body consciously whenever you wish. But come, it is time for our journey now. Here, take my hand . . ."

Don grasped Darima's hand firmly in his own and immediately the familiar outlines of his room faded into a heavy gray mist. For a moment a dense fog seemed to be about him and then he looked upon the strangest sight his eyes had ever beheld. He found himself standing beside his friend on the most barren and unfriendly terrain imaginable. In fact it resembled nothing he had ever read about or seen pictured in books. Not a sign of life or any green thing could be seen in the weird



half-light and the substance beneath his feet resembled powdered and caked ashes more than anything else he could recall. Great, jagged mountains stood outlined on all sides, but they were not mountains as Don knew them. They looked rather as though some huge gargantuan creature had hurled monstrous boulders into this peculiar substance which had splashed high in the air and frozen solid in gruesome, fantastic shapes. Had it not been for the kindly presence of his companion, Donald would have been frightened for the first time in his life, for the devastation, barrenness, and tragic loneliness of the scene was enough to make the stoutest heart quail.

"It is awful, isn't it?" Darima said. "The astronomers of earth call this one

of the dead planets because it has neither water nor atmosphere. But many years ago vast oceans cooled this globe, flowers and trees abounded, and men very similar to earth men lived and worked here."

Don looked about and shuddered as he wondered if one day the beauties of Earth would turn to such a scene of tragic desolation. "But, the people . . . what became of them?" he asked.

"They discovered the destructive power of the atom," came the reply. "Their hearts were filled with greed and cruelty—there were many wars . . . wars such as earth has not yet known. Gradually the face of this planet was scorched and desolated and great numbers of the population perished. Anatomical changes took place in their offspring, caused by the evil radiations, and many monstrosities were born. Yet, with all their suffering, the inhabitants of this planet would not learn and the forces of evil grew more powerful. At last as the oceans dried up and the atmosphere was dissipated they burrowed deep into the planet and built cities in the interior, where live the inhabitants of this dying globe today. They have great scientific knowledge and for centuries have been attempting to perfect rockets which will carry them to earth where they desire to enslave humanity and rule the world. However, they have thus far failed and shall always fall just short of their objective—the Forces of Light will see to that."

Darima paused for a moment and then pointed toward a high conical peak nearby. "That mountain over there which resembles a volcano was caused by a large meteorite, but now at its base is one of the observatories which the inhabitants of this planet employ to study life on other planets. They sit, huddled at their gigantic telescopes in the artificial light and air of their underground cities, and look greedily at the beautiful, shining planet, Earth, with its mighty oceans and great rivers,

and dream of the day when they can make humanity their slaves. But come, let us do down into this strange world inside the globe."

Again it seemed to Don as though he passed through a mist, shortly to emerge in a weird, uncanny land. He found himself standing in a sort of small park with sickly, whitish grass beneath his feet. A peculiar greenish light seemed to be diffused everywhere coming from great evenly spaced arcs in an immense pale blue dome overhead. Strange, dwarfed trees with whitish green foliage abounded. Beyond the confines of the spectral park, he could see phantasmal buildings constructed of a sort of iridescent glass, but nowhere did he see any creatures of any sort. He looked at Darima, puzzled.

Darima smiled. "We shall see the inhabitants later," he replied to Don's thought. "You see the State, or government, is the one and only supreme power here. Each individual is a ward of the State and from the moment he draws breath until he expires his every movement, and almost every thought, is directed by the State. Each individual is assigned his particular work which is apportioned to him by the State even before he is created. Many labor in the factories; some in the interior mines, and others on the atomic production of heat, air, light, and power. There are no homes, no marriages, no personal activities—all is State, communal. They have no wars, as only one ideology exists—the supremacy of might. The evil master minds in power direct *The Inquisitors*, a highly organized secret police trained to spy constantly on the workers. For even a slight offense the individual is subjected to the most unmerciful torture. But come, let us visit one of the factories." Taking Donald by the hand, he led him swiftly toward one of the weird glass buildings.

Don gasped and pain clutched at his heart when first he looked on the beings of this dead planet. Strange, dwarfed, flabby, whitish bodies of sickly flesh

that reminded him of huge ants walking upright—hideous travesties of people as he knew them on earth. With vacant eyes they went about their tasks in the eerie, mechanical room, but it was the expression of their faces that hurt him—tragic, lost, beaten, mean, and dead . . . dead as though they were walking corpses. Occasionally one would cast a hateful, malevolent glance at his fellow worker and snarl an obscenity at him. As they watched, one worker struck another a reeling blow across the face, whereupon two tall guards with metallic whips ran across the room and beat the offender unmercifully. The other workers appeared not even to notice. Don covered his eyes with his hands. The scene was too hideous—like Dante's inferno.

"Yes, we have seen enough here," Darima said softly. "Come, let us visit



one of the 'rest halls.' " He took Don's hand and soon they were standing in another vast, weird room faintly illuminated by a pale violet light. The hall was filled with what appeared to be low cots, but without the familiar pillows, blankets, and spreads, but rather were solid slabs about twelve inches high and made of a peculiar whitish substance. In several sections of the hall, Don could see creatures of this strange world apparently resting on the cots, but their eyes were open and they were staring at the ceiling. Spaced at intervals around the room were more guards with their gleaming metallic whips. Don looked in horror. "But are there no homes, no families . . . nothing . . . is this all these people have?"

"Yes, this is all," Darima replied. "And these are the more fortunate ones—others not in good standing have been exiled to work on the new cities

deeper in the planet and they live in conditions far worse.

"Oh!" Don gasped. "It is too ghastly! Too terrible! Where is God . . . where is religion? Where are the forces of Good to help these creatures?"

"We help them all that they will permit," Darima replied sadly. "But they turn from us—they love evil rather than good—they have sought darkness instead of light. And they, too, even as Earth beings, are creatures of free will in that they must choose to seek either good or evil. We are always waiting for any of these suffering souls who will of their own free will turn from evil and seek Good. A loving thought, an unselfish deed, a simple kindness to a fellow worker will call one of us to the sufferer's side, but the call seldom comes, since with all their suffering through many lives, they still love evil."

Don felt he could not bear the pain of contemplating this tragic, lost world in the bowels of the desolated planet. He thought of earth—the happy families, Mom and Dad, chubby babies, laughing children, the green trees, rushing rivers, friendly schools, and churches. "But we have Christ on earth . . . Christ who came to show us the Way," he remonstrated. "Has no one come to save this world—to teach them kindness and love?"

Darima smiled sorrowfully. "Yes, they too have had their Christ . . . one of the Great Sun Spirits incarnated on this plane to teach them love, compassion, and understanding. But they mocked, tortured, and finally defiantly burned Him at the stake on the top of a mountain. Today the State makes it the greatest criminal offense to speak His name or possess a book of His teachings. Only a pitiful few—those who have sought good, even know of Him and the Way. We will visit one of those now."

Almost immediately they found themselves in a small room. An old man was sitting at a table with a book in his gnarled fingers. He glanced up and smiled, for apparently he was the first

of the strange creatures who could see them. But the tragic, heart-breaking pain and suffering etched in the old man's countenance almost brought tears to Don's eyes. Darima returned the old man's smile and made a sign with his hand which was repeated by his aged host. Then turning to Don, he said. "Lara, this is my friend, Don, from the planet Earth."

Lara turned his tragic eyes on Don and studied him for a moment, then with the saddest smile Don had ever seen, he said softly, "Welcome, Don . . . Welcome, friend!" Closing the book, he held it so that Don could see the cover on which was imprinted a small gold flame with a shining jewel resembling a diamond in the center. Don looked at it questioningly.

"This was . . . and is, our Bible," the old man said slowly. "The flame and the jewel are the symbols of Him who came to bring light to this dark world . . . to show us the Way—even as the cross and the crown are symbols of your shining Christ."

Don wanted to speak, but before the great sorrow and tragedy in the old man's face and voice, he was speechless and could only look at him with deep compassion and love.

"Don," Lara continued softly. "When you go back to your beautiful Earth—do all in your power to save the people there from taking the wrong road—the path that leads to darkness—the way we of this planet chose. There is yet time on Earth—teach them to love one another and to be kind."

Don bowed his head and vowed in his heart that his life on earth would be spent in trying to save humanity from becoming enmeshed and helpless in the chains of evil.

Lara turned to Don's companion and said: "Oh, great Friend, the path is long and the way is hard. There are but few . . . a very pitiful few whom we have been able to help . . ."

"I know . . . I know," Darima replied gently. "Bear the load a little

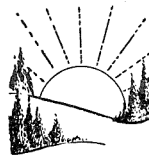
longer, my brother, for Time is almost finished here." He made a sign of benediction, turned to Don and said softly: "We must return to Earth now."

Don turned to Lara and murmured, "Goodby, my brother—Goodby and God bless you."

Lara bowed and held out a small object to Don. "Here is a small gift for you, my friend," he said. "The symbol of a world and a people that failed!"

From his outstretched palm Don took a tiny gold flame with a diamond mounted in the center.

Thanking Lara and bidding him goodby again, he and Darima disappeared into the grey mist, and shortly they were back in Don's home. Yes, there was his body sleeping soundly in the big armchair. Oh, it was good to be back on Earth . . . warm, friendly, kindly Earth . . . and to know there was still time here—time to build a greater, gentler world of love, fellowship, and brotherhood. He turned to Darima. "From the bottom of my heart I thank you for what you have shown me tonight. I shall work day and night to help my brothers of the Earth—to show them that they must not take the path of



darkness as they did up there." He nodded toward the heavens.

"We know you are potentially a great force for good, Don," Darima replied. "That is why I came to you tonight. Another night I shall come for you and we shall visit a planet where love and truth have won—that you may see the future of humanity if they choose the path that leads to God and Light. May God be with you until we meet again."

With his words the grey mist surrounded Don once more, and soon he

(Continued on page 44)

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.

(CONCLUSION)

July 8, 1946

Dear Bill:

I had such a strange dream last night. My physical body was in labor, lying on a bed and my spiritual body was standing by the bed assisting the doctor. The doctor left me to take the baby that was about to be born. I held my hands in readiness . . . and a book fell into them. I forget the title, but a voice said, "That is a best seller." Then another book fell on top of it. The title of the second book was, "I Was the Boy Pilot." It seems that I am to give birth to two books. They are to come through my physical body, assisted by my spiritual body. I shall have to pray for enlightenment on this.

Love, Mother.

* * * * *

July 29, 1946

Dear Bill:

I dreamed last night that I held in my hands a white card with some small black print and some information written by hand in blue ink. Name, Bill Wakeman. It said for us to fill out, sign, and return, if we claimed him as our son. I seemed dazed. I thought it was Ted that was coming home and that Irene should claim him, so I wrote *Irene Wakeman* on the card. Then someone

said to me, "It's Bill that's coming home and you and Fred should claim him." A great joy surged up within my heart. Then I awakened.

Mother.

* * * * *

October 13, 1946

Dear Bill:

It is four years today since you and your bomber failed to return from operations over Germany. Four long, long years, and yet I am still expecting you to come home. I just can't give you up, darling, for I know God does answer prayer. I have never ceased to pray for you. I know God's promises are sure. When Christ Jesus said, "According to your faith be it unto you," He meant just that.

Dad and I spent a quiet day at home today. While listening to a church broadcast in the morning, the choir sang, "Hark! Hark! My Soul," and Dad and I both cried.

A little later when Dad and the dog walked down to the river to look at the boat, I took your picture and talked to you for a while. Looking at your lovely, smiling eyes, I prayed the Prayer of Faith for you and the 121st Psalm. Then I felt better. Somehow your face in the photo always looks so alive, so full of animation that it gives me renewed strength to keep firm in my faith that you are safe and happy and will return some day. As I was sitting quietly gazing at your likeness, dear, I thought to myself that it is a good thing I didn't know four years ago that you were going to be missing so long. I am afraid I couldn't have taken it. Then I asked God why you had to be missing and the answer came back instantly. The still small voice said, "You wouldn't have

come this long way with me, if Bill hadn't been missing." So it seems that I am the one who is being slow in learning my lessons. "Please, God, show me what more I have to learn or do in order to hasten the time for Bill's return."

Love, Mother.

* * * * *

October 26, 1946

Dear Bill:

I have been typing these letters out in orderly fashion, beginning at the letter I wrote you October 16, 1942, the day we heard that you were missing. I thought then, when I started these letters, that I'd only have to keep it up for a few months, at least. My idea was to keep a record of the back news and our reactions and let you read it when you returned. Now it is over four years and I've got enough letters to fill a book.

When I dreamed last summer that I gave birth to those two books, I felt that the last one, "I Was the Boy Pilot," would be written by you when you returned. It was to be more-or-less a sequel to the first one that I was to write. At least this was the impression I had in my mind when I first awakened. But I couldn't think what my first book was to be about. It didn't seem to be the book I completed some time ago, "To the Mountain Tops," so I decided to pray for spiritual enlightenment on the subject for a month or more.

Suddenly it came to me that these letters to you were to make up the first book. And I've got the idea in the back of my mind that I have to complete them and have them in the hands of a publisher before God will bring you home. So you can imagine how I am hurrying over them. But for some unknown reason everything under the sun is happening to delay me, so I have been much longer than I expected. So often it seems like that with me when I am trying to do something I feel that God wants me to do. I suppose we have to be so determined to obey God that we

will just walk through every difficulty in order to do it.

On the other hand, the typing of those first letters, when I was so sure that I'd hear from you in a few weeks, is bringing so much anguish into my heart that I almost feel that I can't carry on. Still, if it is God's command, I must do it even if it does give me a headache.

Mother.

* * * * *

October 31, 1946

Darling Bill:

The pain has lifted from my heart. I have just been typing some of my letters to you that I wrote toward the end of '42, and they have not caused me pain today. I'll tell you why.

After I went to bed last night, I prayed the Cosmic Healing Prayer for the whole world. Then, I took my promise box, blessed the promises in the Name of the Christ and asked for promises to answer the questions in my mind concerning you. I drew out three cards. The first was a prayer for all travelers, "We thank Thee, Father, that Thou makest the storm a calm, then they are glad because it be quiet and Thou bringest them unto their desired haven." I felt that God was asking me to pray for protection from storm somewhere, so I spent a few minutes realizing God as the only power in nature. Through the Christ in me, I realized that He who had stilled the waters on the Sea of Galilee was still able to make the wind and the waves obey His will, except that now He has to work through us and He can do this only as we are willing to let Him use us. So I spoke the word of peace for Him, knowing that He is the only power.

I picked up the second card and the first side I looked at was the Bible quotation upon which the above prayer was based, Psalm 107:29-30. The verse on the opposite side of the card was, "Then they cried unto Him in their trouble and He saved them out of their dis-

tresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh, that men would praise the Lord." I thanked God for that promise. It gave me a great uplift. The third verse read, "I will beat down his foes before his face, and plague them that hate him." Psalm 89:23.

I felt that God had answered the questions in my mind about you, Bill, in the affirmative. However, just as I was falling asleep, I prayed, as I had prayed the night we got the news that you were buried in Germany: "Dear God, if Bill is still on this earth plane, in the physical body, let me see him in my dreams tonight."

I dreamed that you came home, Bill, and I saw you distinctly walking up the street toward me. You looked much the same as when you went away, except that you were thinner and just a little older looking. Then I awakened with your pale face still clear in my mind's eye. So I am very happy this morning and my faith is flowing strong again. I know that God cannot lie. I am praying that you get home in time for Christmas.

Love, Mother.

P.S.—A news report this morning said that there was a hurricane coming up from the south toward the Florida coast.

* * * * *

November 2, 1946

Dear Bill:

This morning the radio news said that the hurricane had petered out somewhere before it reached the coast. The scientists are puzzled. I praise and thank God for that. I know that I wasn't the only one praying for the stilling of the wind, but I know, too, that my prayers helped. When God placed man on the earth He gave him dominion over all the earth, including nature. When man became separated from God because of disobedience, we lost our power to con-

trol nature. It's our job now to get back into communion with God again and exercise our God-given power of control over the wind and the waves.

I am praying this prayer for you now, Bill, and for all misplaced persons everywhere: "You can never be in your wrong place, for wherever you are, you are always at home in God."

Cheerio, dear. Love and blessings to you.

Mother.

[THE END]

An Experience



ONE night in April I awoke with a start. It seemed a voice was telling me: "Pray for your son, he is in danger." Needless to say, I arose and went on my knees. I prayed, putting all the intensity and feeling possible into my prayer, and I felt God heard me. I again prayed the following night. The next morning I received a letter from my daughter-in-law saying, "Mom, please come. Will is ill."

I got ready at once to depart, intending to take the bus. However, again I seemed to hear a voice, saying, "Not today. Wait until tomorrow." This was hard for me to do, as I was uncertain about my son's condition, but I knew one thing: he was in God's care. I stayed home until the next day. I then left early in the morning and upon arriving at my son's home, found him out of danger.

Next morning my daughter-in-law read in the paper that the bus I would have traveled in had I left the day before got stuck in a snow storm. The driver kept the heat on. All were gassed and were taken to a nearby hospital. We looked at each other in amazement. I closed my eyes, saying, "I thank, Thee, Father, for your protection."

—A.J.H.

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny

(SEVENTEENTH INSTALLMENT)

*The Color Effects of Emotion in
Assemblages of People—The
Isolating Effect of Worry*

(Continued)



ON another occasion a revival meeting was visited where many thousands were present to hear a speaker of national repute. At the beginning of the meeting it was evident from the state of the auras of the people that the great majority had come there with no other purpose than to have a good time and see some fun. The thoughts, feelings, and emotions connected with the ordinary life of each were plainly visible, but in a number a certain darkish blue color showed an attitude of worry; it seemed that they had had some disappointment in life and were very uneasy.

When the speaker appeared, a curious phenomenon took place: desire bodies are usually in a state of restless motion, but at that moment it seemed as if the whole vast audience must have held its breath in an attitude of expectancy, for the varied color play in the individual desire bodies ceased and the basic orange hue was plainly perceptible for an instant; presently each commenced his emotional activities as before, while the prelude was being played. Then commenced the singing of hymns, and this showed the value and effect of music, for as all united in singing identical words to the same tune, the same rhythmic vi-

brations which surged through all these desire bodies seemed to blend them and make them for the time being, almost one. Quite a number were sitting in the scoffers' seat, so to speak, refusing to sing and unite with the others. To the spiritual sight they appeared as men of steel, clothed in an armor of that color and from each one, without exception, went out a vibration which said much plainer than mere words could ever have done, "Leave me alone. You shall not touch me." Something from within had drawn them there, but they were mortally afraid of giving way, and therefore their whole aura expressed this steel color of fear which is an armor of the soul against outside interference.

When the first song was ended, the unity of color and vibration lapsed almost immediately, each one taking anew his customary thought atmosphere; and had nothing more been done, each would have lapsed into his habitual inner life. But the evangelist, though not able to see this, knew from past experience that his audience was not yet ripe, and a succession of songs were therefore sung to the accompaniment of clapping hands, beating drums, and gesticulations from the leader, aided by a trained chorus. This brought the scattered souls again into a bond of harmony; gradually people were overwhelmed with religious fervor, and the unity for the next effort was established. From the music, the leader's hand clappings, and the stirring appeal of the songs, that vast audience had become as one, for the men of steel,

the gray-tinted scoffers who thought themselves too wise to be fooled (when their emotion really was fear), were a negligible part of that vast congregation.

All were then attuned as the many strings upon one great instrument, and the evangelist who appeared before them was a master artist at playing upon their emotions. He moved them from laughter to tears, from sorrow to shame; great waves of the corresponding colors seemed to go over the whole audience, as bewildering as they were magnificent. Then there were the customary calls to "stand up for Jesus"; the invitation to the "mourners' bench," etc., and each brought forth from all over the audience a certain emotional response which was plainly shown in colors, golden and blue. Then there were more songs, more clapping and gesticulations which, for the time, furthered the unity and gave this audience an experience resembling the feeling of universal brotherhood and the reality of the Fatherhood of God. The only ones upon whom the music had no effect were the men clad in the steel blue armor of fear. This color seems to be almost impervious to any other emotion; and even though the feelings experienced by the great majority were relatively impermanent, the people benefited in a measure by the revival, with the exception of these men of steel.

So far as the writer has been able to learn, the inner fear of yielding to emotion—fear being saturnine in effect and twin sister to worry—seems to require a shock that will take the person so affected out of his environment and set him down in a *new place* among *new conditions* before the old conditions can be overcome.

Worry is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies—nothing but eddies in extreme cases. The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of

generating currents which lead to action that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about to congeal under a lowering temperature; *fear* which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition. They have, to use a common expression which fits the condition excellently, "drawn into a shell," and that saturnine shell must be broken before it is possible to get at the man and help him out of his pitiable state.

These saturnine emotions of fear and worry are usually caused by the sufferer's apprehension of economic or social difficulties. "Perhaps this investment which I have made may depreciate or become a total loss; I may lose my position and find myself starving upon the street; everything I undertake seems to go wrong; my neighbors are slandering me and trying to undermine my social position; my husband (or wife) does not care for me any more; my children are neglecting me"; and a thousand and one kindred suggestions present themselves to the mind. He should remember that every time one of these thoughts is indulged in, it helps to congeal the currents in the desire body and build a steel blue shell in which the person who habitually fosters fear and worry will some time find himself shut off from the love, sympathy, and help of all the world. Therefore, we ought to strive to be cheerful, even under adverse circumstances, or we may find ourselves in a serious condition here and hereafter.

*"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the one who will smile
When everything does dead wrong."*

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.

The Heart As an Anomaly

Q. How does the Heart differ from the Head, or Reason?

A. The Heart urges mercy and love but the Reason urges belligerent and retaliatory measures.

Q. What is the effect of this difference?

A. It is this divorce of head from heart that hinders the growth of a true feeling of Universal Brotherhood and the adoption of the teachings of Christ—the Lord of Love.

Q. What should be the function of the mind?

A. The mind is the focusing point by means of which the Ego becomes aware of the material universe. As an instrument for the acquisition of knowledge in those realms the mind is invaluable but when it arrogates to itself the *role* of dictator as to the conduct of man to man it is a refractory instrument and tends to hamper and delay spiritual development.

Q. How may the Ego best control and unify these enemies?

A. It must get into a more direct touch with the cerebrospinal nervous system.

Q. How can this be done?

A. Through control of a muscle which is involuntary and yet connected with the voluntary nervous system. Such a muscle is the heart.

Q. How do we distinguish between the voluntary and involuntary muscles?

A. The involuntary muscles are formed in lengthwise stripes and are connected with functions not under the control of the will, such as digestion, respiration, etc. The voluntary muscles are those which are controlled by the will through the voluntary nervous system, as the muscles of hand and arm.

Q. How are these voluntary muscles striped?

A. They are striped *both* lengthwise and crosswise.

Q. Why do we refer to the heart as an anomaly?

A. Because the above is true of all muscles in the body *except the heart*. Although the heart is an involuntary muscle, it is *cross-striped* like a voluntary muscle.

Q. Is there an explanation for this?

A. The occult scientist finds the answer in the memory of nature. When the Ego first sought a stronghold in the heart, the latter was striped lengthwise only, the same as any other involuntary muscle, but as the Ego gained more and more control over the heart the cross stripes have gradually developed.

Q. How do they compare with the stripes on other muscles?

A. They are not so numerous nor so well defined as on the muscles under the full control of the desire body.

Q. What will deepen these cross stripes in the heart?

A. As the altruistic principles of love and brotherhood increase in strength and gradually overrule the reason, which is based in desire, so will these cross stripes become more numerous and more deeply marked.

Q. How can man hasten this?

A. Man is inherently a virgin spirit, good, noble, and true in every respect. All that is not good is from the lower nature, that illusory reflection of the Ego. The virgin spirit is always giving wise counsel. If we could only follow the impulses of the heart—the first thought—Universal Brotherhood would be realized here and now.

(Reference: *Cosmo*, pages 393-399)

WESTERN WISDOM BIBLE STUDY

Christian Living



I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is

that good, and acceptable, and perfect, will of God.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

—Romans 12:1-2, 20-21.

This inimitable twelfth chapter of Paul's *Epistle to the Romans* not only provides the orthodox Christian with understandable precepts for daily living, but it also furnishes profound occult truths for those who have the key.

To the majority of the people of that early time the ideals of kindliness, tolerance, compassion, service, and even of physical cleanliness, were largely unknown. It was a far cry indeed from the generally accepted moral standards of the day to the high ideals taught by Christ Jesus and His apostles. Therefore, converts to the new faith were admonished repeatedly concerning the practice of the fundamentals of Christianity so that they might become habituated to the new teachings.

However, there were for the more advanced deeper truths than appeared on the surface. Occult philosophy reveals as a basic precept of the Christian Teachings the sanctity of the creative force and the necessity of transmuting this force into mental and spiritual channels. Hence, when Paul admonished the Roman converts to present their

"bodies a living sacrifice, holy, acceptable unto God," he meant a body not merely physically clean and constantly performing service for others, but a "temple" in which the fire of the indwelling Spirit was being lifted into higher channels of creation than the physical. Only such a body is "acceptable unto God."

Here, too, does the aspirant find the secret of being "transformed by the renewing of your mind." Thought and speech are both creative, having been made possible by the diverting of one half of the creative force upward to build a brain and larynx. Thus the power of the mind depends upon the degree to which the creative force has been conserved and transmuted. This involves spiritualization of all the vehicles, which enables us to "be not conformed to this world," but to focus the consciousness on a higher plane and thus discern "what is that good, and acceptable, and perfect will of God." As Max Heindel points out:

"When man has spiritualized his being under the influence of the scientific and artistic religion of a future day he will have learned self-control and have become unselfishly helpful to his fellow beings; he will then be a safe guardian of the *thought power* whereby he will be able to form accurate *ideas* which will be immediately fit to crystallize into useful *things*."

The last line of this twelfth chapter of Romans also embodies an inexorable spiritual law, which humanity must at some future time learn to put into actual practice. Instead of allowing our lives to be dominated by destructive thoughts and actions we must learn to "do good greedily" so that the "evil" will automatically disappear, having been replaced by the "good."



Astrology Department

The Sun--Principle of Power

By ELMAN BACHER

CONSIDERING the simplicity of the structure of a horoscope, we cannot fail to be impressed by the profundity of its symbolism. A center, twelve radiations bounded by a circle—that's all. And yet it serves as a picture of Cosmos. Nothing in symbolism represents so much by such economy of means.

The structure of a horoscope symbolizes the basis of manifestation of any "thing"—a human being, an event, a nation, or a solar system. Every objectification has its own pattern or vibratory rate, and the simple drawing of a circle with radiations from its center can be used to represent the "body" of this objectification.

Let us consider a solar system: we are told that the Logos, having selected a spherical area of space at the dawn of manifestation, pours its energies into the center, thus objectifying a Sun—or "center of manifestation." The Will of the Logos interpenetrates this immense sphere in every part. From the center—or Sun—various fields for evolutionary activity are radiated. These "fields" we call the planets and each one provides a home for the development of various types of beings. Each planet stands in much the same relationship to the Creator as each color stands in relationship to the Principle of Light, or each tone to the Principle of Sound. The Sun, as central body, is the Logoic Will objectified, and the bodies of the system

are the expressions of that Will in manifestation.

The horoscope, as a map of the heavens, should actually show the Sun in the Center. However, in relationship to the Earth, which is our "field of evolution," and for astrological purposes, we include the Sun in the family of planets for this reason: in human terms, the expression of Will is yet to be developed by evolutionary processes. Humanity, for the most part, lives in its negatives, its feelings, fears, and desires. Consequently, domination from experience is inevitable. Living in the "Sun consciousness" would imply a complete identity with the Source, complete detachment from the claims of feeling, complete control and direction of all faculties expressed by a human being. This, in our terms, is Mastership. In other words, a Master, even in the flesh, determines his experience by *radiation from his own center*, not by *response to the urges and drives of his planets*. He then, as far as is possible, is truly a creator—he lives in his Sun consciousness.

From the standpoint of even the most mundane approach to astrology, the same drawing is used. The birthplace is the center from which radiates the variety of life experiences, in terms of people, places, and things. The same drawing is used to represent the "objectified Ego"; the Higher Self—or "God-potential" is the center of the circle, and the varying states, or expressions, of that

potential are the planetary positions and aspects. The horoscope is thus seen, in whatever application, as the symbol of a manifestation of God.

Since the Sun represents the highest state of consciousness known to man, the principle implied is that of Power—the first Logoeic aspect. We, as astro-analysts, must give very careful attention to the Sun aspects in the horoscope because these represent the “degrees of God consciousness” that the person has thus far attained in *his present cycle of development*. Every benefic Sun aspect, indicating a harmonious or constructive application of the Power principle, is a redemption. Every malefic is thus seen to be a hindrance or perversion of Power. The Sun is the synthesis of all the planets, and any planet identified with the Sun by aspect, dispositorship, etc., gains thereby in Power and scope of expression, both spiritually and mundanely. Planets, particularly the dynamic ones, placed in Leo, indicate that their constructive expression must be based on the right use of Power; afflictions indicate the tendency to pervert it.

An interesting study is to be found in the charts having the Sun unaspected. Such a pattern tells us that, *on this cycle*, the person concerned is initiating his Power consciousness. Sign position of the Sun tells us the “spiritual” or “esoteric” path of this development. House position tells us where, in this incarnation, he makes his start. Planets in Leo, and their aspects, tell us through which agencies he is seeking to express the Principle of Power, and by them through which channels his Power consciousness will express in the future. The Sun, however aspected, placed in the fourth house, shows the possibilities

of Power expression in the maturity of life. The negative aspects to this position show the people or experience and reactions that will threaten this fulfillment during the years of growth.

Let us impress on our minds the thought that afflicted aspects involving the Sun are *serious problems*. The other planets may be in conflict with each other and many problems result thereby, but when the consciousness of Power and Purpose is stunted, the ability of the person to deal with his planetary difficulties is greatly limited. Solutions are thus much harder to find and apply. In other words, the entire horoscope is weakened to the degree that

the Sun consciousness is inhibited or depleted. And, consequently, the dynamic afflictions in the chart have just that much more power to “afflict dynamically.” Force, or energy of any kind, must, in the final analysis, be controlled by *power radiating from the center*. Clarify this thought by imagining the Sun position as the center of activity of the chart, radiating its energies in all directions.

The squares and oppositions to the Sun will thus be seen as lines of force from the planets intersecting, or interrupting, these radiations at right angles or head-on from the opposite side of the circle.

Basically, the house with Leo on the cusp shows which department of life contains your source of Power experience or “lesson of Power.” Whatever afflicted conditions are indicated in that house—and there may be many—express your power and authority in the affairs of that house to the best of your ability. The planets there show *what* you want to express, but Leo on the cusp shows how you can best express those urges. Where the Sun is placed shows

WORKING TOOLS OF THE SPIRIT

The planets of the natal horoscope, characterized by their respective signs, houses, and aspects, give a concrete picture of the working tools of the Spirit. They indicate the traits of character, both positive and negative, which the individual has ready for use in this life, and show where the areas of energy exist within the nature. Thus may astrology be used as a guide to the greatest accomplishment and progress.

where we seek to dominate directly and rule our conditions. It is, then, our "center" for this incarnation. A great variety of "Sun conditions" are, of course, possible. However, any planet in favorable aspect to the Sun—thus integrated to a degree with Power—may be utilized as a counteractive to negatives in other parts of the chart. Any such planet is automatically very influential in the chart and may assist in the "working out" of disharmonies.

A consideration of the negative aspects to the Sun: charge the afflicted planet with Power, read it negatively; thus is found the essence of such aspects.

Sun-Mars: Power—Desire: Power is expressed through conflict, competition, domination, sex conquest, ruthlessness, and cruelty. Mars is basic, or primitive, self-expression, and when Power is abused through it, its vibration releases tremendous energy that tends to result in some form of destruction, pain to others, or "domination at all costs." Power is here seen to express as egotism. This aspect is symbolic of the unregenerate masculine polarity. To a degree, the Sun, afflicted in Aries or Scorpio, carries much the same coloring; also, any affliction to the Sun conjunct Mars, in any sign. Since this aspect is so basically masculine in quality, its redemption may be found in some constructive application of the feminine polarity: Moon, Venus, Saturn, or Neptune.

Sun-Jupiter: Power—Pride: In this aspect, Power is expressed in various forms of negative, or false self-approval. These forms of "patting oneself on the back" may be traced to the kind of consciousness which gives undue value to financial abundance, social or professional position, family background, egotistical reference to talents and abilities, and the kind of benevolence which is usually expressed with an eye to recognition or acclaim. An aspect of "false aristocracy," symbol of snobbery and pretension. The person so conditioned

tends to exaggerate that which he deems worthy in his own nature and conditions, and reacts with anger or hurt at any implication that he is not all he pretends to be. Open, frank criticism—and he closes his ears and consciousness to retire into his ivory tower of lofty, offended dignity; but let him hear, indirectly, that certain fine things are expected of him and he will bend over backwards to uphold the fine opinion which he values. In other words, he will "pour his Power" into improvement if he feels it is worth the effort, but, in reverse, he will pour the same streams of Power into his pride if he is belittled. He *must* maintain his good opinion of himself! Such a person could do nothing better to harmonize his inner disharmonies than to *create* a regular pattern of benevolent deeds—and *not talk about them*.

Sun-Saturn: Power—Unfulfillment: This is, perhaps, the most "painful" of all the afflictions to the Sun. An area of experience is thus shown to be so lacking in fulfillment that the energies of the very Center itself are needed to redeem karma. In a horoscope that is predominantly dynamic, this aspect throws a heavy emphasis on ambition and achievement in some form. The "urge to climb" is intensely felt and Power is utilized to a large degree in overcoming obstacles. It would appear that this pattern represents a past in which opportunities for development were neglected or wasted. In this incarnation, "lost time must be redeemed." In a predominantly passive chart, this aspect is heavily gravitational in effect; the requirements of Saturn hold the person to earth. In such a case, check carefully for any dynamic urge in the chart which may provide a possible release of the Power into channels of growth. The persons represented by Saturn in this aspect are those who tend to repress or inhibit the person concerned. They threaten his very individuality, and though he may have to redeem a much needed experience of responsibility, he

must, for the sake of his own constructive and healthy living, not allow himself to become so influenced by the other people that he becomes subject to despair, depletion of self-confidence, or other possible psychological negatives.

Sun-Uranus: Power — Lawlessness: This is the aspect of the anarchist. Because of the nature and purpose of Uranus, its square to the Sun or conjunction afflicted, is a potential for terrific destruction in some form. So great are the possibilities of energy release indicated by this combination that every agency of control must be found and carefully analyzed. A heavy tendency to crystallization in some form is automatically implied as an accompanying factor to this aspect—check the Saturn conditions carefully and thereby determine in which part of his experience the person tends to rebel with such intensity—and possibly even violence. An aspect of potential genius is indicated by any aspect of Uranus to Sun, but the square or opposition seems to indicate the possibility of considerable destruction attending its expression. If “harnessed,” this aspect pours into the other planets involved tremendous magnetic and dynamic charges, and, consequently, when directed constructively, it can make for great achievements and abilities.

Sun-Neptune: Power—Illusion: This is a very subtle and difficult aspect. The Power to visualize—and dream—is intense, but since this aspect indicates the perpetration of illusion in the past, it shows a pattern of disillusionment in the present incarnation. The dramatic instinct is pronounced; in fact, so much so that at times the person lives in his dream of “things as they might be” rather than realizing things as they are.

In an artistic person, particularly those arts ruled by Neptune—music and drama—this is a very inspirational aspect; but it is inspiration without control. When stimulated, the person can, with no effort, “tune in” on subtle influences and become, himself, an instrument. However, the price that is paid

for too much of this “tuning in” is physical, psychical, and nervous depletion—loss of power, vitality, and health generally. The people represented by Neptune in this pattern—in its negative phases—are those who may lead him into weakening habits, and thus deplete his retention of purpose.

If the chart is mainly passive in quality with little source of stimulus or “urge,” this aspect, if strongly marked may indicate a person whose life is dreamed away to no purpose or fulfillment. He must, sooner or later, come to grips with reality, and unite his efforts, to some degree, with the channels of constructive living. When his dreams shatter into bits and his ivory tower crashes, and those he loved and admired turn out to be the greatest sources of his pain, then he must meet these experiences with a constructive application of Neptune—faith, spiritual knowledge, purified love, and above all, *learn from his disillusioners*. They only reflected that which has been false in him in the past. This aspect shows an

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope readings ONLY in this Magazine.

attunement with higher forces, or at least unseen forces, which in negative expression brings the person experiences with the lower astral ray. He must, to reconstruct his pattern, purify and cleanse his "inner pictures" through constructive meditation or prayer—and put his inspirations and dreams into reality by some form of work or toward the fulfillment of self-directed purposes of realizing truly high ideals.

Sun-Moon: Power—Feeling: The astrologically inclined parents of a child with Sun and Moon in conflict must try to adopt an impersonal attitude toward it. This aspect shows that its subconscious mind is very easily impressed and "pictures" of negative feelings taken in childhood may obscure its self-awareness and create confusion for the rest of its life. A study of such a child's chart will reveal to the parents the directions it will want to go, but, if in their over-concern for every moment of its existence they impress it with their worries, fears, and anxieties, they will render it a great harm—that of clouding its subconscious with their own negative states and insure its inability to "carve its own course" as it grows up. A child with this aspect should be *guided* constructively to make its own decisions, never

forced against its will. This applies, of course, to relatively unimportant things. Naturally a child cannot just run wild but those little things that are of personal concern to it should be let alone by others so that it can establish, to a degree at least, its awareness of its little world. It has been found that some influence in childhood, impinged upon the subconscious of the child, has resulted in an inner conflict that resulted in disharmony and failure in adult life. When a child learns to *know its own power* without undue, or negative, influences on its subconscious it is so much better able to foresee, plan, create, and fulfill its purposes. After all is said and done, the Sun does represent the flowering of personality and ability, and the awareness of self as a creator of good can best be stimulated right in the beginning. If an adult person with Sun square or opposition the Moon, consult for a solution to a disintegrative tendency in his life, do what can be done to urge him to psychoanalyze in some form and bring to the surface of his conscious mind the compulsions which may have been impressed on him when he was little. He must get them *up and out* in order to clear his channels for a more constructive expression of life.

Green Diamond

By IRENE STANLEY

*Assigned as I to Aries' constellation,
You are my soul's symbolic secret
jewel.*

*Through creeping eons has your slow
formation*

*Progressed in my alchemic laboratory,
In subterranean depths receiving fuel
From steller worlds, for Time's green-
flaming glory.*

*No mines nor sands from Mother
India's rivers,*

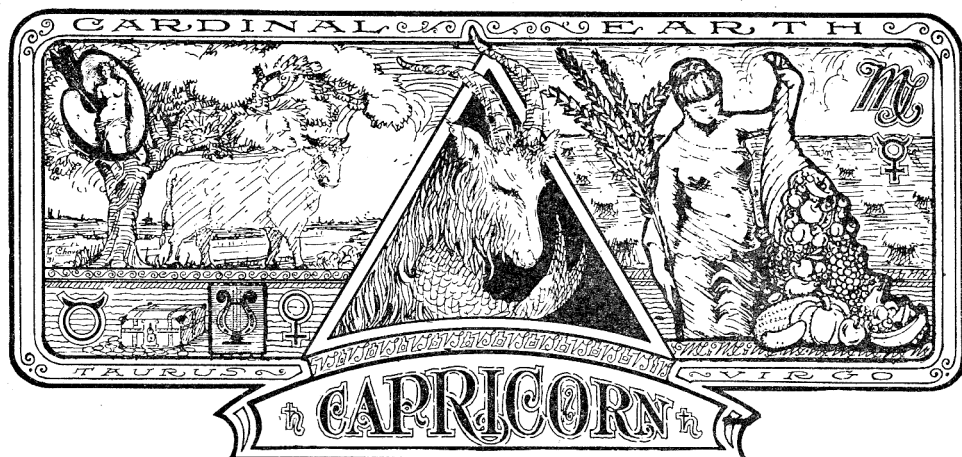
*Though sifted from their deltas to
their sources—*

*Nay, nor the Dresden stone whose
beauty shivers*

*In Saxon vaults, sheer green as leaf of
apple,*

*None concentrates as you the cosmic
forces,*

*Transmuted jewel in my hidden
chapel!*



The Children of Capricorn, 1947

Birthdays: December 23 to January 21

THE desire and ability of the goat, the pictorial symbol of Capricorn, to climb to the mountain tops indicates perfectly the predominating trait of those born when the Sun is in this sign: ambition. Being the tenth house sign, earthy and cardinal, Capricorn indicates for its natives a tremendous inner urge to constant activity toward worldly achievement. The more evolved types are transmuting their desire for earthly success to attainment on the spiritual plane.

Saturn, planet of obstruction, rules Capricorn, and we therefore find its children usually possessed of low physical vitality, but able to cling to life with such an amazing tenacity that they frequently live to be very old. They often are timid and bashful upon first acquaintance, but may become extremely domineering upon closer association. Jealousy and suspicion of the motives of others are sometimes strong in the Capricorn natives, and these traits, along with a natural seriousness, may result in a gloomy, pessimistic, and irritable disposition, especially if they are thwarted in their efforts. Such an attitude clouds

the whole life, preventing the constructive forces from coming into the aura. Thus, among the chief lessons these people have to learn are optimism, cheerfulness, and a trust in their fellow men. They should seek outdoor amusement, read funny stories, and otherwise try to cultivate a happy outlook on life.

Persistence and determination to reach a set goal serve the Capricornians well in attaining success. Detective work appeals to them, as does government and other public work, and they may be highly successful in these fields, having an innate executive and organizing ability. However, they seldom attract the support of their colleagues on account of personal popularity, but rather because of their integrity and other dependable qualities. They are born leaders but often lack the ability to inspire cooperation from the democratically minded.

The children born during this solar month of Capricorn will have several constructive traits in common, due to three aspects which are in effect all month: Saturn sextile Uranus, Jupiter sextile Neptune, and Neptune sextile Pluto. These aspects add to the ambition and determination natural to the

Capricornians, thus enhancing the probability of success in life. The intuition is strengthened, also, so that the native may have valuable inner guidance. There is a definite attraction toward the higher life and the ability to remember experiences on the inner planes.

The solar month also begins under the auspicious trine of the Sun to Mars. This aspect lasts until January 6th, imbuing those possessing it with much physical vitality, as well as courage and determination. There is both executive and constructive ability, together with an indomitable will which admits no defeat. The disposition is frank and open, but blunt and often brusque. The enterprise and energy of these people bring world accomplishment and progress. The Sun is in conjunction with Mercury during this same period, continuing until January 15th, favoring the mentality and memory except on the days when the orb is three degrees or less.

A square of the Sun to Neptune lasts from December 27th until January 12th, indicating a negative psychic tendency. Undesirable denizens of the Desire World are apt to be attracted, and there is liability of being deceived and swindled. Beginning on the same day but lasting only until January 4th, Mercury trines Mars, which bestows a positive, keen, and resourceful mentality. There is a fondness for argument and debate, as well as an inexhaustible fund of wit and humor. A remarkable dexterity and versatility also characterize those born with this vibratory pattern.

Beginning December 30th and lasting until January 8th, Venus trines Neptune, an indication of the inspirational musician. The imagination is fertile and the emotions deep. The pure and chaste nature is apt to attract friendships of a platonic nature. A less desirable vibration comes from the square of Venus to Pluto, beginning December 31st and lasting until January 10th. This tends to emphasize the sensual side of the nature. Starting at the same time, but lasting only until January 7th,

Mercury squares Neptune, which is apt to bring confusion into the mind and impair the memory. Due to the influence of negative invisible forces, there is liability of being deceived and slandered as well as of committing suicide.

The highly beneficent vibration of Venus sextile Jupiter begins on January 1st and lasts until January 12th, a sign of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life, along with a happy marriage and social prestige. The nature is cheerful and jovial, tolerant and generous. There is also talent for music. Another beneficent vibration begins on the same day and lasts until January 21st: Saturn trine Jupiter. This aspect indicates a strong character with a deep and philosophical mind, a benevolent disposition with a strong sense of fair play. There is a devotion to duty, religion, and all good objects in life.

Beginning January 10th and lasting until January 21st, Jupiter opposes Uranus, indicating lessons to be learned in connection with lawsuits, religion, and travel. Poise should be cultivated in order to counteract the impulsiveness generated by this aspect.

The conjunction of Saturn and Pluto begins on January 16th and lasts until the 21st. Three days later Mercury begins opposing Pluto and continues until the 21st. These aspects indicate lessons to be learned in unselfishness, kindness, and truthfulness.

From January 18th until January 21st, Mercury trines Neptune, blessing those possessing this aspect with a mind peculiarly adapted to the occult. Such people usually succeed in occult science and often develop a supernormal faculty. They are particularly good as magnetic healers.

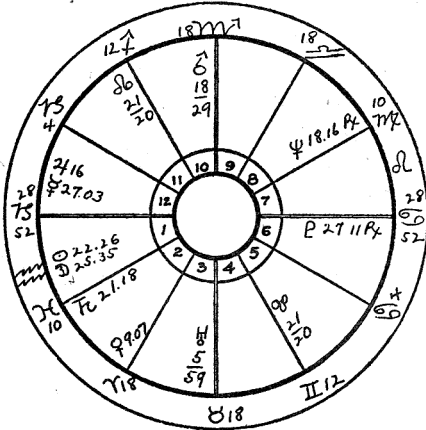
Venus and Mars come into opposition on January 18th and continue this position the rest of the solar month, indicating for those born during this period the need of leaping to control the emotions, as well as to be frugal and thrifty.

Reading for a Subscriber's Child

JEANETTE B.

Born February 11, 1937, 5:30 A.M.

Latitude 34 N. Longitude 118 W.



The horoscope of this little girl presents some interesting and unusual complexities, but on the whole indicates an Ego who has come into this lifeday of God's training school with much ability to perform tasks offered by the material world, but who may be subjected to considerable "storm and strife" until she learns to guide herself spiritually.

The personality is indicated by a combination of rather conflicting influences. Capricorn on the Ascendant, with Mercury there, sextile to Saturn in Pisces, indicates a rather serious and suspicious nature, but one with the ability to concentrate, reason, and think profoundly and penetratingly. This is the mentality of the detective.

However, the Sun and Moon in conjunction in Aquarius in the 1st house, square a powerful Mars posited in Scorpio on the Midheaven, bespeaks quite a different aspect to the personality. This configuration indicates tremendous energy and enthusiasm, as well as the faculty of leadership, but these may not be sufficiently under control to function smoothly and constructively the greater part of the time. There is apt to be an inherent opposition to con-

stituted authority and a readiness to rebel upon slight excuse. A fiery temper may flare up upon occasion and there may be accidents and fevers. If this child is trained to respond primarily to the calm, sober Mercury-Capricorn influence, she can then handle the powerful martial side of her nature and make much progress in this life.

A most admirable side of the nature is indicated by Jupiter in Capricorn in the 12th house, sextile Mars and Saturn, and trine Neptune. Here we have an ambitious nature, self-reliant and self-controlled, and possessing ingenuity, resourcefulness, thrift, and mechanical ability. There is also an interest in the occult arts and an inclination to aid those in hospitals and asylums. Earning capacity and financial judgment are favored, as well as success in connection with an occult order.

Since Venus is in a fiery sign, unexpected, and not powerful by virtue of angular position, the Lady of love and harmony does not figure strongly in the makeup of this child. Accordingly, it would be wise to encourage her to develop this side of her nature through music or painting, even though she may not take to it naturally. By means of handling pets, she could be taught to unfold gentleness and kindness.

The Sun and Moon in conjunction in Aquarius is a particularly fortunate configuration in this chart, for it tends to give an interest in the forces and ideas of the spiritual realms, thus offsetting to some extent the materialistic influences in the chart. The semisextile of the lights to Jupiter, Mercury, and Saturn will to some degree offset the square to Mars.

Scorpio on the Midheaven, with its ruler, Mars, posited there, governs the vocation. This child could be successful as a detective or secret agent, engineer, credit manager, hospital worker, or policewoman.

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.

Statesman. Surveyor

JOHN D.W.—Born April 19, 1929, 10:45 A.M. Lat. 43 N. Long. 86 W. With the Sun and three other planets in the 10th house, this young man's professional duties will keep him very much before the public. Although Mars rules Aries, the sign on the 10th cusp, the Sun in Aries, as well as Venus, Mercury, and Jupiter in Taurus, all in the 10th, will affect the vocation. The Sun, Venus, and Mercury are in conjunction, and trine Neptune, the Moon, and Saturn. Jupiter sextiles Mars, and makes a nine degree trine to the Moon. Such a fine array of vibratory patterns indicates superior ability to serve in the political field, as a legislator or administrator. There is also ability as a surveyor, band leader, banker, or promoter of concerns dealing with the public welfare.

Insurance Agent. Physician

EVA T.—Born November 11, 1912, 6:30 A.M. Lat. 45 N. Long. 123 W. Leo rules the 10th house in this chart, and its ruler, Sun, is in Scorpio, in the 1st, in conjunction with Mars, trine Neptune in Cancer in the 9th house, and semisextile Jupiter and the Moon in Sagittarius in the 2nd. This is a very powerful configuration, and indicates the faculty for leadership and organization to a marked degree. Neptune in Cancer in the 9th house, and the planets in Sagittarius bespeak a liking for travel. As an insurance agent, perhaps for an international firm, this native could be successful, but she would need to use the diplomacy of the Jupiter-Moon-Venus conjunction rather than the brusqueness of the Mars-Sun-Scorpio combination on the Ascendant. Success could also be achieved as a physician, trouble shooter, or credit manager.

Teacher. Secretary

ROBERT W. C.—Born February 14, 1931, 7:08 P.M. Lat. 41 N. Long. 74 W. The professional activities indicated for this young man are strongly mercurial. Gemini is on the cusp of the 10th house, and its ruler, Mercury, is in Aquarius in the 5th house, in conjunction with the Moon, sextile Uranus in Aries (7 degrees), and opposing Mars in Leo. The mental sign Virgo is on the Ascendant. Jupiter in Cancer in the 10th, sextiling Neptune in Virgo, square to Uranus, and opposing Venus, would also affect the vocation to some extent. As a teacher, perhaps of mathematics or an allied subject, this native could do well. Clerical work of all kinds should appeal, and he could serve proficiently as a government or mail order clerk, as a secretary, or as a post office employee.

Banker. Inspector

JOYCE H.—Born July 28, 1927, 7:16 P.M. Lat. 43 N. Long. 109 W. In this chart Scorpio is on the Midheaven, and its ruler, Mars, is placed in Virgo in the 7th house, in conjunction with Neptune, and square to Saturn in Sagittarius in the 10th. Jupiter, the ruler of Sagittarius, 15 degrees of which are on the 10th house, is in conjunction with Uranus in Aries in the 2nd, and trine to Saturn, Sun, and the Moon, the two lights being in Leo. Capricorn is on the Ascendant. This young lady possesses considerable ambition and desire for leadership, and if she has been taught to direct these unselfishly, she can succeed in a responsible position connected with banking, surgery, law, or shipping, after having mastered the fundamentals of the chosen profession. As an advance agent, an inspector, or travel bureau operator, she could also serve well.

Monthly News Interpreted

Congratulations--Glendale

Hearty congratulations are due to the progressive suburban city of Glendale for the vision and energy which made its summer recreation program an outstanding success.

Sponsored by the unified school district, parents and educators devised and carried out a series of events that kept 5000 children and 2000 adults happy, busy and safe.

Classes in swimming and tennis, hikes, hobby instruction, story hours, supervised play of all kinds were conducted by parents, teachers, librarians and civic organizations. What was once an aimless and idle vacation period was converted into a community enterprise directed toward useful and enjoyable weeks of constructive recreation.

The significant aspect of the program was the enlistment of fathers and mothers, many of whom for the first time shared school holidays with their children. Glendale, in effect, went back to the pioneer days when family groups and groups of families combined friendliness and ingenuity to reawaken the traditional American communal life of neighborly play and relaxation.

Other communities can do no better than follow the example.—*Examiner* August 15, 1947.

This progressive movement inaugurated in Glendale, California, is certainly to be commended for it is a long step in the right direction. It is imperative that healthy, robust, energetic young people have a constructive outlet for their overflowing exuberance; and their activities can just as easily be directed along lines that tend to develop both the physical as well as the mental powers as to let them go undirected, much too often getting them into all sorts of difficulties. Boys and girls seldom go wrong who have the right kind of training in the right kind of a home, and in a constructive environment. Furthermore, such children are correctly prepared to establish similar homes with good surroundings when later in life they are ready to become the parents and citizens of their own generation.

No nation can ever rise higher than the standard of the homes of which it is composed, for the home is the foundation on which the nation rests. Destroy that foundation and the superstructure is bound to fall.

Few parents are aware of the fact that at the time of puberty the desires and emotions become unleashed, so to speak, and therefore the boy or girl enters upon the most dangerous period of his or her life—the time of hot-headed youth, approximately, from fourteen to twenty-one; for during this period the emotions and desires are rampant and the mind has not yet become developed enough to act as a brake. This is the most trying time in the life of the individual, and it is really quite imperative for the youth to be able to look reverently to parents and teachers, for they should be to him an anchor of strength against the inrush of new and unusual feelings. If these young people have been accustomed to trust the statements of these elder people and they have given them wise direction and teaching, they will have by this time developed an inherent sense of truth and right action which will guide them safely through to maturity.

Daughter's Dream

Forty-five years of casting about in an effort to discover his identity ended today for Clifton S. Hanson, who was reunited with his family, he said, through the agency of a dream by his 17-year-old daughter.

Hanson, who lives at 216 E. Ave. 39, said he was spirited away from his family in Pueblo, Colo., when he was an infant by a woman who raised him without telling him his identity.

Two months ago, Hanson's daughter, Barbara, had a dream in Fruita, Colo., where she was visiting on a vacation trip. She dreamed that someone told her her father was attending a funeral with his brother.

Armed with the bare knowledge that the family name was Syplot and the memory of the dream, Barbara said she started to make inquiries in Fruita and found the trail leading to Garfield, Utah, and from there to Modesto, Calif.

In Modesto this week Hanson and his family were reunited with his brother, Stewart Syplot, 47, and through him with the rest of the family. Bearing out Barbara's dream was Stewart's story that he had attended his wife's funeral only the day before.—*Los Angeles Daily News*, October 22, 1947.

Only a comparatively few people are aware of the fact that the ether which the material scientist has finally discovered is not a homogeneous substance, but that it is composed of four distinct divisions or states, namely: chemical ether, life ether, light ether, and reflecting ether, each of which has its own specific functions to perform. In the reflecting ether, the highest vibrating one of the four, there is to be found a record of every thought (written, expressed, or unexpressed), every deed, or action; and this record is sometimes contacted by a person during his or her sleep; and it can be found by any trained clairvoyant during his waking hours if he so desires.

Evidently this record was contacted by the daughter, Barbara, and made such a deep impression on her mind that she was able to bring back into her waking consciousness at least a part of what she saw. Sleep is not by any means an inactive state as people generally suppose it to be. On the contrary, it is a period of intense activity, for during this time poisons are collected in certain organs of the body ready for elimination, tissues are rebuilt, and the rhythm of the body is restored. The more thoroughly this work is done the greater the benefits accruing from sleep.

Sleep is caused by the Ego clothed in its mental and desire bodies moving out of the physical body and contacting the Desire World; and dreams are a remembrance of the happenings encountered by the Ego while in that region. The reason why many dreams are confused is

that the axis of perception is askew, because of the improper relation between the higher vehicles and the dense body. In time, however, as the Ego progresses in spiritual development the before mentioned perception will be adjusted and dreams will become more vivid and perfectly logical recordings of the things contacted by the Spirit while out of the physical body during sleep.

Beginning a New Day

There is something sublime about the beginning of a new day. Possibly the previous night has been filled with dark misgivings, disappointments, and oppressive fears. But the fresh beginning of a new day, with its beautiful light and promise of unexplored possibilities, should gladden the heart and inspire the soul. Look upward at the beginning of the day. This simple act will elevate your mind and impel you to go forth with new confidence and power. A day is well-lived in which you have put a fine resolution into practice, achieved a definite purpose, done some worthy act of kindness, or rendered a noble service to others. True service is not limited to time nor place. Today is the day to do Something fine and noble.—Green-ville Kleiser in *Signs of the Times*, November 18, 1947.

Every new day certainly affords each individual an opportunity to correct past errors and begin worth-while undertakings. There is only one way completely to cancel past debts and that is by repentance, reform, and restitution. If this is done thoroughly and sincerely, the record of these wrong deeds is completely removed from the reflecting ether of the vital body and the debt is permanently settled. There are cases in which it is impossible to contact the person or persons to whom the debt is due, and when this is true, then the debt may be canceled by rendering the service required to liquidate the debt to another person in need, and the proper adjustment is made in the great cosmic bank where all differences are properly settled according to the needs and just rights.

READERS' QUESTIONS

The Nature and Mission of The Rosicrucian Fellowship

Question:

How do you reconcile the statement on page 362 of *Questions and Answers* to the effect that the Fellowship is not inspired or backed by Teachers with other statements by Max Heindel pointing out that The Rosicrucian Fellowship is the Preparatory School for the Rosicrucian Order?

Answer:

Since this is a matter concerning which there seems to be considerable misunderstanding, we shall endeavor to answer it in detail.

In the first place we should realize that a cardinal point emphasized in the Teachings given out by the Brothers of the Rose Cross through Max Heindel is *self-reliance*. Over and over again we find it stated in these Teachings that spiritual progress can be made only by the voluntary efforts of the individual to live the life, and that he must learn to *stand alone*. In other words, we must put the Teachings into practice in our daily lives, without dependence upon any person or group of persons. Max Heindel sums this up beautifully in No. 20 of "*Letters to Students*," when he says: "We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World." Undoubtedly, Max Heindel was well aware of the human tendency to lean on others—to look to someone else, either visible or invisible, for direct assistance and guidance—and he therefore,

from the beginning, tried to instill in the minds of students the necessity for *living the life* so that they might become self-reliant and thus "qualify for that instruction."

Now in "A Word of Explanation" at the beginning of *Questions and Answers* it is stated: "The questions contained in this book have been asked of the writer after lectures delivered by him in various cities" These lectures were obviously given before Headquarters was established at Mt. Ecclesia in the autumn of 1911, when the Organization was still in the formative state. To get a clear picture of the situation, let us consider the following excerpts from *Echoes from Mt. Ecclesia*, for June 10, 1914.

"But one man, no matter how diligent, can do but little to alleviate the sorrow and the suffering of the world. Therefore, The Rosicrucian Fellowship was formed to be an instrument in the hands of the Teachers, a wider channel through which spiritual light and power may reach the world.

"The Rosicrucian Fellowship was launched during the late summer and autumn of 1909, after a course of lectures in Seattle by Max Heindel. A study center was formed and the Headquarters were temporarily located in that city

"The twenty lectures which were given in Columbus, Seattle, and other places, were also written at that time, and in 1910 the Los Angeles Center was started after a course of lectures in that city. It then became necessary for Mr. Heindel to close his lecturing work in order to revise *The Rosicrucian Cosmo-Conception*, of which the first edition of 2500 copies had been sold in six months. . . .

"It had been Mr. Heindel's custom to answer questions after each lecture, as he traveled across the continent. These questions sometimes took more time than the lecture itself and many interesting points were brought out. The questions had seen saved, and as it seemed that many were of general interest, the thought was conceived of compiling a book of answers." The result was the book titled, *The Rosicrucian Philosophy in Questions and Answers*, published in the autumn of 1910.

Thus it seems obvious that the statement referred to on page 362 of *Questions and Answers* was written before the Fellowship had been fully established and aimed primarily at encouraging students to understand that they must depend on their own efforts rather than assistance from another individual or an organization.

That Max Heindel did have the direct advice of his Teacher, a Brother of the Rosicrucian Order, concerning the formation and work of The Rosicrucian Fellowship is plainly indicated in various passages in his monthly Letters and Lessons, as well as in the early issues of the Magazine. In his Students' Letter for November, 1911, later published in *Teachings of an Initiate*, he stated: "As certainly as forks of identical pitch vibrate in sympathy, so must the august Head of the Rosicrucian Order (Christian Rose Cross) lend his presence upon this occasion when the home of The Rosicrucian Fellowship is being started. The Elder Brother who has been the inspiration of this movement is present and visible to some among us at least." On page 150 of the same book we find the following:

"When we entered the Temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out." (This meeting took place in April, 1910). In *Echoes from Mt. Ecclesia* for July, 1913, we find this: "Mr. Heindel said that when he was dismissed from

the Temple in Germany, the Elder Brothers gave him this parting admonition and counsel, 'Never try to attract money, not even to build the Ecclesia or Sanitarium. Buildings are dead, no matter how beautiful, so aim rather to interest men and women of noble souls, that this movement may be endowed with their life, for only thus can it become a living factor in the world's work.'"

In No. 12 of *Letters to Students* (November, 1911), Mr. Heindel stated: "Moreover, as this is a very important affair of The Rosicrucian Fellowship and not a personal matter, I felt that opportunity to attend ought to be given the members. The thought grew upon me until I decided to ask the Teacher's advice; and, as he most heartily approved, we made an appropriation for the purpose of celebrating the event in a simple, yet fitting manner, and sent notices to friends in the immediate vicinity."

In No. 28 of the *Letters* (March 1913), is this statement: "... We rest our faith in the assurance of the Elder Brothers that when we are ready the things which make for greater growth and greater usefulness of The Rosicrucian Fellowship will come to us."

In *Echoes from Mt. Ecclesia* for December 10, 1913, appears this interesting and significant item: "But we have no place set apart entirely for spiritual exercises. Some time ago the Teacher spoke regretfully of this lack to Mr. Heindel, and suggested that simple morning and evening devotional exercises be taken up, and that one room be set apart for that purpose... the further suggestion of the Teacher that as soon as possible we should erect a separate building devoted entirely to spiritual work, and that it need be neither large nor elaborate."

Even later, in *Rays from the Rose Cross* for October, 1915, appears the following: "The Elder Brothers have worked so marvelously to bring Head-

(Continued on page 48)

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.*

The Temple of God

By VIOLA M. FRYMANN, M.B., B.S.

PART I

 T. PAUL warns us that "if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." We are all familiar with the nature of the karmic debt, but there is a tendency to regard this as mainly a moral question which makes its manifestation on the physical plane at some future date. However, there is another and equally important aspect of the karmic illness which is related to the physical realms.

By analogy, for instance, if you place your hand in the fire it will burn irrespective of whether you perform the action voluntarily, in an act of service, or as an accident. The result is the same. Therefore, because such close contact with physical forces inflicts injury upon us we have learned to protect ourselves from it. Similarly, if we neglect our diet, our sleep, our physical relaxation, and our cleansing, we must suffer the physical repercussions of overlooking the care of this temple of God, in this or future lives, and though we live spiritual lives equal to those of the saints, physical suffering will still exist if we do not follow Nature's signposts. The life of the Cure d'Ars provides one outstanding example of this state of affairs—a spiritual saint, yet a physical wreck

whose diet consisted of food too putrid and decayed for anyone else to eat.

The Rosicrucian Teachings awaken our consciousness to the ethical, humanitarian, and spiritual aspects of a vegetarian diet without alcohol or nicotine. But what do we mean by a vegetarian diet—an ordinary diet leaving out the meat and all things made from fish, flesh, or fowl? No, we are aiming at a diet which must satisfy two important conditions. First, it must spare suffering to all members of the animal kingdom and therefore prevents us from using meat, meat fats, and extracts, fish, fowl, and all their derivatives. The second condition is that it must make our physical vehicles as healthy, as full of vitality and strength as is possible. Unless we have a measure of health our power to heal others directly is impaired, and our capacity for bringing direct healing to others is proportional to our physical fitness. We cannot give to others what we do not have ourselves, and we cannot give vitality to heal, whether consciously or unconsciously, when in the presence of sick people unless we have an abundance of it ourselves. If our physical bodies are defective we must spend time during sleep, which we would like to spend relieving the suffering in the world, to mending our inefficient and defective vehicles that they may be fit to carry us onward

next day. On the other hand, if our bodies are fit we can devote our sleeping hours to work for others and leave our own bodies resting.

Our very efforts upon the spiritual path tend of themselves to nurture the higher ethers at the expense of the dense material body, and therefore we are, other things being equal, more prone to physical ills than are our materialist neighbors whose vital bodies are almost entirely concerned with maintaining their dense vehicles. Also by our efforts to follow the Path and live the life to the best of our ability we do attract to ourselves our karmic destiny, which of itself undermines the physical resistance. Finally, the sooner we have learned to treat our physical vehicles according to Nature's laws, the sooner shall we eradicate the physical karma awaiting us.

Thus having enumerated the reasons for a consideration of diet, let us pro-



ceed to a more detailed conception of its essential constituents. These may be divided into six categories, the proteins or building foods, the carbohydrates or fueling foods, and the fats; then the vitamins, the mineral salts, and water. The danger of deficiency of the proteins, carbohydrates, and fats is a very rare one, and except in the true instances of starvation need not be considered; but the danger of excess, particularly of proteins, is most important, especially where animal proteins are concerned. In the other three categories, however, deficiency of salts and vitamins is daily encountered, whereas a surfeit of these important factors when obtained from natural sources is an impossibility.

As vegetarians our important sources of proteins are nuts, soya beans, and their derivatives, wholemeal flour and its derivatives, oatmeal, peas, beans, and lentils. For as many years as dietetics has been studied the question of the protein requirements of the body have been under discussion and the value now accepted is about half that which was accepted fifty years ago, and even today there is much difference of opinion. However, from experience, it is quite safe to say that an adult's requirements does not exceed $1\frac{1}{2}$ ounces per day, and if, for example, you were going to take all your protein from almonds, that would mean that you would need about 6 ounces of almonds per day. But we do not derive all our protein from the so-called protein food, but a considerable contribution comes from wholemeal bread, which contains about 9 per cent of protein, from dried fruits which may contain anything up to 5 per cent of protein, and in small quantities from root vegetables. It is quite safe to assume that these supply a third or even half of our protein requirements.

You will notice that I have confined myself to vegetable proteins throughout and have passed by the animal proteins such as milk, cheese, eggs. But sooner or later the question of assimilation is bound to crop up, and the statement is put forward that animal proteins, being more akin to human proteins in composition, are much more easily digested. Let us consider this by means of an analogy. The position is this: when a woman is well, in order to achieve the best results, she endeavors to make her own cakes from the raw materials, but when she is tired and worn she buys a cake mixture and uses that; but when she is even more tired or ill she has to buy the ready-made article because she has not the energy to make a cake herself. Nevertheless, we would not deny that the cake she made herself from the raw materials is much better. It suits her own tastes and requirements far better than the manufactured one.

So it is with the proteins. The finest proteins the body can manufacture, and those which are most sustaining, are those prepared by the body from the vegetable kingdom. We have not yet learned to make protein from atmospheric nitrogen as the plant does, but we are able to construct our own proteins from the constituents of vegetable proteins which are easily broken down. Naturally this demands a certain amount of vitality in the body to accomplish this work. A well-known American writer recently stated that the healthy body utilizes vegetable proteins with the finest results. A diseased body, however, which is used to animal proteins has not the vitality to change over to vegetable sources, and therefore has to live on the already partly prepared animal proteins which are more akin to human structure. This explains the argument for milk in certain diseases when all other foods are rejected. Finally, when man is very ill, very low in vitality, he is unable to assimilate any foreign substances, and nothing short of a human blood transfusion will meet his needs.

A discussion of this subject would not be complete, however, without a consideration of the esoteric aspect which explains why the flesh or animal proteins are less sustaining than the vegetable ones. It is a fundamental law that no organism can assimilate and build into itself any particles which its Spirit has not subjected to itself. As the consciousness of the plant is that of a dreamless sleep, and as the plant has no individual desire body, it offers little resistance and is easily assimilated; also the life ensouling the particles does not seek to escape, and therefore the energy and strength derived from a fruit and vegetable diet is more enduring.

On the other hand, animal proteins consist of particles that have been interpenetrated by an individual desire body, and there is an individual cell soul which is permeated by the passions and desires of the animal. It is therefore much more difficult to subject the ani-

mal tissues to our needs, and even when this has been accomplished, they never become so fully incorporated in the body as do the plant particles which have no such individuality. Therefore the energy derived from animal food is less enduring and must be replenished more frequently.

A third point worthy of consideration in this question of animal as opposed to vegetable proteins is the composition of the foods which Nature provides for our use, namely, the different milks. The milk provided for the slow-growing human infant contains 1.7 per cent of protein, whereas that for the more rapidly growing calf contains 3.3 per cent, while that of the fast maturing rabbit contains 15.5 per cent of protein. It is, therefore, obvious from Nature's example that man does not need a high concentration of protein in his food. Animal foods are very rich in protein, whereas vegetable foods do not



contain so concentrated a form of protein, and are therefore, far better suited to man's modest requirements.

Thus to summarize: the plant proteins are easily subjected and assimilated and retained, from a spiritual point of view, although their development by the human body into just the type of physical form we wish to develop does involve a certain amount of physical effort, but the end result is a vehicle we have molded, from the raw materials, to our own specifications. The animal proteins, however, require greater efforts to subject and assimilate on account of the spiritual individuality they once possessed, and they are still unwilling to abide with us. From the physical aspect they are digested and built up rapidly, because they have no need to be completely broken down first; but as a result they bear with them the passions and desires and spiritual characteristics

impressed upon them during life. They also carry with them all the toxic substances liberated before and at the time of death, and quite often these may be of considerable importance. Since the plant works on first principles, its toxic substances are such that they are excreted during respiration, and as no death struggle occurs no toxic substances are accumulated at death. Thus the plant is a pure food, the animal is a toxic, rebellious type of food. Therefore, let us derive our protein from whole-wheat, nuts, pulses, and allied foods.

Our next category is the carbohydrates, the foods that provide the chemical energy for the performance of the various bodily functions, and also for maintaining the heat of the body. Therefore, the requirements of the manual worker are much greater than those of the sedentary worker, and the needs of all are greater in cold weather than in hot. The utilization of the various carbohydrates is closely bound up with the assimilation of fats, while the direct effects of the carbohydrates on the health of the organism are related to the mineral salt balance. An alkaline balance, from the digestive juices in the mouth, to the final tissue fluids in the muscles, is required if carbohydrates are to be utilized to their utmost.

The chief carbohydrate foods are the starchy foods, such as bread, all derivatives of flour, potatoes, turnips, and other root vegetables, in lesser degree, and the pulses. The sugars form the other important source of carbohydrate from crude treacle to the whitest of white sugar, dried fruits in varying degree, currants heading the list of the common ones, and last, but by no means least—honey. Other sweetening agents which are closely allied to saccharin have no relationship at all to carbohydrates and are most pernicious drugs.

The problems to be discussed here are the starch versus sugar question, the disadvantages of the refinement of whole-wheat flour, rice, and other cereals, and of the various sugars, and thirdly,

the quantities needed by the healthy body.

First, starch or sugar—which is it to be? Sugars are digested easily, assimilated rapidly and ready for use in a very short time, therefore while in the process of strenuous exercise sugar is a valuable stimulant and is best taken in the form of honey. However, if it is proposed to prepare for a long period without food, or for a period of strenuous exertion an hour or two hence, then starch is very valuable because it is not so rapidly absorbed and utilized, and therefore a starch meal will still be supplying energy several hours after the sugar meal has all been exhausted by the body. Second, the reason why we spurn refined foods and regard the “pure white bread and sugar with such disdain, even though it is taught that white sugar is more rapidly used up, and glucose even more easily absorbed. The reason is to be found in this question of mineral salt balance, for in the process of refining foods that crude element which is thrown away contains the alkaline salts so necessary to the body for its power to digest, absorb, assimilate, and use the carbohydrates it receives.

To give one or two examples: whole-wheat bread contains 4.15 parts of potassium, a very important contributor to the alkaline balance, whereas white bread contains 1.5 parts; whole rice contains 3.6 parts and polished 0.87 parts of potassium. Calcium varies in these foods in the same way; the comparative figures for bread being 1.55 and 0.4 parts, and for rice 0.59 and 0.13 parts, respectively. If your diet is rich in fresh vegetables you may be safe in eating white bread, but if it is not, then the danger of an alkaline salt deficiency is a very real one. Of course, the value of the roughage in brown, whole meal bread is well known, and the nutritive value of crude black treacle or molasses was common knowledge even in the days of Nicholas Nickleby—with or without the added brimstone, i.e., sulphur.

(To be continued)



Demonstrating Healing

DISEASE is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health.

—Max Heindel.

The ignorant person is himself responsible for his unenlightenment. Every human being is endowed with all the potential powers necessary for acquiring higher knowledge, but he also has free will. If he chooses not to unfold these powers and apply what he learns, he consequently blunders along through life, afflicted by inharmony in his affairs and disease in his vehicles. Eventually, suffering teaches him to live more in accordance with divine law and thus attract order and progress into his daily living.

However, by using our will to acquire wisdom and apply it, we can avoid suffering and attain "salvation." The acquisition of higher knowledge, or wisdom, is made possible by loving and serving our fellow men, which unfolds the *Christ within*. This is the principle of attraction, cohesion, and harmony, all of which will beautify our lives as we give them opportunity by practising the spiritual precepts taught us by Christ Jesus.

"Seek and ye shall find," "Give and

it shall be given unto you," "Resist not evil," "Bless them that curse you," said the great Teacher. These are all cosmic principles which, when applied in the daily life, bring not only health and harmony to us, but quicken our power to heal others. Only thus can we legitimately "demonstrate" the treasures of health, wealth, and happiness for ourselves or for anyone else, for we must conform to the *Law of Love* which Christ came to establish.

* * *

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:

December 6—13—20—27

January 2— 9—17—23—29

February 5—13—20—26

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*.

ROSICRUCIAN BOOKS

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The Rosicrucian Cosmo-Conception	\$2.00
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Write for list of our books published in foreign languages.

Discount to Dealers

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

Florida, October 5, 1947

The Rosicrucian Fellowship
Dear Friends:

I want you to know of the wonderful help I have had from the Invisible Helpers during and since two major operations for gall stones and adhesions. Thank God and the Invisible Helpers for all the wonderful assistance I have received, and I am still improving.

—M.E.

Washington, November 1, 1947

The Rosicrucian Fellowship
Dear Friends:

I am very happy to be able to report to you that I have had another splendid week. People who see me now after not having seen me for several months exclaim in commenting on my recovery, "It seems almost miraculous," and I reply, "Yes, it is miraculous."

However, deep within me, I know that although what has happened to me is wonderful, it is not miraculous. It is as natural as the rising sun and the falling rain. Oh, that everyone might be aware of God's healing power and the work of the Invisible Helpers!

Recently I have had a hemorrhoid condition which last week necessitated slight surgery. The doctor was much surprised when I informed him a week later that I had had no pain whatsoever. I knew I would have no pain, even though he told me that there would be severe pain following the little operation.

My husband is better than he has been in years. I thank God without ceasing for the aid we have received through your prayers and the Invisible Helpers, and I earnestly pray that we may be worthy of His gifts to us.

—M.I.J.

INTO THE DEEPER NIGHT

(Continued from page 18)

opened his eyes to find himself back in his physical body in the old armchair. He rubbed his eyes, sat up straight and looked about. The hands of the clock were a little past one o'clock. Had he been asleep . . . had he been dreaming? The questions tumbled over each other in his mind. But it couldn't have been a dream—it was all so real! No, it couldn't have been a dream! Then he felt something clutched tightly in one hand, and opening his fingers, he saw nestling in the palm of his hand a tiny, burnished gold flame with a shining diamond in the center.

Children's Department



Legend of the Scrub Pine

By KATHARINE HILLWOOD POOR

“MUMMY dear, please tell me a story.” Big appealing eyes, hopeful, dancing in anticipation, not to be resisted, were intent upon me.

“All right, darling, curl up beside me,” I answered.

* * * * *

Long ago in the far, cold northland grew a mighty pine tree. Tall and majestic it was, and it lifted its proud head to heaven far above its forest neighbors. It had grown swifter and straighter than the other trees, who acknowledged it was monarch of the forest.

For many long centuries it had grown, stories of the history of all things whispering through its branches, but never a word of man whom it had never seen.

The kingly tree had no children of its own to follow in its footsteps. It stood alone on the hillside, proudly greeting the rays of each morning's rising sun. One day in the bleak, cold winter, a low whisper passed through the forest from

tree to tree, growing louder and louder until it sounded like rolling thunder. It meant:

“Look! The mighty pine, King of the Forest, dies.”

The pine tree, now very, very old, was bending and swaying, its bark peeling from the trunk, and a sound of ripping and cracking was heard, along with a low moaning. After a while the forest grew still and the sound voice of the pine tree was heard, still strong and clear but filled with sadness, speaking in tree language.

“My people! I bring you prophecy, tell you what is to be. Long have I stood among you. Now my time has come. I have seen a vision of a being who shall, in time to come, dominate the earth. His name is Man. I know that my life span is finished with this saying. No child of mine is among you but I say there are two yet to be born who shall reign in my stead.” The pine tree never spoke again.

In a few days all the forest was stirred by a mighty roar which marked the fall

of the ancient monarch. After a time, close to the place where the head of the great tree had fallen could be seen two green pine shoots which as spring came on, grew swiftly upward.

As the years passed the young trees grew apace. They were just alike in height and size, with interlacing branches. When they had grown to the level of the other forest trees, though not as tall as their mighty ancestor, the tallest pine in the forest spoke to them in the beautiful tree sounds. It told them their sire's history and the story of his dying prophecy and recalled the words, "Two who shall reign in my stead."

Until this time the young trees had lived together in peace, having no life



apart from one another. Now came a change. Quarrels and struggles were heard, a pulling apart of their branches. At last during the heavy gales of the far north, shrieks and blows were heard above the roar of the wind, with low mutterings of anger and hate. The forest trees shook their heads in sorrow, breathing, "Our young monarchs are at war. What is to come?"

The conflict increased daily. Always it was the young tree nearest the fallen trunk who upbraided his brother with loud and angry sounds. A day came when he wrenched his branches away

from the other and in shrieking sounds, cried:

"I *will* be king of the forest. It is mine. I wish you were dead!"

The forest stood in stricken silence, only low sobbing from the hurt and wounded young tree was heard. During the next gale the proud and selfish tree was screaming louder than ever at his brother, when a sudden hush fell upon the forest and wonderful words came in the language the forest understood.

"For your selfishness and lack of brotherly love you are doomed to lose your noble stature and to live henceforth as a dwarf, forever of stunted growth. You might have shared this beautiful forest kingdom with your brother in love and peace. For the future you shall look up to your brother as your king, and not be able to glimpse his head. You shall be hardy and live long, ever yearning for the height and glory you have lost through your selfishness and ambitious pride."

Soon the selfish young tree began to decrease in stature. Its branches shrank until in a few months' time it had dwindled to a small fraction of its brother's height. The good brother grew straighter and taller daily until in time it outstripped its sire's noble height. It became indeed a grand and mighty monarch and knew the face of man who, centuries later, appeared in the forest.

To this day the scrub pine lives by the side of its noble brother looking toward the height it cannot reach, always regretting its wicked actions and mourning the glory it has lost.

* * * * *

Silence. Then, "Mummy, is the little tree sorry now? Does he love his brother?"

"Yes, darling, it is trying to be good so that after a while it will grow high up like its brother."

"Mummy, I love the poor little tree. I'll help—it—to—" The blue eyes were closed. My audience was fast asleep.

The Busy Honey Bee

By HILDA BONNELL



DEAR me! How very busy I have been this morning, out in the clover field! But there are still tasks to be done. My little sisters and brothers are hungry and I must help feed them. Then, too, I must fan my wings to help get fresh air in our house. This may be my share of the work for some days.

Only a short time ago I learned to take wax and build a honey comb. My sisters and I cling to the comb and gorge with honey, provided by our older sisters. Then we shed little scales of wax made from certain glands on our tummies.

After we make many little cups (called cells) in a honey-comb, we are ready to go out into the sunshine and visit the sweet flowers blooming in the fields and the lovely gardens.

We fly from flower to flower and dig deep or even crawl into them to get the sweet nectar which is hidden. We have a special, secret process of changing it into honey, and when we have gathered all we can hold we fly back to our home which human people call a "beehive." There we deposit this honey in the honey-comb we made out of wax.

Honey is one of the most nutritious foods in the world, besides being easy to digest and giving quick energy. If you will eat it in the place of sugar and candy, it will help you to grow up healthy and strong.

We not only make honey but we gather pollen in our little baskets. (If you will look at a good diagram or illustration of a honey bee in an encyclopedia, you will be able to find our pollen basket, our honey sack, wax scales, and so on.) The pollen we bring back to the hive and scrape it into a cell, tamp it down with our heads, and make bee bread, which we feed to baby bees.

In gathering pollen we also fertilize

the various plants and flowers so that they can reproduce. Then when their seeds are planted they will sprout and grow. If they weren't fertilized by bees and other cousins of ours, then all vegetation would no longer reproduce, and in a short time there would be no plant life on the earth. We would all starve and die, as would the animals, birds, and people on the earth.

Our lives as bees are very busy lives and very dangerous, too. We work from dawn 'till dark. As soon as the light begins to come, early in the morning, we are ready to start out. Sometimes we fly for miles and may get caught in a storm. But we try, always, to do the work that has been assigned to us for the day, and we are happy at our work. Although we come home tired, we feel we have done our best, and we rest.

In our work we have many enemies to guard against, and among the most dangerous are the little boys and girls who haven't learned what faithful friends we are to them. They sometimes catch us when we are most busy, deep in a flower gathering pollen or nectar, and put us in bottles and shut us in so that in a little while we have to die. So far I have been lucky in escaping but have seen many of my busiest sisters lose their lives in this way. Thoughtless little boys and girls who think they are having fun!

If you will study about us, you will learn how valuable we are to you. We were sent to the earth by the Lords of Venus, those wonderfully wise Beings who have helped humans in many ways. As soon as you are old enough you should read *The Life of the Bee* by a very wise man named Maurice Maeterlinck. In the meantime, when you see us flying about, remember that we are busy making honey for you and other little boys and girls.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply. The Board of Trustees considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

THE NATURE AND MISSION OF THE ROSICRUCIAN FELLOWSHIP

(Continued from page 38)

quarters to the present point, that we know they will find the ways and means of accomplishing the work. All we have to do is keep on striving to be more useful channels for their beneficent activities in the service of humanity."

That the Brother of the Rose Cross who assisted Max Heindel followed the policy of encouraging individual initiative and self-reliance in dealing with Mr. Heindel, himself, is clearly revealed by the following excerpt from Letter No. 39: "In the last year I have learned not to ask questions, for I have noticed that whenever I did so he simply gave me a hint as to how I, myself, might obtain the desired information. Now instead of asking questions, I ask for directions as to how I may solve a problem. So you see that it is by using our own faculties, which may be compared to the talents spoken of by Christ, that we get the information of most value to ourselves."

Lists of Dealers and Centers

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