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"I Am the Resurrection--"

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

John 11: 25-26

Race Religions and Easter

By MAX HEINDEL

BEFORE THE CHRIST all religions were race religions, and all were given by Jehovah. These race religions are to be superseded by the universal religion of the Sun Spirit Christ, which will unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun Spirit Christ are symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that *it falls on the first Sunday following the Paschal Full Moon*. This was the original time adopted by the earliest Christians, who had knowledge of and regard for the occult significance; but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday *after* the 14th day, holding that it was the commemoration of the Resurrection of Jesus. The Council of Nice, 325 A.D., decided in favor of the Western use, branding the Eastern practice with the name of heresy. This, however, only settled the point that Easter was to be held not on a certain day of the month or moon but *on a Sunday*. The proper astronomical cycle for calculating the occurrence of Easter was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient custom was finally revived.

Thus Easter is now held upon the same day as required by the occult tradition, as is necessary to symbolize properly the cosmic significance of the event. In this respect both the Sun and Moon are necessary factors, for Easter is not merely a solar festival. The Sun must not only go past the equator as it does on the 21st of March, but the Full Moon after the vernal equinox must also be passed, and then the following Sunday is Easter, the day of resurrection. The light of the vernal Sun must be reflected by a Full Moon before Easter Day can dawn on earth.

There is, as said, a deep meaning hidden behind this method of determining Easter, namely, that humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon which segregated and separated humanity into groups, nations, and races. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions, Hermes, Buddha, Moses, etc., were Initiates in the Jehovistic Mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit speaking through the mouth of such an Initiate gave *laws* to his people,

as for instance, the decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. These laws manifested sin because the people did not and could not keep them at that stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human Initiate-founder of the religion had to take upon himself, and so he had to be born again and again to help his people.

Christ, on the other hand, did not need to take birth in the first place. He came of His own free will to help humanity, to abrogate the law that brings sin, and to emancipate humanity from the law of sin and death. The race religions of the lunar God Jehovah conveyed the will of God to mankind in an indirect manner through seers and prophets, who were but imperfect instruments as the lunar rays imperfectly transmit the light of the Sun. The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as of the *alone begotten* of the Father" when He taught the Gospel of Love.

The Christian religion gives no laws but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it and so Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions who must bear from time to time the sins of their followers. When Christ appears it will be in a body made of the two higher ethers, the light and reflecting ethers, the Golden Wedding Garment called *soma psuchicon* or soul body by Paul, who is very emphatic in his assertion that "flesh and blood cannot inherit the Kingdom of God." He asserts that we shall be changed and be like Christ. If we cannot enter the Kingdom in a fleshly body, it would be absurd to suppose that the King of Glory would wear such a coarse cumbersome garment.

The priestcraft from which Jehovah drew his representatives, the prophets and founders of religions and the spiritual temple builders, are the Sons of Seth, the son of Adam and Eve. (Masonic legend says Eve was created first, that from the union of Samael, the Lucifer Spirit, with her, Cain was born, from whom descended all the craftsmen of the world, including Hiram Abiff.) The Sons of Cain still feel in their breasts the divine nature of their ancestor. They repudiate the indirect method of salvation by *faith* of the church, and insist upon finding the Light of Wisdom themselves by the direct method of *work*, perfecting themselves in the arts and crafts and building the temple of material civilization by industry and statecraft according to the plan of God, the Grand Architect of the Universe, Christ being the "Chief Corner Stone," and each mystic Mason a "living stone."

In time, however, these two great streams, the Sons of Seth and the Sons of Cain, must unite in order to reach the portals of the Kingdom of Christ. Before His time there was no way in which such an amalgamation could take place, but when Christ the great Sun Spirit came, Solomon was reborn as Jesus, into whom the Christ Spirit entered at the Baptism, and Hiram Abiff was reborn as Lazarus. When Lazarus was raised up by the strong grip of the paw of the Lion of Judah, Hiram and Solomon, the former antagonists, sank their differences as prompted by the Christ Spirit, and both are working now for the establishment of the Kingdom of Christ.



Easter--A Time of Spiritual Renewal

By O. R.

A GAIN we are at the season of Easter, when all Nature is awakening and responding to the annual cyclic influx of new life and energy in conformity with and through obedience to Divine Law. "We have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our earth," and in this part of the world the forces of Nature are carrying on their stupendous, beneficent work as new life sweeps through the veins and arteries of all living beings. The joyous songs of our feathered friends come from tree and bush, and the air is filled with the perfume of flowers and the odor of new grass and budding branches. Easter again brings its message of hope and whispers to us a promise that through increased understanding which the years have brought, we may bring about a greater achievement, if as a consequence this coming year we work more closely in conformity with Divine Law.

The kingdoms below man unconsciously obey this Law; the kingdoms above man consciously obey it. Man is the rebel, and until all humanity thoroughly learns the Law and the wisdom of willing obedience to it, just so long will we have frustration and grief and pain and all the other manifold consequences of disobedience to God's inexorable Will.

This is His way of teaching us that we are on the wrong road, and unless we learn the lessons that our self-inflicted unhappiness and suffering are designed to teach us, we must continue to be harassed by afflictions. We should never forget that "No matter what the suffering we are called upon to endure, it is not intended merely to cause us to suffer; it is ours because somehow, somewhere we missed a lesson that only this heavy burden could teach us and so conditions worked together to bring us face to face with our lesson. This is a benign and beneficent working of Law, for it is only by reaping what we sow and eating the fruit thereof that we can ever learn to plant wheat instead of tares."

Since we are now passing through the culmination of an era, and preparing for a New Age, the entire world is in the crucible. Hence the Gospel story of the Crucified and Risen Christ is of greater significance today perhaps than ever before. The need for His message has never been more pressing. It can mean the difference between being and non-being. Humanity the world over is confused, but groping for Light. As was the case when Christ Jesus walked and taught in the Holy Land, many are as sheep without a shepherd. Consequently for those who have a measure

of understanding of the deeper truths of life, as taught in the Western Wisdom Teachings, the responsibility can hardly be overstated. "Man's extremity is God's opportunity," and in this critical period in the world's history we have the priceless opportunity of becoming more efficient co-workers with God.

Christ, when taking leave of His disciples, gave two commands: to preach the gospel and heal the sick. Since such a tremendous opportunity has been pre-



sented to us to comply with both of these commands, and since "loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God," we truly have an unprecedented occasion for helping the race forward, as well as for promoting our own spiritual growth. Throughout the world sounds the golden invitation from our blessed Wayshower—the Light of the World, whose triumph over death and the grave we are now commemorating.

A well-known occult teacher tells us that:

"Ever since the childhood of the race, man has disobeyed his Divine Guidance, has been ambitious, selfish, cruel, and bloodthirsty. Yet in spite of this, civilization has steadily, if slowly, advanced in an upward spiral. This has been accomplished through the Great Law constantly working with man, always trying to inspire him with high ideals;

always utilizing toward that end the sufferings he brings upon himself.

"Through this Law, which is Divine Justice, man is taught through actual experience he cannot love God and hate his brother; that he cannot truly worship while he oppresses even the least of the ignorant ones who are his brethren, without in some life, either now or in the future, himself suffering from injustice, hatred, and oppression. And as with individuals, so with nations."

Luther Burbank, the plant wizard, by patient propagation, painstaking selection, and cross fertilization was in numerous instances successful in doubling and even tripling the amount of a plant's production, both in quantity and quality. In our case we may think of the world as the testing ground and humanity as the plant with which we are working. By spreading the truths of man's spiritual heritage and the laws governing his spiritual growth, by a system of careful and thorough education, humanity also can improve and greatly hasten its spiritual growth; and because the field is world wide, the need for capable, understanding, and willing workers is great indeed—far greater than the supply. Actually, there is no time to lose and no place for the luke warm. Our hearts and minds and lives must be filled with an awareness that we are ambassadors of Christ and messengers of good will to men.

In the Acts of the Apostles, first chapter, are these inspiring words: "And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"

The Risen Christ, after having ful-

filled His mission of cleansing the Desire World about the earth and sounding a call to the Love-Wisdom Power within every human being, ascended into heaven, entrusting to His followers the carrying forward of His work from the point to which the impetus of His coming into the earth had brought it. We find a number of qualifications necessary to carry out His commands successfully. Some of these are: long suffering under difficulties, purity of mind and heart, kindness and truthfulness—to which we may add “the whole armor of God, that we may be able to stand against all the



wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness in this world.” Or, we might say in Rosicrucian terminology, against the evil hordes in the Desire World.

What can we do individually to combat these forces? We are taught that “That which is created by man’s desires and energized by the power of his thoughts is the thing which will manifest in the outer life, both of the individual and of the race.” Therefore, we must first clearly see the vision of the ideal to be attained, and second, fearlessly and wholeheartedly undertake to hold the ideal and energize it and bring it to realization, unmoved by the magnitude of the task confronting us.

The confused conditions which prevail in the world today are not the will of the Father, but are the result of man’s resistance and opposition to the Divine Will and Plan—the creation of man’s ambition, selfishness, greed, and hatred. Therefore, before we can have permanent

peace on earth, we must have righteousness, unselfishness, and good will in the hearts of the people of all the nations of the world.

Arrayed against the hosts of evil stand the thought creations of love, harmony, righteousness, and purity, sent out in a steady stream by the Elder Brothers of humanity and their helpers. All of us can and should help to swell this tide of thought force to the very best of our ability and thus be effective servers in the interest of the good and the true. Actually, we are each adding our quota of force to one side or the other.

In the gospel story, throughout all the considerable period that Christ Jesus’ disciples were closely associated with Him, He was constantly impressing upon them, and upon all earnest seekers who came to Him, one supreme requirement: *we must live the life*. Every true Christian seeks to follow in His steps. His message was simple and easy to understand. In John’s Gospel it is summed up in this sentence: “A new commandment give I unto you, that ye love one another. By this shall all men know ye are my disciples if ye have love one to another.”

Nature is God’s vehicle of expression, and coincident with this annual wave of new life there is an inner, unseen expression of spiritual life, which most of us sense and to which all respond to some extent. “In God we live and move and have our being,” and the intelligent understanding of His purpose enables us to work more efficiently toward the emancipation of ourselves and the race from bondage to sin and death. Thus may we enter into the glory of immortality as rightful sons of God. With these ideals in mind, Easter becomes a time when we should dedicate ourselves afresh to working toward the Christ Ideal—to unswerving devotion to the ideal of helpful service to humanity for whom the Christ made the Great Sacrifice.

The Fairy Crosses

By IDA SMITH

IN a strange workshop deep in the earth and inaccessible to us of the outside world, there are innumerable tiny artists plying a curious craft. Among the products of their craft are beautiful little crosses, some of which are decorated with red garnets. These little crosses stay in the underground regions for perhaps thousands of years before geologic forces (as material scientists term them) eventually move them to the earth's surface. They are found in three perfect cross patterns: the St. Andrew, Greek, and Maltese. If they reach the outside world without too much pressure their patterns are flawless, but like most things, if much pressure is brought to bear upon them they are likely to grow deformed.

Scientists have learned to translate the stories written in hills and dikes and earth formations, and so the history of the little crosses has been pretty well deciphered by them—except for one or two important facts.

These odd little minerals are found in the New England states and along the east Appalachians to Georgia, in Virginia, New Mexico, and various places in Europe. The matrix in which they occur is usually a metamorphic schist.

Material science tells us that the artists who design them are atoms of iron, aluminum, and silica. Scientists say that these atoms seemingly push surrounding materials aside as they work in the liquid magna, in order to form their own perfect, chemical pattern-magma so hot that no other kind of life could exist in it. It is also in this molten fluid that the garnets are formed and embedded in the crosses. As a matter of fact, it is in this fluid that most of our other gem stones are fashioned, each according to its own special mineral pattern, the pattern being de-

termined by the kind of mineral atoms that are grouped into molecules to build the gem crystal.

Most every mineral hobbyist has a group of fairy crosses in his collection, and nearly every collector has heard various ones say, "But those must have been carved!" Most of us have always thought of minerals as being inanimate and lifeless, but of course an inanimate and lifeless thing could not carve itself into a beautiful pattern.

In the Middle Ages people marveled at the strange phenomena of the natural world. It seemed evident to them that intelligence played a significant part in the creation of Nature's artistry, and they attributed it to the work of fairies. One legend of the little crosses relates that they crystallized from fairies' tears as the little creatures wept over the crucifixion of Christ. Another states that they came down from heaven. It is from these legends that they derived their name "fairy crosses." They have been used as baptismal stones and good luck charms since the seventeenth century.

Scientific research in the nineteenth century dispelled most of the "superstition" about the crosses, the scientists offering the theory that they were formed by atoms. If the mineralogists who described them in their textbooks experienced wonder at the clever ability of the atoms, they did not mention it, leaving all such "speculation" to the field of philosophy. The Encyclopædia Britannica pictures one of the crosses in its perfect symmetry, and states briefly that it is a common occurrence.

Every so often I ask some student of mineralogy how he thinks the atoms actually do create their geometrical patterns. Usually the answer is, "Oh, they just line themselves up that way." It

is rather amazing how few wonder about or are even interested in primal causes.

God places these curious little gem stones before us as much as to say, "Now find out *how* I did it," and the most we seem to think about are test tubes, magnifying glasses, and the specimen that will eventually dissolve into dust. The Life and Intelligence that moved the atoms around and created the law by which their exquisite patterns are formed we have been afraid to talk about. A few seem actually resentful to have that point brought up.

It is true that we have to discount a good deal of the superstition of the Middle Ages, but a hundred years from now, or a great deal sooner, in the light of advanced knowledge, *our materialistic* ideas will be discounted as being more absurd than superstitious. Superstition at least recognized that Nature's forces had to be engineered by an intelligence of some kind.

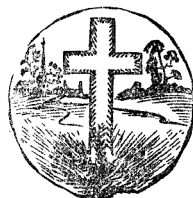
Minerals are not at all the inanimate things we have been accustomed to believe. Physicists have now found that they encompass a miniature world of breath-taking magnificence—of infinitesimal "solar systems" operated with mathematical precision. And strangely, this world was discovered through ingenious mathematical calculations and experiments. Scientists who have glimpsed the wonder of the engineering feats of atoms have declared the discovery to be the end of the philosophy of materialism. One scientist has been credited with the remark that when man discovers *what* makes the atom work he will have arrived very close to God and His method of creation.

Fairy crosses, so-called, are mineral crystals. Their scientific name is *staurolite*, from the Greek, meaning stone cross. Their crystal form is orthorombic (trimetric). They occur both as "simple" or single crystals, and twinned. The twinned crystals are the crosses. The process by which they become twinned points to magnetic forces and laws of

positive and negative polarity about which we still have much to learn.

The specimens in my collection are probably many thousands of years old. But today in Nature's secret laboratory the busy little gnomes are turning out on their assembly lines thousands of little stone crosses for those descendants of our great, great grandchildren who will collect minerals.

As Max Heindel tells us, it is the gnomes, the sub-human beings composed of chemical ether, that "cut the crystals in all the minerals and make the priceless gems that gleam from golden diadems. Without them there would be no iron for our machinery nor gold wherewith to pay for it. They are every-



where and the proverbial bee is not busier."

The history of the cross as a religious symbol dates back into obscure antiquity, long before the coming of Christ. It was a mystic symbol for the adepts of the earlier centuries. Today it is the sacred emblem of the Christian world; and still is the mystic symbol of schools of natural and metaphysical laws. (A few are now beginning to wonder where natural laws cease and metaphysical laws begin, or vice versa; or if they are all natural laws or all metaphysical laws, the difference being merely in our lack of understanding.) However, locked in these little crosses of Nature, along with other natural phenomena, are profound secrets that when discovered will revolutionize our thinking.

God has placed His textbooks all around us; in the splendor of the skies and the changing seasons of earth's loveliness. Others He has laid humbly at our feet.

An Easter Awakening

By S. B. McINTYRE

IT WAS Easter Sunday, Grandma Blake's first "at home" day since her recovery from injuries received in an automobile accident. Nephews, nieces, and grandchildren had brought her gifts of books, flowers, perfumes—little things they knew she dearly loved.

Now at close of day only her four married daughters remained near her, and as for a few moments she had rested her head against the softly cushioned back of her chair, and closed her eyes so that she could the more keenly enjoy in retrospect that day's activities, Grandma realized that her children had decided she had fallen asleep. They had drawn farther away from her and had begun to talk softly of family matters that had pointedly been withheld from her during her weeks of suffering.

Highly amused at thoughts of how she would learn unexpurgated accounts of all that had occurred in her little circle of relatives, Grandma happily set herself to listen. But her amusement turned to astonishment, and her happiness to deep sorrow when she began to hear derogatory remarks against her favorite niece.

"*That Dolly!*" exclaimed one daughter. "Do you suppose that Uncle Charles can know she's getting to be the talk of the town—running around with girls who would be considered gutter snipes if they belonged to a less wealthy class?"

"Uncle Charles can't know it, or he'd put a stop to it!" declared another daughter. "I was at a dinner two nights ago, when I was ashamed for others there to know that Dolly was a cousin of mine. Our clergyman was there, so imagine how I felt when she jammed a cigarette into a conspicuous six-inch-long holder and lighted it. Her friends followed her example, and soon all of us were coughing and sneezing because

of being forced to inhale the vile smelling tobacco fumes that filled the room!"

At this point Grandma decided it might be wise for her to learn of follies carried on by her young relatives, so that she could help to point out to them the evil of their ways. But later as she had heard one after another of her loved ones defamed, she decided she could bear to hear no more along that line, and was on the point of pretending to awaken, when business matters that deeply concerned herself became the subject of her daughters' conversation. One was saying: "Deterioration of work at the plant developed when the old-time manager retired. He knew every angle of the work from ground beneath the plant to smoke coming out of the chimney, and he loved it. The new manager's sole aim is to be the big boss, and show off how good he is!"

Another exclaimed; "Aw, the new manager is all right! The trouble lies wholly with the division heads! Their hearts are not in the *work* but in themselves! And they are so busy watching each other—disparaging everything others do, they have no time to study the situation, and boost the work for all its worth—increase the output of salable, helpful goods that appeal to people everywhere!"

"I should worry! Sink or swim! It's all the same to me!" smugly asserted the second oldest daughter. "I made my husband withdraw our investment as soon as I heard the output had declined to such an extent that the finances were sorely depleted. I decided right then that we might just as well throw our money in a rat hole as invest it in a business that according to report is on the verge of bankruptcy."

The business under discussion had been established by Grandma Blake's

elder brother. She had loved him and his work so much that on the passing of her husband she had invested all she possessed in that work. She could not bear the thought that it was so near dissolution as the remarks of her children indicated it to be. Neither could she endure the knowledge of the disregard of the Laws of God that her children had exhibited.

Now when one of them exclaimed, as if in finality, "Well, the plant is on its last legs, I hear. So there's nothing more we can do but stop worrying over it!" Grandma opened her eyes and sat erect.

"There is much, much more you can do, not only for the future of the work that your evil thoughts and words are helping to wreck, but for yourselves, too! You can stop being black magicians, the most sinful and destructive of God's creations—in reality Spirits in prison!"

Grandma's startled children greeted her assertions with a chorus of "Mother! We! Black magicians! Spirits in prison! How can you say such things?"

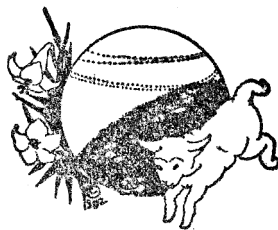
"How do black magicians work—create evil?"

Horried eyes questioned hers, but no one answered.

"Through their thoughts and words alone, as it was in the beginning of creation. Thought . . . Word . . . *Everything* has come into existence because of that prime fact. The thoughts and words of a few gathered together, as you are here, at this moment, have tremendous power, and you have used yours to create evil. You! Students from childhood of the greatest philosophy ever written for the advancement of our people of this Western World! Think of how your evil thoughts of this past hour alone, will impinge on Dolly's immature mind, and urge her to a faster gait than, according to you, she is already travelling. Dolly is at the smart aleck stage that all of you have passed through, and that your children, too, will pass through. And by your thoughts

and your words of this past hour you have brought yourselves under the reap-what-you-sow law—a law abrogated for no one. How then will you feel when you get what you deserve, and you know that others by thought and word are urging your loved ones down paths they should not tread, as your thoughts and words are so urging Dolly? Not one kind word did any of you speak of her. Not one of you recalled the dreadful nights of suffering through your several illnesses that Dolly by her helpfulness made easier for you, even if she is only eighteen!"

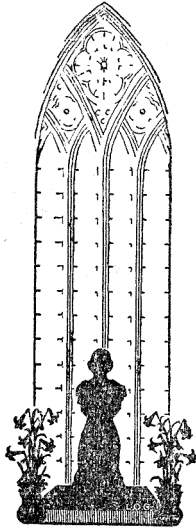
Grandma's indignant eyes swept the now thoughtful faces of her daughters. "Not one kind word did you speak of



any of your younger relatives, nor of the work that my brother spent years of his life to establish. Already its product has proved useful and helpful to millions of people. If what you have said about the work is true, it is probable that countless others have held the same thoughts and spoken the same words as you. How could any work stand up against such powerful evil forces? And how could loyal workers at the plant carry on the work successfully under the weight of evil thought forms continually hurled at them by black magicians—even though perhaps unconscious ones? It's the thoughts and words that create!"

Grandma paused for a moment, and scanned the faces of her silent, shamed children. She said, "It must needs be that offences come; but woe be to that man by whom the offense cometh! What do these words mean?"

She received no answer and continued: "How can you expect to be successful in your own work, when during the past hour alone you have by thought, word, and attitude done so much to wreck another's helpful work? No one escapes the Law of Consequence! Think of how you will feel when in some future life you have established constructive work and you see it wrecked before your eyes, as my brother—for there is no death—must be seeing his work wrecked, and by the very ones he helped so mightily!" Grandma's eyes singled out her second oldest daughter. "All of you have already received through my brother's



work many times the amount of your investment. Now you call his plant a rat hole and withdraw your support! Something you have no need to be concerned about! Have you forgotten that God always provides means for support of His work? He loves the cheerful giver, and rewardeth such a one in heaped-up, running-over measure. So far as the plant is concerned, what has been sent out from there has already reached the ends of the earth, and those who love its product will see that its work is continued!"

Grandma looked with saddened eyes over the group. "But all of you girls! Think of how with your thoughts and

words you have desecrated this Holy Day, when I had thought of you as having set your feet so firmly on the path that leads straight upward, that you would no longer harbor such thoughts, nor speak words of evil intent. Think of how you have added to the cross of our Savior instead of helping Him as He withdrew from our planet for His rest in the homeland of the Father! I feel as if my brother's and my work with you has been in vain. And at this special time, too."

Grandma's voice broke, and she sank back into the friendly arms of her chair.

Tears filled the eyes of her children.

One of them nodded to the eldest. She left her chair and dropped to her knees beside her mother, saying, "Do please forgive us for hurting you so, Mother. All of us are utterly sorry for that."

"I'm not worried because of hurt to my feelings," answered Grandma. "It is knowledge of the harm you children must have already done by your destructive thoughts and words, and of what must be ahead of you because of them, that grieves me most."

"Speaking for myself, Mother, you'll have no cause for grief because of that on my account in the future. I had not realized the evil of the gossiping ways we girls have fallen into when we are together. And with all my studies I certainly have not applied what I have learned about thoughts and words, in the practical way you have emphasized them today in connection with idle gossip."

"There is no idle gossip!" asserted Grandma. "Gossip always has thoughts and words back of it, and they always work—always create, not only for others but for ourselves. 'For every idle word that men shall speak, they shall give an account,' you know. We should give particular thought to that throughout this special time, and take advantage of its every moment for our upward climb."

The others gathered closer about their mother, as one of them exclaimed, "You

mentioned 'this special time' before, Mother. Just what do you mean by that?"

"At one time my brother told me that this will be the most powerful decade of the whole century. From that I judged that everything we do and say will have a more powerful force for good or evil during the coming ten years, than in any others of these hundred years. That is what made me so fearful of the effects of your evil thoughts and words, if you have been giving free rein to them thus far this year. But a few moments ago I recalled that my brother told me a high Initiate stated that the new decade began on the night that the Moon was in Aries. That will be eight days hence. Oh, girls, it would make me so happy if I could know that all of you will take what I have said to heart, prepare for this crucial decade to begin on the night of the 16th of this month, and plan for the next ten years to keep your thoughts and words constructive and helpful, not only for yourselves, but for all those you contact. If you will do this, I feel

sure there will be no heights you may not have climbed by the time that the Easter of ten years hence has arrived."

The eldest daughter rose. "You have my promise to strive toward that goal, Mother! And right now let me tell you that I would not have missed your talk this afternoon for anything. I shall remember it as long as I live, as I know the others will too, and thank you for it. Now we must help you to bed. This has been a long exciting day for you."

An hour later her children had begged Grandma's forgiveness for the grief and worry they had caused her during the afternoon, had thanked her for the never-to-be-forgotten lesson she had taught them, had vowed to take every advantage the new decade might afford them for helpfulness to others through thought and word, and had fondly kissed her goodnight.

Then with a smile of hope for the future welfare of her children on her lips, and a prayer in her heart for the full success of the work which her brother had established, and which she devotedly loved, Grandma Blake fell asleep.

The Miraculous Mirror

By MARK HALPERN

FOREWORD—In this day, with the imminent dawn of the New Age of Good Will and Universal Brotherhood already making its influence felt, one reads and hears a good deal of some of the New Age Ethics. Never before has the word *SERVICE* been used as much as it is now. Not only are there a steadily increasing number of individuals, groups, and organizations dedicated to the service of mankind, but even business firms and whole in-

dustries have yielded to the trend of the times.

There is still another phase of the New Age Ethics coming gradually to the foreground of the human consciousness, although one does not hear about it as often as the other in this busy competitive world. And that is the quality of Selfless Love. Not much of that high quality has as yet been evolved by the race as a whole, for it is the noblest attribute of the immortal

Spirit of man; and, of necessity, it will be some time before it will be fully understood and put into practice.

Still, here and there, one finds evidence that there is a sincere desire to tap the divine source of Selfless Love in the Spirit and bring it down into the daily life of the personality as a healing blessing to a needy humanity. There is a growing conviction that Selfless Love means LOVE IN ACTION, and not just talk and theory. Also, the realization grows that Selfless Love cannot be exclusive, but that it is all-inclusive, its ever-receding horizon merging with infinity.

Slowly but surely, man is outgrowing his limited conception of true Selfless Love. He is beginning to see that it is no longer enough to love one's own family or even one's own nation. The old era of selfish love must give way to the New Era of Universal Brotherly Love, in which man will express Goodwill and Compassionate Understanding toward his fellow man of whatever race, creed, color, or nation.

FAR back in the past there was a little town in Syria whose people were as proud of it as they were of ancient Damascus, the chief city of their nation. For was not their town the birthplace of the great sage, Daranus, who had left his home in his early youth to travel through Chaldea, Persia, India, and even into China, to sit at the feet of the most illumined teachers of the Orient? Thirty years later, Daranus had returned to Syria, but not to the town of his birth. His fame had preceded him to Damascus, and he was summoned by the King of Syria to live in the court as the supreme head of the council of wise men.

It was not until Daranus had reached the age of three score and ten that he decided to visit the little town of his youth. He knew that the people there,

having heard of the wondrous occult powers which he attained while studying with the wise men of Persia and of India, would expect him to grant their wishes, as though he were a god to whom nothing was impossible. Accordingly, he determined beforehand on a plan that would be most feasible and contain the least element of general agitation.

Now, among the inhabitants of the little town was a girl of seventeen whose name was Narama. She was an attractive girl of pleasing manner, and the young men cast admiring glances in her direction. But Narama had eyes for



none of them. Not that she was proud or vain. But two years before she had seen one who had won her heart, though he knew nothing of it. She had been walking down the main street, when she saw three men on horseback riding in the opposite direction. One of them, the youngest, rode a little ahead of the other two. He sat erect on his white charger with an easy air, yet not without handsome dignity.

One look at his laughing dark eyes and noble bearing, and Narama knew he was the one intended for her, and that there would never be another. He did not even see her; but kept riding on with his two companions, her gaze and her heart following him. She had not seen him since . . .

And now there was excitement in the little town, such as it had not known

since the King of Syria had passed through several years before. Daranus, the great sage, had come back, and he had given word that on the morrow, from dawn till sunset, he would receive all who would present themselves to him in the courtyard of the temple, and grant to each a wish! They must come in single file, one by one, in peaceful order—for he desired no excitement or celebration in his honor.

With the break of dawn, the line began to form at the court of the temple. At a signal from Daranus, who sat in the center of the courtyard, holding in upright position in his lap a mirror about the length and breadth of a man's arm, they began to enter and advance toward him.

The first in line was an elderly woman, and he addressed her: "If thou wilt gaze into this mirror and speak in thy mind what is thy dearest wish, thou wilt see it fulfilled."

And so it was with all. To the person standing in front of the mirror, the time seemed to be long, in some cases even years. But in actuality, each individual stood before the mirror but a matter of seconds, then passed on and out of another door in the courtyard as though in a trance, a blissful look on the face.

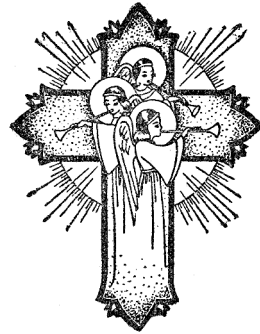
Narama was last in the line, but her turn finally came. The dearest wish of her heart was that she might meet that noble young horseman with the laughing dark eyes—and that he would look upon her and find her pleasing in his sight. But as she advanced to the mirror, she recalled the blind man who lived in a little hovel in town, and to whom she occasionally gave her free services, cleaning his home and washing his clothes. How sad had been his open unseeing eyes as they stared after her when she had taken leave of him earlier, telling him that she was going to the temple courtyard to make her wish.

Narama made the only wish her heart

permitted her: that the blind man be given his eyesight.

And lo! The great sage Daranus rose to his feet with the mirror, and a wondrous smile lit up those deep penetrating eyes. He spoke to Narama:

"My child, of all the people in this town, thou hast made the one wish that will bear lasting fruit, and not just the fading fruit of the reflections in this mirror, which were the rewards of all those who preceded thee. They wished only for themselves or for their own—and they have had their fruit, in the passing reflections of this mirror. Truly, the desires and the fruits of selfishness are transitory and illusory. Thou, on



the other hand, in self-forgetfulness, were guided by the compassion of thy Higher Self to ask the boon of Light and Sight for the blind one. Therefore, thy wish is granted—not only for the blind man, but for thyself as well. Behold my son Garaz, who accompanied me here on this visit. His eyes drink in thy loveliness and gentleness of soul."

Narama glanced aside, and there stood the noble young horseman to whom she had lost her heart two years before! And his eyes were not laughing, but filled with wonder and melting softness. And Narama, as though in a dream, moved toward him, and he toward her, their eyes oblivious of aught but themselves.

Then it was, amidst excited voices of astonishment, that he who had formerly been blind rushed into the court-

(Continued on page 186)

Liberation Through Group Work

By ELVIN JOSEPH NOEL

(Conclusion)

WISE sacrifice brings into activity the second principle or law. As the units of a group lose sight of self in service and grow in awareness of group purpose, as they grow indifferent to the personality with its selfish claims, rights, and ambitions, they acquire an attitude of joy and confidence, and a deep and lasting love for each other. They learn to work together wholeheartedly for the helping of the race. The whole principle involved here is one of consciousness; it is "the realization of the fundamental unity of each with all, the fellowship of the spirit," the realization of God which follows the forgetting of the exteriors of our brothers in serving the "divine essence hidden within;" it is a vivid awareness of group union, of oneness of spirit in Christ.

This most of us have known in fleeting moments of group meditation when perfect fusion can be achieved. On the same principle that any instrument or machine is more than merely the sum total of many parts, so too is a coordinated group more than just the bringing together of so many people; for, in their totality they form an instrument which Christ can actually ensoul, being in the midst of them when two or more are gathered together in His Name, as He expressed it. The more consecrated and attuned members there are in a group, the higher the vibration and volume of spiritual energy that can find a channel through it.

This law is the higher correspondent of the Law of Attraction. The latter, which by bringing together people and things of a similar vibration, determines whom and what we contact in our daily lives. It is the thought, "like attracts like," and many similar proverbs. The higher law can come into activity only

when individuals as a *group*, and only as a group, unite in pure self-forgetfulness, and thereby form a channel of such lofty nature that it can exert a powerful magnetic pull that can and does draw down from interplanetary space such a flood of power that it definitely changes things here on earth. Through the silent power of such groups, the Higher Ones can pour healing, strength, wisdom, and love into a needy world.

The matter is one of soul relationships and of self-abandonment; it comes through an actual knowing that all people are one in Christ; it puts Egos "in touch" with each other; and the consecrated aspiration and devotion to service carries the individuals of a group to greater heights than would otherwise be possible.

The third law concerns service and is one from which there can be no escape. From the very highest to the lowest, service is the price, not only of all progress, but even of the mere right to exist. Any deliberate evasion is said to bring severe penalties and may in following lives necessitate compulsory service wherein one is forced to conform, willingly or unwillingly, to group conditions and needs, as is the case in some countries today. Service concerns the individual's identification with the interests of his group, and the continual neglecting of his selfish personal interests. Service is a process whereby one gradually becomes responsive to the inner life of his group; it is a technique which releases the individual from bondage to his lower self, his personality, and leads him to at-one-ment with the group of which he is a part. True service is not easy. It requires much hard work. ("Mightily must they toil who would serve the eternal gods.")

It means sacrifice of time, of interests, of one's pet ideas, also much wisdom and ability to work impersonally. It is not mere busy-ness, not interference, nor fanatical effort. True service springs from the combined head and heart faculties and is not motivated by emotionalism or sentiment. Nor is it based upon a desire for spiritual progress on the part of the server.

True service stresses *group* rather than individual aims and concerns itself principally with making it possible for individuals to approach nearer to God and also be free to be more useful to the race. This it does largely by helping them to express more readily their own Higher Self, the Ego, who in everyone is instinctively good, loving, and group-conscious. True service is not sought nor planned as an end in itself, but comes more or less automatically as one unfolds his latent soul-powers and enters more deeply into the light of his own Spirit. There gradually radiates from him a measure of love, and other spiritual energies, and an instinctive helpfulness which frees and lifts those about him. The true server keeps his eyes off himself and his achievements; and, giving his whole attention to the need of humanity, he drives himself to do his best to meet that need. Steady compliance with the law of service gradually draws the server into the very heart of his group, causing him to know beyond all doubt that the souls of men are one and that he is actually one with them. To his group comes the reward of all service—the power and opportunity to be of even greater service.

A fourth principle involves refusing to have anything to do with what is harmful to the group's highest interests. It resembles the Law of Repulsion, since it repulses that which is not of similar vibration. It is through the manifestation of the latter principle that every group tends to repel what is foreign to it and involves conditions, objects, persons, etc. But the principles we are

considering here have nothing to do with soul activities and powers. This fourth principle works lovingly in the interest of all, impelling nearer to God every thing and person contacted. Symbolically speaking, the entire group of dedicated members having "amassed their coals," fan into flame a spiritual fire which is a powerful disperser of the darkness of ignorance, and the cold of selfishness which is in the world. Through its very existence, there radiates out from such a group light and heat which actually shatters the negative thought forms and the miasmatic currents of the Desire World which enslave humanity.

Acting upon the individual unit of the group, this principle impresses on his consciousness a deep determination to shun or repulse in his own life whatever may in any way hinder or interfere with group activity. This means not only what may cast a bad reflection upon his group in the eyes of the world, it means also a constant watching of his every mental, emotional, and physical activity, lest it prove harmful to the group in less obvious ways. Realizing that his own consciousness is part of the consciousness of the whole which it in some mysterious way sustains, he seeks to discriminate, and is ever asking himself, "How will this influence the group? Will it increase or dim its spiritual Light?" He then seeks to act accordingly, refusing to yield to depression, resentment, criticism, etc., and deliberately cultivating the helpful vibrations of joy, compassion, and altruism. For group good rather than for personal motives, he labors for purity, emotional stability, and thought control. Obedience to group purpose as it is revealed to him from within by his own Ego automatically sets the same principle to work repulsing the faults and imperfections he may long have fought unavailingly. He learns that it is not by strenuous effort and yearning that one eventually liberates himself into the

higher life, but rather by losing himself in service and in glad obedience to the Light within. He learns what Christ meant when he said, "He who loses his life for My sake shall find it."

When each member of a group has learned to work in close mental and spiritual cooperation with the rest, when even the desire for personal and spiritual growth has been transcended and each gives his all to the group, then a fifth principle can begin to act. This principle, through the essential oneness of each with all, causes an automatic distribution of group gain so that the progress of any one unit becomes the possession of all, although individually unsought.

A fuller realization by one individual of the power of love, for example, eventually becomes a realization in the consciousness of the entire group. So it is also with every gain in evolution. It is this law which Christ enunciated when He said, "I, if I be lifted up will draw all men unto Me."

Undoubtedly, there are at work in groups other laws and principles of which we can form but little conception as yet. However, a willingness on our part to conform to those we can observe should enable us to move a long way in the right direction of our efforts to improve the world in this Atomic Age.

The Philosophy of Astrology

By N. I. THEODORE

(Conclusion)

FOR various reasons the study of astrology became more or less suppressed in the Middle Ages. It is only recently that it is returning to its own.

In our times many learned and pioneering astrologers, aided by the discoveries of science and by the progress made in astronomy, have been able to rescue astrology from the clutches of superstition and ignorance, and to put it on a sound scientific basis. However, most of their discoveries, great as they are, have been confined to the interpretation of the physical, the mental, and psychological nature of man. With few exceptions there was very little exploration of the spiritual plane, from whence all things originate, until the arrival of Max Heindel in the field, in the early part of this century.

Astrology has been brought to its pristine glory and sublime conception as never before by the spiritual investigation and pioneering work of this West-

ern initiate. Max Heindel, who spiritualized astrology and made it an aspect of an exalted religion, was a life-long student of occultism and an illumined mystic. Moreover, he was by temperament and training deeply religious, gifted with a deep spiritual insight of the highest quality which he cultivated and developed by living a pure life, dedicated to serving humanity. He took pains to make himself worthy of the great task, and gave his life to the work of bringing to the world the knowledge given to him by the Elder Brothers of the Rose Cross.

This teacher and initiate of the Western School of Occultism, the Rosicrucian Brotherhood, reached that high stage of spirituality whereby he could enter the superphysical worlds to investigate and bring out first-hand information concerning the spiritual nature of man and of the planets. This knowledge is given out in *The Message of the Stars*. The facts therein are correlated to cosmic events and they are supported by state-

ments found in his monumental work, *The Rosicrucian Cosmo-Conception*.

To Max Heindel astrology was not the subject of much speculation, or an effort at an imaginative understanding. It was one of the holiest and most uplifting of studies. The manner in which he regarded it is best illustrated by his words: "Let the aspirant of this great knowledge remember that he stands upon holier ground than Moses before the burning bush when he looks at a horoscope. Through that circle-symbol of infinity an immortal soul is laid bare, and woe to him who dares to look with profane gaze, for no matter how that soul may have been smirched in its pilgrimage through matter, it is essentially divine and dear to the Father." This regard for the divinity of the soul is found in all his writings, as he reveals through the laws of astrology the great chain of causation by which all events are brought to pass.

Max Heindel deals with astrology from three viewpoints: the cosmic, the racial or national, and the personal.

From the cosmic viewpoint there is a religio-philosophical conception of the universe that is sublime in its vision. A stirring picture is painted of the world and of man that starts from the beginning of our scheme of manifestation. Gradually the future is unfolded where man is in the process of reaching the very throne of God. Our solar system is not a cold, planless, mechanical conglomeration of revolving planets, but a planned self-conscious system, evolution and progress applying equally to star and man as all strive for perfection. Within this system everything is alive. These life-bearing planets are inhabited by beings who are in different stages of evolution, some more advanced, and some less advanced than ourselves. All these beings are under the guidance of spiritual Hierarchies whose influence is focussed through the signs of the zodiac and the planets, including our earth. The heavenly bodies are the outward

manifestations or the physical vehicles of exalted Beings who are maintained on their paths by the invisible rays emitted by these Hierarchies. This is indeed an amazing conception of the world but it is full of hope and encouragement.

From the racial or national view of the stellar science Max Heindel stresses the importance of the precession of the equinoxes and the Sun's influence in shaping civilizations according to the nature of the sign it occupies and its opposite sign. This precessional measure of the Sun by which the earliest history of our planet and its inhabitants can be read, marks not only the birth, growth, and death of races and nations, but also contains in the zodiac the symbolic picture of their future. These statements are proved conclusively by the facts contained in the references to the holy scriptures, by historical events, and by the characteristics of each preceding race and their civilization as represented by the different nations harmonizes with the nature and quality of the sign which the Sun occupied at that time, proving the correctness of Max Heindel's observations and discoveries. Assisted by these facts he ventures to indicate the wonderful age that is to follow when the Sun enters the sign of Aquarius, which represents the Son of Man. Then man will express from within a Uranian understanding and sympathy which will be characterized by love and compassion for his fellow men. Thus we see that as the culture of racial experience was transmitted by the Sun to the different races, so man in his individual experiences carries within himself, from life to life, all the dreams, the ideas, and the feelings of countless generations as they are transmitted by the Sun and revealed in his horoscope.

In the third part of Max Heindel's treatment of astrology, the personal phase, there is a very definite and complete system of human philosophy that links man's present existence with his

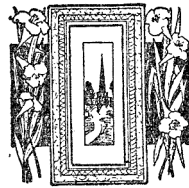
past as well as with his future. Therein is contained a precise delineation of the character of the individual as revealed by his horoscope. In this astrological system, man, as an independent Ego of divine origin, is carrying a great purpose: that of evolving into a perfect and glorious being. There is an understanding of man that goes much deeper than any system of philosophy, because of its lofty spiritual conception of man and because of its wider scope which links man to divine Hierarchies. The analysis of the nature of man, of his constitution, of his character, and of his vehicles and their connection with the twin laws of Rebirth and Causation, are revealed and evaluated correctly in his system of astrology as by no other system. Religious ecstasy may be said to be out of date, and metaphysics does not satisfy the temperaments of all. However, in the astrological teachings of Max Heindel the student can find a revelation of the inner mechanism of all his actions, and a liberation from ignorance which will lead him into an understanding of the mysteries of nature and into a contemplative life of unlimited vision. "The horoscope is a chart of the heavens for the time when the mystic sun of life rises and awakens us from the long sleep between two lives; then we are born in the physical world, to continue the labors of a previous life, to keep the appointment there made with friend or foe; to reap the joy or bear the sorrow which is the fruitage of our former existences on earth."

In his illuminating book, *The Message of the Stars*, Max Heindel gives an insight into the spiritual nature of the planets, especially that of Uranus and Neptune, whose stellar rays are responsible for the soul unfoldment that is of the greatest importance and help in understanding that law and order govern the world as well as man. As he reads the reader feels that the courts of the City of God are opened for him, and he enters the gates guided by this knowi-

edge, wherein he discovers a reasonable and satisfying solution of the mysteries of life.

Max Heindel divided personal astrology into two branches: first, the medical, which deals with the physical, mental, and psychological ailments; second, that of human behavior, dealing with individual relationships. Both of these branches he united into a system of ethical philosophy which has helped to solve many of the difficulties no other philosophy has satisfactorily solved.

He practised medical astrology with great success and many were those whom he helped to adjust into a happy and purposeful life. His faith in the stars



was implicit, and justly so, for in the horoscope are indicated the nature of the disease, the day when the crisis is due, and the time when recovery is due. All these indications are fully described in *The Message of the Stars*.

An original and efficacious method of healing (by means of Invisible Helpers), in connection with diagnosis by astrology, was instituted by Max Heindel, the basis for which is well illustrated by these words: "If there is a law of nature, which is established beyond doubt it is surely the Law of Cause and Effect, and nothing which we see as an effect can be without pre-existent cause. To that there is only one answer: that we must have made the causes in some previous existence which now result in our birth under a lucky or unlucky star. Thus by induction astrology requires also a belief in a previous existence as well as in future lives, for while we are now reaping in our horoscope the effects of our past lives we are also by our acts laying the foundations for a new horoscope which can only be worked in a future life."

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(SEVENTEENTH INSTALLMENT)

The Coming Age

(Continued)

WE are aware that alcohol is a "foreign spirit" and a "spirit of decay," because *it is generated by fermentation OUTSIDE the consumer's system.* Being "spirit" it vibrates with such intense rapidity that the human Spirit is incapable of tuning it down and controlling it as food must be, hence metabolism is out of the question. Nay, more, as we cannot reduce its vibratory rate to that of our bodies, this foreign spirit may accelerate their vibratory pitch and control us as happens in the state of intoxication. Thus alcohol is a great danger to mankind and one from which we must be emancipated ere we can realize our divine nature.

A stimulant spirit is necessary while we live on a *diet of flesh* or progress would stop, and a *food* has been provided for the pioneers of the West that answers all requirements. Its name is *sugar.* *From sugar the Ego itself generates alcohol* INSIDE the system by the very process of metabolism. This product is therefore both food and stimulant, perfectly keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. To perceive



properly the effect of this food, consider the peoples of eastern Europe where but little sugar is consumed. They are slavish; they speak of themselves in terms of depreciation; the pronoun "I" is always spelled with a small letter but "you" with a capital. England consumes five times as much sugar per capita as Russia. In the former we meet a different spirit, the big "I" and the little "you." In America a candy store becomes a most dangerous rival of the saloon, for the man who eats sweets will not drink, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the "foreign spirit."

The temperance movement was begun in the land where most sugar is consumed, and has generated *the spirit of self respect.*

Meat and Drink As Factors in Evolution

In previous chapters we saw how infant humanity was cared for by super-human guardians, provided with appropriate food, led out of danger's way, sheltered in all respects until grown to human stature and fit to enter the school of experience to learn the lessons of life in the phenomenal world. We saw also how the rainbow points to natural laws peculiar to the present age,

how man was given free will under these laws, and how the spirit of wine was given to cheer and to stimulate his own timid, fearful Spirit, to nerve it for the war of the world.

In an analogous manner the irresponsible little child who has been brought under the waters of baptism by its natural guardians is cared for through the years of childhood while its various vehicles are being organized. When the parental blood in the thymus gland has been exhausted and the child thus emancipated from the parents, it awakes to individuality, to the feeling of "I AM." It has then been prepared with a knowledge of the good and evil with which to fight the battle of life; and at that time the youth is taken to the church and given the bread and wine to nerve and nourish him spiritually, also as a symbol that henceforth he is a free agent, only responsible to the laws of God. A blessing or a curse, this freedom, according to the way it is used.

In early Atlantis mankind was a universal brotherhood of submissive children with no incentive to war or strife. Later they were segregated into nations, and wars inculcated loyalty to kin and country. Each sovereign was an absolute autocrat with power over life and limb of his subjects, who were numbered in hundreds of millions, and who yielded ungrudging and slavish submission, an attitude maintained to the present day among the millions of Asiatics, who are vegetarians and consequently need no alcohol.

As flesh eating came into vogue, wine became a more and more common beverage. In consequence of flesh eating much material progress was made immediately preceding the advent of Christ, and because of the practice of drinking an increasing number of men asserted themselves as leaders, with the result that instead of a few large nations such as people Asia, many small nations were formed in the southwestern portion of

Europe and Asia Minor.

But though the great mass of people who formed these various nations were ahead of their Asiatic brethren as craftsmen, they continued submissive to their rulers and lived as much in their traditions as did the latter, Christ upbraided them because they gloried in being Abraham's seed. He told them that "before Abraham was, I AM," that is, the Ego has always existed.

It is His mission to emancipate humanity from Law and lead it to Love, to destroy "the kingdoms of men" with all their antagonism to one another, and to build upon their ruins "the Kingdom of God." An illustration will make the method clear:

If we have a number of brick buildings and desire to amalgamate them into one large structure, it is necessary to break them down first and free each brick from the mortar which binds it. Likewise each human being must be freed from the fetters of family. Hence Christ taught, "Unless a man leave father and mother he cannot be my disciple." He must outgrow religious partisanship and patriotism and learn to say with the much misunderstood and maligned Thomas Paine: "The world is my country, and to do good is my religion."

Christ did not mean that we are to forsake those who have a claim upon our help and support, but that we are not to permit the suppression of our individuality out of deference to family tradition and beliefs.

Consequently He came "not to bring peace, but a sword," and whereas the eastern religions discourage the use of wine, *Christ's first miracle was to change water to wine.* The sword and the wine-cup are signatures of the Christian religion, for by them nations have been broken to pieces and the individual emancipated. Government by the people and for the people is a fact in Northwestern Europe, the rulers being that principally in name only.

(To be continued)

Studies in the Cosmo-Conception

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

The Wisdom of the Group Spirits

Q. Do not animals act on blind instinct?

A. There is no such vague, indefinite thing as "blind" instinct. There is nothing "blind" about the way the Group Spirit guides its members—there is Wisdom, spelled with capital letters.

Q. Is there proof of this?

A. Yes, the trained clairvoyant, when functioning in the Desire World, can communicate with these Spirits of the animal species and finds them much more intelligent than a large percentage of human beings. He can see the marvelous insight they display in marshaling the animals which are their physical bodies.

Q. How can we note their control among the birds?

A. It is the Spirit of the group which gathers its flocks of birds in the fall and compels them to migrate to the south, neither too early nor too late to escape the winter's chilly blast; that directs their return in the spring, causing them to fly at just the proper altitude, which differs for the different species.

Q. Is the Spirit's wisdom as apparent among animals?

A. The Group Spirit of the beaver teaches it to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow, and all the circumstances, precisely as a skilled engineer would do, showing that it is as up-to-date in every particular of the craft as the college-bred, technically educated man.

Q. How does it manifest among the lesser species?

A. It is the wisdom of the Group Spirit that directs the building of the

hexagonal cell of the bee with such geometrical nicety; that teaches the snail to fashion its house in an accurate, beautiful spiral; that teaches the ocean mollusk the art of decorating its iridescent shell. Wisdom, wisdom, everywhere!

Q. If the animal Group-Spirit is so wise, considering the short period of evolution of the animal as compared with that of man, why does not the latter display wisdom to a much greater degree, and why must man be taught to build dams and geometrize, all of which the Group Spirit does without being taught?

A. The answer to that has to do with the descent of the Universal Spirit into matter of ever-increasing density.

Q. How does this effect such a difference?

A. In the higher worlds, where its vehicles are fewer and finer, it is in close touch with cosmic wisdom which shines out in a manner inconceivable in the dense Physical World, but as the Spirit descends the light of wisdom becomes more and more dimmed, until in the densest of all the Worlds it is held almost entirely in abeyance.

Q. How does this apply to the two kingdoms?

A. The Spirit of man has descended to the nadir of the Physical World, is indwelling, and is beginning its ascension toward the higher levels, whereas the Spirits of the animal kingdom are still descending, having dropped no lower than the Desire World. In this higher realm they are naturally in closer touch with cosmic wisdom which they readily transmit to their charges.

Reference: *Cosmo*, 78-80

WESTERN WISDOM BIBLE STUDY

The Fallen Angels



And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these filthy dreamers defile the flesh, despite dominion, and speak evil of dignities.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude: 6-9

Concerning "the angels which kept not their first estate" mentioned by Jude (brother of James), occult philosophy gives much pertinent information not known to most people. Their fall occurred in the Moon Period, when the present Angels were human.

"As our humanity and the other Kingdoms of Life on earth are variously affected by the present elements . . . so also in the Moon Period among the Angels, some had affinity for water, others abhorred it and loved fire.

"The continued cycles of condensation and evaporation of the moisture surrounding the fiery center eventually caused incrustation, and it was the purpose of Jehovah to mold this 'red earth,' translated *Adam*, into forms wherein to imprison and *quench the spirits in the fire*. To this end He issued the creative fiat, and the prototypes of fish, fowl, and every living thing appeared, even including the primitive human form, which were all created by His Angels; thus He hoped to make all that lives and moves subservient to His will. Against this plan a minority of the

Angels rebelled. They had too great an affinity for *fire* to bear contact with water, and refused to create the forms as ordered; but thereby they at the same time deprived themselves of an opportunity of evolution along the conventional lines, and became an anomaly in nature. Having repudiated the authority of Jehovah, they must work out their salvation in their own manner."

The manner in which Lucifer and His followers are working out their salvation is such that humanity is closely involved. Being demi-gods they could neither gather experience as the Angels are doing nor take a dense body like man. "They needed a brain and a spinal cord, and so, when man had built such an instrument, it was to their advantage to prompt him in the use of it." This occurred in the Lemurian Epoch, when man had the dream consciousness.

"The Lucifers had no difficulty in manifesting to his inner consciousness and calling his attention to his outward shape, which he had not theretofore perceived. They told him how he could cease being simply the servant of external powers, and could become his own master and like unto the gods, 'knowing good and evil.' They also made clear to him that he need have no apprehension if his body died, inasmuch as he had within himself the creative ability to form new bodies without the mediation of the Angels."

"Had man remained a God-guided automaton, he would have known no sickness, pain, nor death . . . but he would also have lacked the brain-consciousness and independence which resulted from his enlightenment by the Lucifer Spirits . . . who opened the eyes of his understanding and taught him to use his dim vision to gain knowledge of the Physical World which he was destined to conquer."

TODAY'S SCIENCE

Inside the Atom

FROM the earliest of times, man has observed order in the universe, order he has come to know as the laws of Nature. Science is largely an intelligent effort to discover, experiment with, and make practical use of these laws. In the more materialistic past, it has taken for granted that these laws were unalterable and apparently universal. All man could hope to do was to win Nature's aid by complying with her known laws, as he does when working chemically with the elements, for example.

However, recent delvings by physics and nuclear scientists have revealed not only that within the atom there is but little if any conformity to known laws, or the fixed stability upon which were based the scientific theories of the past. They have found at the heart of the atom a field wherein schoolbook laws of physics do not apply, and wherein disorder and chance seem to hold sway. In the atom, matter follows antics contradictory to that observed in everyday life. Of the position, traits, arrangement of the individual atoms, as well as of their inner activities, man knows little as yet. About all that man has known concerning anything is the *average* behavior of the billions of atoms of which it is constituted.

There are within the atom many puzzles for which science is groping for answers. Among these is why positively charged electrical particles there *attract* each other, ignoring the well-known law that like charges repel. An attraction between positives, as demonstrated by the close-packed protons at the nucleus, is a characteristic of spirit rather than

of matter. Spirit, although always positive, always attracts spirit. Obviously, there are electrical laws resembling purely spiritual laws yet to be discovered. One scientist says, "... to understand the general nuclear forces, we shall need new ideas and principles of which at present we have no hint."

Where some scientists assume the possibility of unknown laws, others see the inside of the atom as a topsy-turveyland, more or less chance ordered wherein man may interfere, imposing his own order, "stacking the cards" his own way and bringing about whatever he wills. While occult science precludes "chance" anywhere in the Divine Scheme of things, it does agree that through the application of the divine force at the center of his being, his will, man can act directly upon the atomic center of substance, thus becoming able to do away with the need of much of the apparatus and technical know-how used today.

Judging from current scientific writings, it seems that there are those who are at least speculating in that direction, wondering whether man could rearrange substance according to his desire. One, a noted scientist, is reported as saying, "If you want a particular result, you will get it," implying the ability to supersede natural law, an idea foreign to science. Developments in that direction may enable man to work alchemical changes in the elements, and influence the weather and other natural forces. The will, developed and scientifically applied, can work directly upon matter, both living and so-called inanimate, a fact yet to be demonstrated.



Astrological Service Series

By ELMAN

PART THREE—WHITE LIGHT ASTROLOGY

THE essence of spiritual service of any kind is performed by the person who transmutes the negative areas of his own subconscious, strengthens and disciplines his mental faculties, keeps his heart consciousness alive with love power and seeks always to be perceptive of the best in others. The perception of the actual or potential good in others is an ignition which sooner or later makes possible the expression of that good. The essence of evolutionary progress is the ever-unfolding awareness of Good; we as individuals make a contribution to the progress of the race as a whole when, by regenerate consciousness, we are able to alert others to a recognition of their higher potentials for the fulfillment of talents and abilities, health, love, and success in any field of endeavor.

The term "white light" is a symbolized expression of this consciousness. White is the composite of all color refractions; in its purest form it stands as a symbol of the vibration of consciousness which is centered in God. The refractions of white light may be referred to, or thought of, as soul qualities, corresponding spiritually to the variations found in the color spectrum. Each of these colors manifests the principle of diversity as an expression of unity, in that each quality has its vibratory ranges from the most

primitive, unregenerate aspects to its most regenerate and highly spiritualized aspects. The utmost degree of pure, luminous white composites the best of all visual vibratory expressions as a symbol of consciousness perfected.

The astrologer, in his study of horoscopes of human beings, is actually studying, analyzing, synthesizing, and interpreting vibratory patterns of soul qualities representing all possible ranges of development and their reflection, in the world of forms, as experience patterns. The artistic consciousness of the painter, for example, is reflected by what is found on his canvases; that of the musician is manifested by that which comes out of his instrument.

The astrologer, also an interpretative artist, expresses his consciousness by the way he interprets the horoscopes of others; the horoscopes are his instruments—corresponding to the brush, colors, and canvas of the painter, and to the violin of the musician. The astrologer's consciousness of good corresponds to the composite of the artistic perceptions of the esthetic interpreter. Inspiration is the ignition of all consciousnesses that are aligned to truth and beauty; for the astrologer, this ignition is made possible when he charges his consciousness with the desire to interpret a horoscope according to the best of all its potentials. This means that

he makes his ultimate interpretative goal that of alerting the client to a recognition of the best and finest of the latter's soul colors and soul tones.

The impersonality of the astrologer's service makes it imperative that, when he is at his work, he lift his consciousness from down-pulling patterns of personal feeling and emotion. We suggest, as a preparatory technique for developing this faculty, meditation on the following mandala: a circle, blank except for a round dot, or spot, in the exact center. This mandala is the most perfectly impersonal representation of a horoscope that it is possible to make.

It conveys no experience pattern, emotion pattern, nor friction, sorrow, or difficulty. The dot in the center can stand as the purpose of the astrologer's task. It is one-pointed, condensed, and undifferentiated. That purpose is to be a source of spiritual enlightenment to the client and when meditation on that purpose is, itself, focussed and concentrated, personal down-pullings

vanish from the consciousness of the astrologer. In this way the astrologer "white lights" himself; his next step is to "white light" the client. He does so by adding to the above mandala the vertical and horizontal diameters; the result is the most abstract and impersonal portrait of a human being that can be made. This mandala is a composite picture of the spiritual consciousness—the central dot; the state of physical incarnation is the cross formed by the straight lines, and the enveloping of the perfect circle is divine power, divine love, and divine wisdom. The mandala pictures a human being who is conscious of his spiritual origin and of the spirituality of incarnation. From meditation on this portrait, the white

light awareness of the astrologer toward the client is unfolded.

The next step in developing white light awareness is for the astrologer to add the other diameters to the above mandala, thus completing the twelve-fold horoscopolical wheel. The mandala now presents the picture of the client as subject to the same general patterns of experience and relationship that are common to all other human beings. These twelve "houses" are the "rooms" of the house in which the entity, Humanity, lives during incarnation. Each is as necessary as all the others, each has its particularized significance in experi-

ence, and each is a workshop for the creation of greater good on all planes of human expression and realization.

The mandala, as it now stands, is the essential pattern of all horoscopes. Meditation on it, as a picturing of human life, can be made by all astrologers so that the realization of evolutionary purpose in human life may become deeper and clearer each

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.

day. Every horoscope perceived as a "variation-expression" of this mandala stands a much better chance of being sensitively and intuitively interpreted; without this preparation of "White Lighting, the basic pattern" the astrologer risks mental entanglement among all the complex factors of a natal horoscope. Further—and this is important—since horoscopes represent people, the astrologer develops the response of "white lighting" people automatically when he contacts them in his daily living. This is a natural development from his daily white light meditation on the astrological mandala because he throws out to people an awareness which is being more and more focussed on perfections.

From the abstract design we now begin to apply the white light technique to personal variations; we leave the universal pattern to consider particular patterns.

The old admonition, "Charity begins at home," can be restated here in this form: The development of white light technique begins with the astrologer's meditation on his own chart. He, a human being, has the same essential pattern as has any other human being. But his *particulars* differ to a degree from those of anyone else.

His being an astrologer does not automatically exempt him from patterns of personal feelings in the form of prejudice, resentment, false pride, envy, etc. However, his being an astrologer imposes on him the responsibility of transcending these negatives as soon, and as completely, as possible. His negatives can congeal and crystallize just as anyone else's can; so he, *the astrologer*, must turn his impersonal consciousness on himself, *the human being*. This is a truth: to the degree that an astrologer remains fixated in negative reaction patterns he limits his interpretative abilities. In that state he transposes his own negatives into similar patterns which he may find in another's chart. For example: a male astrologer has become fixated on a pattern of aversion to a specific feminine expression of human life. He has, toward that expression, a deep subconscious feeling of dislike or animosity—the result of his reaction to a problem-experience some time in his past. He has never released that frictional feeling from his subconscious. How, we ask, can he adequately interpret and psychologically or spiritually solve a similar condition which he finds in the chart of another male? There are astrologers who, motivated by deep urges toward self-defense and self-justification, fail to interpret correctly certain patterns in their charts which others can see at a glance. A little white light is urgently needed at that point.

We astrologers, as a general thing, find

no difficulty in "white-lighting" the twelve houses of the chart. The houses stand as picturings of basic experience patterns and, as such, convey a more directly impersonal meaning. But some of us seem to have it in for certain planets and/or planetary aspects. Why? Because the planets are the focalizations of consciousness and some of the patterns they make in relationship to each other picture the friction and testing of consciousness patterns. We tend to regard as bad, evil, or unfortunate any experience pattern which ignites our unregenerate consciousness levels, thus causing us to experience reactions of pain. Those which ignite our regenerate levels of consciousness we interpret as benefic, fortunate, and happy. The symbolic composite we call black—evil, painful, or bad—is to be worked on through the alchemicalizations of regenerating experience and transmuted into that which we call white. Why not, then, learn to perceive the whiteness inherent in all planetary qualities and relationships? This comprises the interpretative phase of white light astrology.

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 reading ONLY in this Magazine.

The whiteness of any planet is the life principle which is symbolized by that planet. The diversity of expression of any planet is just another way of saying: the diversity of expression of human consciousness. According to your development you are aware of these principles; according to your non-development you are unaware of their meaning and significance. The purpose of white-lighting anything is to become more aware of its essential spiritual meaning.

However clearly you, as an astrologer, may delineate and understand the chart of another person it is suggested that a plan be adopted by which you may become more perceptive of your own whiteness. This plan involves meditation on several mandalas abstracted from your own chart; one mandala for each of your planets. These mandalas will not involve the use of numbers in any form since number implies limitation, and whiteness is unlimited. Do not permit a single negative, down-pulling keyword to be used in these interpretations. Use only words which convey levels of spiritualized consciousness.

The mandala for your Sun position will be a circle with the twelve houses: the symbol for Leo on your Leo cusp; the symbol of the Sun placed in the house and sign where you have it; the symbol for your Sun sign is placed on its appropriate cusp. This is the concentrated picture of your Sun seen with white light. Synthesize by spiritual keywords every factor of this picture—it is the spiritualized essence of your Sun consciousness: will-power and purpose, the radiation of creative love.

Your Venus mandala: a wheel like the above with the symbols for Taurus and Libra on the cusps appropriate to your chart; the symbol for Venus—the abstract symbol of the fulfilled feminine consciousness, the refinements of the soul, the esthetic awareness, the capacity for co-operation, etc.—to be placed in the house and sign where you have it, the symbol of the sign containing Venus

placed on the cusp appropriate to your chart. And so on—one mandala for each of the other planets.

The impression that is conveyed by each of your planetary mandalas is that of a pure color, a light blazing without hindrance. There are no implied complications or limitations to the ability of the planet to radiate at its fullest.

Your white light horoscope is the composite of all your planetary mandalas: a wheel with your signs on the cusps, your planets placed according to the houses and signs in which you have them. Utilizing the most spiritual principles as key words, you now interpret your chart as a picture of the highest and best that you are capable of experiencing and realizing in this incarnation. Your chart, in this form, is an astrological portrait of your ideal self.

The next step is to abstract a white light mandala, in the same way as is described above, for each of your square and/or opposition aspects; we will call these patterns *aspect mandalas*. Do not place the planetary degrees in the aspect mandala but meditate with spiritual key words on the two planets involved. Since each planet in an aspect mandala blazes with the same pure essential light that it does in its own mandala, you are now exercising the faculty of synthesis to white light a two-fold pattern. Follow out the same plan in application to your compound (involving three planets or more) aspects.

After the white light preparation has been made, the squares and oppositions in your natal chart will be clearly and truthfully seen to be the process of experience and reactions to experience by which you regenerate your life on all planes. In conclusion, this statement is offered for your spiritual consideration: Regeneration of consciousness is *not* for the purpose of making trines for the future; it is for the purpose of unfolding God-consciousness through the expression of your planets according to their spiritualized white light principles.



The Children of Aries, 1950

Birthdays March 21 to April 21

EGOs who come to birth when the Sun is in the cardinal-fire sign Aries are those who have developed an aggressive, intense nature, which may express in a positive manner to pioneer and accomplish much that is constructive and helpful to the world. Expressed in a negative manner this energy results in impulsiveness, recklessness, and foolhardiness.

These natives have an intense zest for living, a fondness for dynamic activity, and a youthful vigor often retained through life. Vigorous action is their delight—their great necessity. Without intense experiences, obstacles to overcome, endless things to do, life is for them hardly worth living.

Arians usually have all the forcefulness and self-assurance required for self-assertion and can be very aggressive and eager to contend with others or circumstances—often merely for the joy of victory. Being impatient of restraint, interference, or routine, and having much initiative and strong impulses, they like to have their own way—to lead. As pioneers in various fields, they can be self-sacrificing, unrelenting, tireless in ac-

tion, stimulating the less adventurous to follow them into richer existence. However, impulse and lack of persistence can often impel them unwisely to forsake one enterprise after another, as a new interest replaces the preceding one. And, unless self-disciplined, they may rush about like a brush fire throughout life: impressive, perhaps, but unlikely to do either themselves or others much good.

Whether an able leader, a prodigy, a bully, or even a criminal, the Arian is always a person of action; if of misdirected action, wise redirection of effort and higher aims are obviously necessary to make socially useful these dynamic people.

The solar month of Aries is ushered in this year by three aspects to the Sun. The conjunction with Mercury lasts until April 4, favoring the memory and mentality, except on the days when the orb is less than three degrees. The opposition to Mars lasts until March 29, indicating an abundance of energy and the faculty of leadership, but the danger of turning these to destructive purposes. The native is apt to be overbearing and ready to fight on small provocation. He also has an innate resentment against

constituted authority, and is likely to have accidents in which he is maimed. The Square of Uranus to the Sun lasts until March 30, making the native impulsive, highstrung, nervous, and of uncontrolled emotions. Children born during this period will need careful training in self-control, unselfishness, and high ideals if they are to correct the stellar patterns which they have woven in past lives.

Also beginning March 21, and ending March 29, is the beneficent trine of Venus to Neptune. This configuration is the signature of the inspirational musician. It gives a fertile imagination and deep emotions, a nature that is pure and chaste—a fortunate balance for one with the above mentioned aspects to the Sun.

Mercury squares Uranus from March 22 to March 28, a vibratory pattern built up by selfishness and cruelty in past lives. Kindliness, moderation, and composure should be taught the children with this aspect.

Another difficult mental influence is in effect from March 23 to March 28; Mercury in opposition to Mars. This configuration indicates one who is quick-witted, sharp and alert, quick tempered, impulsive and excitable, liable to jump at conclusions and act before he thinks. There is a tendency to prevaricate and exaggerate, as well as to slander and bully others. These children obviously need to be taught unselfishness, humility, and kindliness.

A more beneficent influence, Venus in conjunction with Jupiter, begins March 26 and lasts until April 12. This is one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life, as well as a happy marriage, social prestige, and the respect of one's associates. The nature is jovial, optimistic, and generous, and there is talent for music.

From March 25 to April 21 the salutary trine of Jupiter to Uranus is in effect, giving those born during this

period a broad, humane disposition and a tendency to delve into the occult arts and sciences. It favors an association with secret orders and gives promise of prosperity in life. Such a person is honest and sincere, sociable, hospitable, and likely to benefit a great deal from influential friends in official positions.

The Sun opposes Neptune from March 29 to April 13, bringing the native in touch with the denizens of the invisible world by raising the vibrations of his aura, but the undesirable type are apt to be attracted. All negative psychic influences should be carefully avoided, as well as intoxicating liquors.

Beginning March 29 and lasting until April 4, Mercury opposes Neptune, indicating a tendency toward a chaotic mind, lack of memory, and indolence. Fraud, deception, and slander are apt to come until the native learns the lessons of strict honesty and truthfulness. Concentration as a means of gaining thought control can be of great help to these natives.

Venus trines Uranus from April 1 to April 14, giving mental alertness, intuition, and personal magnetism. Many friends are attracted, and music, art, and poetry are favored.

Two favorable mental aspects begin April 4: Mercury sextile Venus, and Mercury sextile Jupiter, the former lasting until April 21 and the latter until April 11. These vibratory patterns indicate a mentality that is cheerful and sociable, as well as able to reason correctly. Music, poetry, law and literature are favored.

Another desirable mental influence, Mercury sextile Uranus, begins April 6 and ends April 12. People with this aspect are original, independent, inventive, and idealistic. This aspect is a signature of the genius, particularly in science or literature.

From April 13 to the end of the solar month, the Sun sextiles both Jupiter and Uranus, indicating physical vitality, optimism, friendliness, originality, inventiveness, and generosity.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. place of birth, year, day of month, hour. Since advice is based on the horoscope, we No readings given except in this Magazine can give a reading ONLY if supplied with and ONLY FOR PERSONS 14 to 40 the following information: full name, sex, YEARS OF AGE.—Editor.

Dancer, Nurse

BARBARA J. B.—Born March 2, 1930, 12:15 A.M., Lat. 43:30 N., Long. 97:30 W. The emotional, psychic sign Pisces is on the Midheaven in this chart, and the Sun and Venus are in conjunction in this sign in the 10th house, sextile Saturn in Capricorn in the 7th, and square Jupiter in Gemini in the 12th. The Moon is also in the 10th, in Aries, in conjunction with Uranus in the 11th, sextile Jupiter, and square Saturn. Mercury and Mars are in conjunction in Aquarius in the 9th. The emotional sign Cancer is on the Ascendant. This highly emotional young woman has the innate ability to become a successful dancer, actress, nurse, footwear saleswoman, or assistant in caring for and training animals, much depending upon her learning self control.

Surveyor, Electrical Engineer

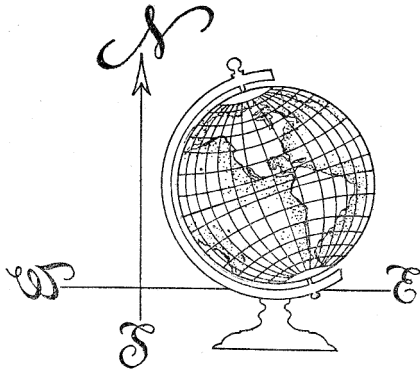
LEE G. H.—Born May 7, 1932, 8:50 A.M., Lat. 42 N., Long. 73 W. Here we find in the 10th house a powerful configuration: Mars, Uranus, and Mercury in conjunction, in the pioneering sign Aries, sextile Venus in Cancer in the 12th, and square (8 degrees) Saturn in Aquarius in the 7th. The Sun is in Taurus in the 11th, square Jupiter in Leo in the 2nd. The Moon is in Gemini in the 11th, sextile Jupiter, trine Saturn, and square Neptune in Virgo in the 3rd. The changeable sign Cancer is on the Ascendant. This native is a natural born mechanic, and could do well as an electrical engineer, as an architect, surveyor, or as a promoter of a business dealing with radio and other similar commodities.

Guide, Correspondent

JAMES F. R. O.—Born March 26, 1939, 5:20 P.M., Lat. 44 N., Long. 78 W. The twenty-first degree of Gemini is on the Midheaven of this nativity, and the ruler of Gemini, Mercury, is in Aries in the 8th, in conjunction with Saturn, sextile the Moon in Gemini in the 9th, and Venus (7 degrees) in Aquarius in the 5th. The Sun is in Aries in the 7th, square Mars in Capricorn in the 4th. The mental sign Virgo is on the Ascendant, and Neptune is there making a close conjunction, as well as a trine to Uranus in Taurus in the 8th, and a square to the Moon. As a correspondent, architect, guide for tourists, or salesman (of uplifting books, in particular), James could give splendid service.

Telegrapher, Inventor

PENTH H. D.—Born November 25, 1932, 1:45 P.M., Lat. 41 N., Long. 74 W. The ambitious, Saturnian sign Capricorn is on the 10th house of this horoscope, and its ruler, Saturn, is posited in the first degree of Aquarius in the 11th house, sextile the Sun in Sagittarius in the 8th, square Venus in Libra and the Moon in Scorpio in the 7th. The aggressive sign Aries is on the Ascendant, and Uranus is in the first house, trine Mercury in Sagittarius in the 9th. The higher mechanics and government work will appeal to this boy. He could serve well as a telegrapher, in civil service, or as a research worker in a laboratory where new inventions dealing with electricity, radio, etc., are handled.



MONTHLY

News
INTERPRETED

Western City Shows How to Improve the Comic Strip

One of the prolific causes of juvenile delinquency and crime is a sordid type of mis-called "comic" strip. This type of strip makes the evildoer the hero of the story and the policeman is made the enemy of society. The net result is an increase in delinquency and crime among the teen agers and even pre-teen-agers, youngsters of eight to eleven. Most of this type of "comic" deals with robbery and sex.

Writing in *The Christian Century* of October 12, 1949, Rev. Alton M. Motter of St. Paul, Minn., tells what that city did about it. A member of the city council who owns a drug store (and therefore has had ample opportunity to observe what the youngsters do) took the lead. A Citizens' Committee of 22 was formed. It was composed of representatives of the Council of Churches, the Parent-Teachers Association, the public and parochial schools. One of the members of the committee was Harold D. Eastman, head of the Department of Sociology of Macalester College of St. Paul. His students had just completed a year's special study in that subject.

The aftermath of several committee meetings was to carry on a campaign to induce students, parents, teachers, church leaders and magazine dealers to pick out those comics that are decent and fit to read.

The committee adopted a formula for determining desirable "comics." There are twelve rules laid down. Stripped of ministerial and professional verbiage, they simmer down to the following: portray home life as it ought to be, not as it sometimes is; respect sex relations; use language free from vulgarity and profanity; treat the law and police with respect; do not make crime or criminals attractive; avoid horror scenes; present heroes and heroines who, if youth were to imitate them, would be benefiting society; respect the laws of Deity; make clear the teachings of the Declaration

of Independence and the Constitution of the U.S.A., and their bearing on democracy; advertise only those products that, if bought by youth, can be used by them without detriment to themselves or the general welfare.

The newsstand dealers have cooperated with the committee and the general distributors of comics have been told by the newsstand dealers that they will send back any comics not on the approved list of the committee. One of the high lights of the St. Paul cleanup was the active participation of high school students. A special committee of 50 of them, representing every high school in the city, enthusiastically helped. They examined upward of 400 publications and made a list comprising 136 that they regarded as suitable and would class under the title of "best buys."

The so-called and/or mis-called "comics" come under the general classification of "escape reading or activity." Along with the detective story and the general run of "whodunits," as well as novels and novellettes, plays, poetry, history, philosophy, metaphysics and science, these all in turn, or successively, according to the age and tastes of the reader, take the mind off the humdrum of routine work and the monotony of the daily grind.

The "comic" strip can be a feature combining entertainment and education. That it has frequently not been that has been due to a variety of causes of which those in the business are aware, as are many outside the business. The fault is not with the "comics" as an institution, but with the low estate to which far too many of them have sunk. If cities, large and small, across the country follow the example of St. Paul, a better day will soon be ahead for children, youth and adults.

—*The New Age*, January, 1950

This article gives such a constructive solution to the very real present day problem of the comic strips that we publish it in full.

A picture presentation of any subject

makes the subject more interesting and more easily learned by practically all children, and we should therefore use pictures freely in educating children. However, when a perfectly legitimate means of education is distorted by the evil forces, as has been the case in regard to the crime and sex comics, it is time that parents and teachers take definite action. If every city in the country would follow a program similar to that adopted in St. Paul, the children of the country would be tremendously benefited.

Scientists Say H-Bomb Means "False Security"

The Council of the Federation of American Scientists told the nation today to quit depending on the "false security" of the hydrogen bomb, and urged a fresh American start toward peace through mutual agreement and disarmament.

"We can be sure that if we build H-bombs the Russians will build them also," the scientists said in a statement following a meeting here. The council represents 1500 scientists in 40 states.

Warning that "no weapon, however powerful, can give security to any nation," the council asked President Truman to set up a new commission "to examine the whole issue of our atomic policy and to make a fresh start, looking toward a policy which offers some real hope of breaking the present stubborn deadlock."

"Of all the cities in the world, not one is safe," the scientists said. Any belief that we can maintain a monopoly on a super-weapon is pure illusion, they said.

Los Angeles Times, February 6, 1950

Two things stand out in the confusion of today's thinking, and the Council of the Federation of American Scientists has drawn attention to both of them: First, that it is becoming more and more difficult to keep anything a secret in our world, and second, that the more powerful and hideous man's weapons of destruction become, the less feeling of security there is anywhere. Why? It is a time of change, of testing, and **evaluating—of bringing hidden things**

to light, so that what fails to satisfy present needs may be discarded.

Just so long as a way of living and a habit of thought seems to "work," people will hold on to it. It takes repeated records of failure before they will let go of the old cherished ways and take a step forward. For some long time past in history reliance has been placed on material force to guard and hold material prosperity and security. Now this method is failing, because it is not good enough for the coming era. Super bombs, and super-bombs, and uncertainty that grows in proportion to the fearfulness of the weapons of destruction—that is how the matter stands at the moment. What next? Next we must turn to a new conception and find security in a new dimension of power.

We have the testimony of this group of scientists who by nature of their work are close to the problem, to the effect that all their ability to produce fearsome means of destruction is as nothing compared with the powers of another order which must be tapped if there is to be a sane and orderly way of life for the inhabitants of the earth. The time is ripe to seek and find the greater power that can put destructive forces in their place and control their workings.

We must heed the advice of the men of science, and seek earnestly for the "new approach." How long will it take us to realize that *all* power is of the spirit and that physical force is the lowest manifestation of that power? It is hard to let go of the old, but what is no longer useful has to go. Once we can turn from faith in the ways of destruction and learn to give *first place* to the all-compelling methods of goodwill, we shall find that in the spirit of man lie forces which bind and unite, and can be trusted to light the way along the path of orderly progress. Then there will be no dreadful secrets to guard, for thought and effort will be devoted to promoting the good of all. That way lies security.

READERS' QUESTIONS

Determining the Date of Easter

Question:

How is the date of Easter determined?

Answer:

Easter occurs on the first Sunday after the first full Moon after the vernal equinox on March 21st. You will find a complete explanation of the details involved in this question in the article by Max Heindel given in the first pages of this magazine.

Aluminum Cooking Utensils

Question:

Is the use of cast aluminum cooking utensils harmful to the body? We have been unable to get a true and satisfying answer. We have a set of it that we have used for over twenty years, and we have never found any other type in which we can satisfactorily prepare vegetables without the use of water. Other types crack or chip or scorch the food, and pressed aluminum is too soft.

Answer:

There has been a great deal of argument pro and con during recent years regarding the desirability of aluminum cooking utensils, and since stainless steel and pyrex are known to be entirely harmless, it would seem best to use these—or others which are known to be harmless.

In the January, 1950, issue of *Herald of Health and Naturopath* appears an article concerning aluminum by Dr. C. T. Betts which we believe contains some

very pertinent statements on the subject. We quote from it as follows:

"Let me ask seven questions for which you should have a satisfactory answer . . . before you ever cook another meal with aluminum utensils:

"1. Why does apple sauce or rhubarb turn to a dark green if left standing in an aluminum dish? And would your doctor advise you to eat such stuff?

"2. Why does baker's dough go black if rubbed on aluminum for a few minutes? And if its color made no difference, why did bakers' supply houses discard all aluminum dough-making machinery?

"3. Why do we get a 'light frost' on vegetables when they boil till dry in an aluminum sauce-pan? And is that 'frost' the reason animals refuse to eat such vegetables?

"4. Why don't baked goods stick to aluminum when taken from the oven and why does an aluminum pancake platter need no greasing? Is that 'non-sticking propensity' a healthful attribute?

"5. Why does tea look cloudy instead of clear if made in an aluminum pot and is that different taste to such tea a warning?

"6. What makes a fresh egg smell 'bad' when fried in an aluminum pan?

"7. Why is it that ordinary cherries, allowed to remain twelve hours in an aluminum sauce pan, will pit the sides and bottom of the pan?

"When you have the truthful answers to the above questions—and not before—make up your minds whether or not you will use aluminum for cooking for yourself and your loved ones. You will be convinced, I am sure, that it was the aluminum hydroxide—that came from the container—which produced the

frost on vegetables. Aluminum hydroxide is a poison.

"Aluminum, as far as we can tell, plays no part in the bodily structure of metabolism. Its introduction in any form, whether as a drug, or from contact with pots and pans, introduces a foreign body into the system, irritating the alimentary tract, and especially the stomach. If the metal were allowed to remain in the solid precipitated form, it would stand some chance of being discharged from the body without badly damaging the tissues. As it is, the action of the hydrochloric acid of the gastric juice produces a soluble salt which can very readily pass through the digestive membranes, there to become a source of obstruction, weakness, and enervation.

"It can be little wondered that, under these conditions of lowered resistance, the digestive organs become easy dumping grounds for the rubbish and waste matter that a sluggish system may find difficulty in eliminating. How easy it is for stomach trouble to arise in this way. How easy it is for these poisons to accumulate year after year until the very cells which make our organs become distorted in their growth.

"Aluminum is a wonderful metal. It has many places of value in our lives, but if it dissolves and becomes part of our food, it is poison. The test: put a teaspoonful of baking soda in water in an aluminum dish. Boil twenty minutes; do the same in a stainless steel dish; put the water of each in glass fruit jars; let set twelve hours and you have the answer. Irritants in the body are claimed to cause cancer. Aluminum hydroxide is one of these."

The Rosicrucian View of Socialism

Question:

Do you look with approval upon modern socialism?

Answer:

From the occult viewpoint modern socialism may be said to be the result of a vision which sees into the future when the fundamental unity of each with all will have been recognized by humanity in general and when the products of labor will be equitably distributed. This idea will be fully consummated in a later age. The present efforts of the socialists in this direction constitute an evolutionary force which tends to hasten the realization of their ideals. However, some of their methods are ill advised and not productive of the results which they wish to attain. Only as the innate selfishness of mankind is transmuted into unselfishness will a state of mutual helpfulness and cooperation be brought about.

Shock Treatment

Question:

Electro-shock is now widely used in psychiatry. This treatment has far-reaching effects, violent ones, reminding one of the term "horse-cure." What goes on, from the occult viewpoint, in electro-shock treatment, in the finer bodies of the patient? Isn't this "cure" dangerous or even objectionable in the light of advanced insight?

Answer:

If undesirable entities which have embedded themselves in the aura of a person (which sometimes happens) can be dislodged by the vibrations of electricity in so-called "shock treatments," then such treatments are of at least temporary value. However, as the reactions to these treatments are so varied and undeterminable because of the limitations of material devices in dealing with the finer bodies of man, it would seem that much caution should be used in giving shock treatments. Only a trained occultist would be in a position to use such a method intelligently.



The Great Panacea

By A. E. GEBERT

IN the realm of medicine no cureall has been found by medical science, for there are many varieties of disease with more or less complications, each seeming to require a separate remedy. Moreover, new diseases are manifesting from time to time, and medical laboratories are busy trying to ascertain the cause and provide suitable remedies.

Medical science tells us that diseases are caused by germs; that to cure the disease the particular germ must be discovered and a proper remedy provided that will destroy it. Sometimes certain germs are introduced into a sick body to fight and destroy other germs; or, as in the practice of vaccination, germs of the disease in the form of vaccine are injected to fortify the body against an occurrence of the disease.

It would seem that science should be able to annihilate disease within a short time, and while some of the results accomplished seem to point that way, yet there is plenty of evidence that the goal is very far distant, for the stamping out of one disease seems to bring forth another variety. As fast as one spot is healed another breaks out, making endless tasks for the exponents of materia medica.

Is there not a better solution in the healing of the disease—one that is positive in its application, one that strikes

at the root of the trouble and cures once and for all?

The difficulty experienced by the medical profession is due to the fact that they have only half the truth in connection with the origin of disease. It may be true that germs are the cause of disease, but *what creates the germs?*

All creation is preceded by ideas which clothe themselves in mind stuff as thought forms, going forth into manifestation as living creatures endowed with the mandate of their creator. In this way we can conceive that a disease germ is a form created by an evil thought, as expressed by Max Heindel on page 331 of Volume I of *Questions and Answers*:

“Man is a creator by means of his thoughts, and the evil thoughts, the thoughts of fear and hatred, take form and in the course of centuries they crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate.” Thus the origin of bacilli is no higher than man’s own evil thoughts.

Thought controls all conditions of the body, for the body is the reproduction or expression of the mind. The state of body shows the state of mind. Just as perfect thought will manifest a perfect body, so will a diseased body find its root in the mind; therefore, to heal

the body, heal the mind—which means to think true thoughts and let go of wrong thoughts, as the latter impel to wrong action with its karmic result.

It should be remembered that the forces which give us pain are those which are misdirected, and when properly directed these same forces will give us pleasant results.

No discordant condition of body can develop without first a mental discord. As the mind changes, the physical ills corresponding to the previous conditions gradually fade away and the new man appears. Paul said, "Let this mind be in you which was also in Christ Jesus." The nearer we can attain to this, the closer we draw toward perfection.

According to Christ Jesus, sin and disease were linked together, for He told His disciples that disease was the result of sin, and demonstrated this in His ministry of healing. For example, to one He said, "Thy sins be forgiven thee;" to another, "Go and sin no more." The removal of the sin cured the disease and destroyed the germ which was intermediary in causing it. The result is not a whited sepulcher, clean on the outside and corrupt inside, ready to break out at the least provocation, but a cleansed mind and body which are permanent—if the admonition of Jesus to "Go and sin no more" is followed.

Herein lies the great panacea, a single and simple method of overcoming disease without complicated treatments or uncertain diagnosis. Forgiveness of sins or a redemption of past mistakes—that is the remedy. To attain this forgiveness there must be sincere repentance and wiping out of the karma created. A wonderful plan for doing this is explained on page 111 of *The Rosicrucian Cosmo-Conception*, and if followed it will bring untold peace and blessing into the life:

We review each incident of the day, in reverse order, taking particular note

of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitudes, and habits. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death. If in this manner, we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

In reviewing the day's happenings and blaming ourselves for wrong, we should not forget to approve impersonally of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Repentance and reform are also powerful factors in shortening the purgatorial existence, for Nature never wastes effort in useless processes. When we realize the wrong of certain habits or acts in our past life, and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death.

In addition to the factor of disease there are many perplexing problems of life which call for solution. In the world of crime man attempts to correct the condition by inflicting penalties—an eye for an eye and a tooth for a tooth doctrine. This is not a satisfactory cure. In fact, it often aggravates the condition. Apparently man cannot administer justice impartially under our present system. Laws governing men vary according to locality, and even then we find two culprits committing identical crimes and receiving different degrees of punishment; it is not unusual for

one to go scot free, while the other pays the penalty with his life.

Of course there may be karmic reasons involved—there usually are—and yet to those who have not grasped this truth the existing system of justice seems unfair, although the thinking mind will agree with Emerson when he writes, "We are not punished for our sins, but by them."

It may be applied as a rule that nothing in the personal world can be a permanent cure for any ill, although temporary relief is often gained. To be logical and consistent a panacea for all adverse conditions must predicate the fact that all such conditions spring from one cause, and if the underlying cause can be removed all the adverse conditions disappear.

We can establish the predication referred to by turning our minds back to the origin of man. As he came from God—or was differentiated *within* God—he was a part of Divinity. Like the Prodigal Son he went forth into a far country (materiality) to be on his own resources and to demonstrate his divinity while the veil of matter hid his divine origin. Man was permitted to fall into outer conditions and thus sin entered his life, bringing with it all adverse conditions. And so man in this earthly school of experience progresses through storm and stress seeking for the things to make him happy, and he finds as he possesses one material thing after another that he has not yet gained that which he seeks.

He finds in time that his misdeeds of themselves punish him, which teaches him that as he sows he reaps in kind. When his transgressions have levelled him to the point where he is among the swine eating the husks, he calls out to the unknown, impelled by the divine spark in him, and the Father, seeing the prodigal, welcomes him home—back to God-consciousness. Through this analogy we again get a mental vision of the great panacea that corrects all ills.

The Christian religion gives a clue

to this Divine Healer, but unfortunately it is often narrowly or wrongly presented; considered not from the heart but from the head, where the intellect (which is bound up in desire) twists and interprets it according to its fancy until we can almost hear the words of condemnation, "Begone! I never knew you." If the earnest seeking Christian will learn the simple gospel story and seek for the light of interpretation, the Truth will gradually unfold. Somewhere there is a friend, a book, or other form of solution, awaiting the call of the seeker, and a Guiding Power is back of it all. Many such seekers have been led to contact the Western Wisdom Teachings.

As already indicated, it can be safely charged that wrong thinking is back of all adversity. Misunderstandings, strife, intolerance, wars, strikes, and all forms of social unrest are included in this, and the panacea can be expressed in one word—*love*. It is significant that this word is the keynote of the first and second Commandments; first, love for God, and second, love for our fellow man. It is only natural that love for our Creator should be the first consideration; and equally natural that our fellow man should have second place. Having come from one Source, we are part of each other, and we can do no wrong against any unit of creation without its affecting all. As Marcus Aurelius said, "We are all united by a bond, and that bond is holy." Surely we are each our brother's keeper.

A summary of the subject before us brings out the following:

1. Man's origin was divine.
2. Man missed the mark and sinned.
3. Sin caused man to lose his God-consciousness, and brought directly or indirectly all of the adverse conditions to which he is heir.
4. The cure or panacea for all these conditions is to get back into the full consciousness of Divinity, through Love.

(Continued on page 186)



The Healing Christ

Part 2

AS such a large part of the Gospels and the Acts of the Apostles is devoted to the healing of the sick, we may rightly ask, How is it that the Lord was so concerned with the infirm, and why should He perform healing miracles to prove His divine mission? Could it not have been that He was giving by example a pattern for His future followers to emulate? Surely, the procedure of Christ Jesus, if we have eyes to see, proves that all true healing comes essentially from a divine Source, and that every human individual, being a spark of the Divine Flame, has the capability of becoming a channel for the divine healing Power.

Imagine such a scene as related in Matthew 14:35: "And when the men of that place had knowledge of Him, they sent out into all the country round about, and brought unto Him all that were diseased; and besought that they might touch the hem of His garment: and as many as He touched were made perfectly whole." They literally swamped Him with patients wherever He went and stood, as in this scene: "And they come unto Him, bringing one sick with the palsy. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." (Mark 2:3-4)

Who were the people whom Christ

helped primarily? Lepers; the deaf, mute, blind, and paralyzed; lunatics; epileptics; gouty, dropsical patients; and those with atrophied limbs. Evidently all these cases were such definite karmic conditions that no physical means alone could bring results. Something more powerful was needed to break the iron Law of Consequence which held these people in its grip. No less a remedy was required than the healing Power from the source of life as manifested through the Christ.

—O. R. Georgi, D. C.
(To be continued)

* * *

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:

March 5—11—18—26

April 2—8—15—22—29

May 5—12—19—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*.

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THE GREAT PANACEA

(Continued from page 184)

As Max Heindel has so beautifully put it:

There's but one thing the world has need to know,

There's but one balm for all our human woe;

There's but one way that leads to heaven above—

That way is human sympathy and love.

Reprinted from *The Rosicrucian Magazine* for March, 1938

THE MIRACULOUS MIRROR

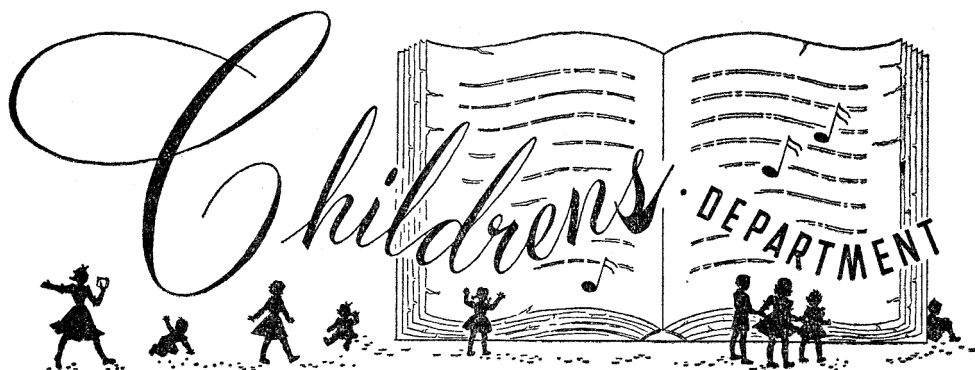
(Continued from page 159)

yard with tears of joy streaming from his seeing eyes, and threw himself at the feet of Daranus. But the sage shook his head, and nodding toward Narama, said: "It was her wish for thy sight that healed thine eyes."

And he who had been blind went to where Narama stood with Garaz, and knelt beside her, and, raising the hem of her garment, pressed it to his lips.

* * *

That today there are many already living according to the principles of Selfless Love, is not a matter for great wonder. For, after all, this IS the twentieth century, nearly two thousand years after the Great Master of Galilee taught his sublime ethics to man and gave the Sermon on the Mount. It would appear high time that some of us had already begun to tread the ways of the gentle Nazarene. Nay, the wonder of it is that even centuries before the Great Master taught in Palestine, there were already, here and there, in isolated instances, individuals who knew the meaning of Selfless Love and put it into action.



The Minstrel Maid

By JANICE LORIMER

Part 1

THERE was once a poor carpenter who had a wife and eleven children, all girls. They lived in a wooden house by the side of a wood, and that is why it was made of wood. The carpenter made it himself. He was very clever with his hands, and he worked very hard, and his children worked very hard, but somehow they still remained poor, and the lord who lived in the castle on the top of the hill lifted his eyebrows and said, "Why does he not save his money as I do? That is the trouble with the poor, they do not know how to save." This he said in the most elegant voice imaginable, and his grammar was perfect.

The Lady Margrit, his beautiful young daughter, whose hair was like gold and eyes like wood-violets, whose mouth was rosy and sweet, and who walked with the delicate majesty of a lily swaying in the wind, laid his words to heart (for she was of a noble disposition) and looked with maidenly pity upon the eleven in the house by the wood. But she knew they had a lesson to learn or God would not have put them there, so what could a pious maiden do save remember them in her devotions,

murmuring, *It is God's will*. Every Christmas she bore down to them with her own fair hands all that remained from the castle's feast table, a basketful, and, beholding their eyes bright with the tears of gratitude, when she departed, wrapped in a glow of happiness, she murmured to herself, "Truly it is more blessed to give than to receive."

One winter's day, when it was cold and the air was full of crystal stars falling from the sky and the sun shone mistily but for an hour or so in the middle of the day, a new baby came to the house by the wood, and it was a girl. That made twelve in all: Lynete, and Lesolie, and Anne, and Elouise, and Margaise, and Berenece, and Vivien, and Gertrude, and Odette, and Elaine, and Eloise, and the new baby Marta. And as evening drew on apace, and a candle was lighted in the window to guide the Christ Child to their hearth if He should wander that way (for it was Christmas Eve), the mother left this world and was taken by a white-winged angel straight to Paradise: and she had earned it. But the poor carpenter was grief-stricken for himself and his motherless children, numbered like the constellations of the zodiac, and

he said, "What have I done to deserve this?"

And his first-born daughter came to him, tall and slender and tender-eyed, and laid her arm about his bowed shoulders, and said, "All will be well, Father. I will be a mother to my sisters."

And the father said, taking the brown, small hand which lay over his shoulder and kissing it, "You are a good girl and God sent you for a blessing."

Then came the second daughter, Lesolie, sturdy of limb and keen of eye, for she had labored in the fields since she began to walk, staggering under a handful of straw which she took up in one place and put down in another to help her mother; but the eldest sister had kept the house.

"I, Father," said Lesolie, "will now go forth into the world to seek my fortune, and in God's time I will return to you, with, I trust, that which will mean security to you in your old age, and health and learning to my sisters, so that they may not grow up ignorant and poor."

"You were always the boy of the family," said her father, with tears in his eyes. "I dread to lose you, even for a day, but you are a woman grown, and I cannot stand in the way of your fortune. Wait only until after the Yuletide."

After the Yuletide she made herself ready to depart, clad in boy's clothing, and her father gave her a few coins so that she should not be utterly destitute, and committed her to the care of her guardian angel; then she kissed them all farewell and set out to seek her fortune, and she took it as a good omen that the aurora danced and leaped upon the horizon as it had not done in many winters.

She looked once at the castle on the hill, silhouetted against the sky by the aurora lights, and with its windows gleaming like jewels, and floating, as it were, upon a rich and murmurous sea of sweet music; then she turned away,

her bundle of clothing swung on a staff which she carried over her shoulder, and sought the path which should lead her straight and quickly through the dark forest to the king's highway on the farther side. There she would join the travellers who journeyed toward the great city. She feared nothing, but called upon Ariel, the Lion of God, mighty warrior-angel, to protect her, and she felt his presence at her right shoulder; as for the rest, she counted on her staff and her own strong arm, for her father, having no sons, had brought her up like a boy. He had, indeed, well-nigh forgot that she was not a boy, and she deemed it unbecoming a maid to remind him of that which he had forgotten: for she dreamed of love, but this she would not have admitted, no, not if she were drawn and quartered for it.

She strode along, a shapely youth, with long slender legs, holding herself proudly as knowing that an Angel marched at her shoulder, and emerged upon the highway leading to the city of the king, a good day's journey, and joined the procession of men and carts journeying thither. An old farmer driving a cart of winter produce to market offered to take her upon her journey and she leaped nimbly to a place beside him upon the seat, and rode thus until they came to a crossroad, when she inquired idly whither this road led. The farmer said, "That would be of no interest to you, my lad, for it is said that a wicked sorcerer dwells in a castle around the bend of yon road; he has converse with the devil, he makes gold out of base metals and diamonds out of green glass, and he has as his familiar a female demon from hell."

"All that is very terrible," she said, "it causes cold chills to journey down my spine. I am indeed paralyzed with fright, but I must see what a sorcerer looks like. Is he indeed a mortal man? For I am out in the wide world to seek my fortune."

"Mortal once, but it is said the devil has his soul now, and you will do well, lad, to come with me to the city."

"This sorcerer, he would, I doubt not, be very old and ugly?"

"Not so, for he is young and comely in appearance, having by his vile arts restored his youth."

"The more I bend my thought upon it," said she, the more I am persuaded that it is my Christian duty to save, if it be God's will, the soul of this poor



creature; for it may be that none has ever made the trial in his behalf."

"Nay, but," said the old farmer, "God could have no mercy on such a man who, not content with the order of nature which makes him old, needs must laugh in God's face with this false show of youth and beauty."

"True, true," said the lad, "but he may yet repent of his youth and beauty and return to ugliness, old age, and poverty with a docile spirit, obedient to the plain intention of nature's God."

"Best not meddle, my lad," said the farmer, but the lad had already sung out a cheerful farewell and leaped from the cart, retracing his steps to the cross-

roads, and taking his way jauntily up the winding road, to disappear over a rise toward the east, stepping firmly on the stones with which the road was strewn, cold and hunger forgotten.

* * *

At the top of the hill Lesolie saw in the distance toward the east the gleaming turrets and towers of a white castle. The air was clear as glass, and the castle was as sharply defined as a vision in a crystal ball, surely just over the next hill! Like her father's horses when they knew they were nearing home, she quickened her pace in eager anticipation, for she had no fear of sorcerers young or old so long as Ariel, the Lion of God, walked at her shoulder. Was he not the equal of many sorcerers?

But the air was deceptive. For three days she journeyed, and she was put to the necessity of begging food at wayside farms as she continued her journey toward the east, and it was not until dawn of the fourth day that she saw, pausing at the brow of the seventh hill, directly across the way, an avenue of cypress trees up which the eye was led to the entrance of the great castle whose turrets and towers mingled with the clouds floating above the treetops.

It stood in a paradise of flowering trees and shrubs, evergreens and immortelles, with birds flashing through the air like flying jewels, butterflies hovering over blossoms of every imaginable color, and bees humming busily in their never-ending search for golden honey. Yet in all this was no disorder, but rather an exquisitely complex orderliness as if the garden and all that was in it were the creation of a single watchful intelligence: not a leaf moved but it moved as if conscious of its place in the pattern of the paradise.

(To be continued)

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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

World Headquarters



DIET AND HEALTH

In all things it is worth while to take a commonsense view; and in the care of the body, moderation (avoiding fanaticism, which is another name for ignorance) is the safer practice, and much more conducive to life and success.

The first common cause of disordered digestion is improper chewing. Next comes overeating, or eating of improper combinations. Parenthetically, it isn't what we eat, it's what we digest that builds for health.

Individually, digestive capacity is limited. When we overeat, when the intake of food is more than the digestive secretions are able to liquefy and prepare for absorption, the undigested starches and sweets undergo acid fermentation while the animal proteins undergo putrefaction. The end products of both fermentation and putrefaction are a constant source of toxins which cause enervation with subsequent inhibition of secretions and excretions. All excretions carry waste products, the retention of which produces toxemia. Toxins circulating in the blood (toxemia) is the one condition that makes all diseases kin. Toxemia brings on crises which are commonly called diseases. Each individual develops a crisis—disease—that is peculiar to himself. That is to say, each individual has a diathesis, either inherited or acquired, which predisposes that individual to some particular form of ailment.

This being true, to obtain health or escape building disease requires the giving up of all enervating habits until elimination has brought the toxic state below the saturation point, and so long as the patient continues in this state

there will be no crisis, no disease. Hence to regain health it is necessary to control the enervating habits so as to prevent toxic saturation.

Toxin saturation means just that—catabolic toxins are diffused throughout every living cell. While the inherent protective powers of the body cells do establish a certain toleration for toxins (as for tobacco and alcohol), it is always at the cost of a slow and continuous loss of nerve energy—enervation. So long as toleration exists, toxins are rendered relatively inactive and the patient (as well as the average physician) erroneously believes that his condition has improved. To the contrary, if he suddenly ceases to do wrong and endeavors to do right—if he definitely abandons all enervating habits and conscientiously adheres to a rational corrective diet, he soon becomes cognizant (if he be one of the usual sixty per cent) of functional aberrations more distressing than those he endured before his dietary reform.

The reason: All corrective diets are eliminating; they contain beneficent enzymes, the catalytic action of which releases the toxins from the cell protoplasm and augments their passage into the blood stream. While in the blood stream on their way to final elimination from the body, these toxins often prove more irritating than when they lay quasi dormant in the body cells.

The above is the shortest possible statement explaining why any radical change of dietary habits, though it be from the harmful to the beneficial, can and does produce temporary discomfort. I hope it is not brevity at the expense of clarity.

It should be obvious to the reader that according to the Rosicrucian Teachings concerning the cause and cure of disease, that there is no room for drugs or other remedial measures coming under the head of therapeutics.

—Leon Patrick, M.D.

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