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Oneness of Life



Recognizing oneness is blending with the universe—acknowledging the same substance in tree, brook, bird, and fellow-man; becoming one with all livingness.

Science has proved that life, and everything in life, is basically born of one substance; one force underlies everything that exists, projecting itself in various forms. *Out of one came the many.*

From the one bolt of material came the many garments. From the cauldron flows the liquid steel into many molds. The essence and substance are one and the same—the forms are many.

It is true that all people are individuals: environment, background, and heritage mold them to suit its culture; but the essence, the principle of life remains unchanged. *Therefore, regardless of creed, color, religion or environment, man has one source, one parenthood.*

This truth applies to the mineral, vegetable, and the animal world just as it does to man. A cabbage is related to a rose, a mouse to an elephant, and man to man: each functioning in its own pattern, each with its own degree of intelligence, each fulfilling its own purpose in life—yet, all are interrelated.

Whatsoever it is that constitutes a race, a people, a nation, or a country, the prime-ordeal substance, the principle and essence of life are the same. When one is affected, all feel the result. When one is out of harmony, others suffer the reverberations.

Recognizing a oneness with the universe is the first precept of living: to overlook this is to become inharmonious, out of tune with life. Man was not meant to live alone, individualization has a tendency toward isolation, and too often, toward hostility and prejudice. Peace and harmonious relationship can be attained only by linking one to the other—"All for one and one for all."

—Sara Robbins in *Today*.





"Moved with Compassion"

WHEN followers of Christ study the Gospels as patterns for their own lives, they find a design of exceptional significance and appeal in these statements: "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." (Matt. 9:36.) "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep, not having a shepherd." (Mark 6:34.) "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." (Mark 1:41.) "When the Lord saw her, he had compassion on her, and said unto her, Weep not." (Luke 7:13.)

In the word "compassion" we have a term possessing great breadth and depth of meaning. It denotes, primarily, the ability to suffer with another—to share his pain. To suffer with another, one must become, at least in a measure, one with him, and thus recognize and feel the thread of unity which exists among all of God's creatures. Feeling intimately the anguish of another, one is impelled to help the sufferer, and thus to put into activation another primary principle of Christian living: service to others.

"Compassion," says I. A. R. Wylie in the December, 1955, issue of *Christian Herald*, "is the hallmark of the civilized man." She calls it "the Godlike ingredient," and declares that "If we were all compassionate, our most dangerous problems would be solved." "But men are not all compassionate by nature," she continues, and cites "the concentration camps and torture chambers of the last war," as all-too-obvious proofs of the truth of her statement. "The people who committed those horrors . . . were incapable of 'feeling with' their victims" and could thus "be cruel without remorse."

In studying the history of the human race and following its development through past ages, the occult student observes various factors which have been permitted by humanity to become obstacles in the unfoldment of compassion. Prominent among these is the selfish, materialistic intellect. Some forty-odd years ago Max Heindel, out of a wisdom far greater than that of the majority of humanity, wrote:

"Our revered Founder and the twelve Elder Brothers whom he selected to aid him in the work centuries ago probably first made a retrospective study of the trend of thought during our era, and it may be, for millenniums before, and thus they were able to obtain a fairly accurate conception of the direction likely to be taken by the minds of future generations and determine their spiritual requirements. Be their method what it may have been, their conclusions were right when they judged that 'pride of intellect, intolerance, and impatience of restraint' would be the besetting sins of our day."

The mind, even though it is admittedly the most important instrument possessed by the Spirit, is separative. In the Lemurian Epoch the Lords of Mind, who were human in the Saturn Period when the densest condition of matter was the Region of Concrete Thought, impregnated the higher part of man's desire body and his germinal mind with "separate selfhood." The mentality is bound up in desire, which is the great tempter of man, impelling him to seek sense gratification. Thus the mind is in league with the lower nature, enslaved by desire, so that it is difficult for the indwelling Spirit to control its body.

In no phase of human life has the separative tendency been more in evidence than in that of religion. The race religions, which existed prior (and since where needed) to the coming of Christ, were commensurate with the status in evolution of mankind at the time they were given. Man was impelled by *fear* to obey the mandates of God, since he was not yet evolved enough to respond to *love*. His training toward unselfishness was begun by causing him to give up part of his worldly goods as a sacrifice. He was also taught to deal mercifully with his brother tribesmen and observe the laws given to encourage "equity and fair dealing between men of the same race." Progress toward this ideal was slow, but in spite of the selfishness ingrained in the lower nature, there eventually came a time when there were sufficient pioneers who required a higher teaching. Then Christ came, teaching sacrifice of *self* rather than of worldly goods. Man was to learn to love his neighbor, as he had been loving himself, and was not promised any immediate and visible reward for so doing.

However, even among those who were spiritually advanced enough to accept the teachings of Christ Jesus there soon appeared divisions. These were caused by differences of opinion in regard to the interpretation of the teachings given in the Gospels. Such differences could have had their origin only in the minds of men. They could never have originated in the heart, which speaks from a feeling of oneness with all creation.

Thus today, nearly two thousand years since the coming of the Lord of Love and Unity to our Earth, we observe evidences of the separateness that still exists in the minds of humanity. Although there are encouraging signs of progress toward a more brotherly attitude in general, we may well ask the question, What can we do to hasten the acquisition of that "Godlike ingredient," *compassion*?

"Education can help," avers Mrs. Wylie, and she goes on to say "It is surely because education has taught so much of everything else and left compassion to chance, that so many of our children have

become a prey to their own unthinking and unimaginative callousness. If in the home and in school youngsters were taught that the hallmark of true distinction was a generous compassion . . . we might have a different juvenile situation to handle."

Certainly we *would* have a different juvenile situation today if our parents and teachers regarded the teaching of compassion to children as important as teaching the three R's to them. Furthermore, we would provide the best guarantee possible that the world of tomorrow would be a much better and more peaceful world. John Ruskin had the right idea when he suggested that "Compassion is to be taught chiefly by making it a point of honor, as with courage . . . so that . . . it shall be held as shameful to have done a cruel thing as a cowardly one."

But "it is not only children who must strive to learn compassion," as Mrs. Wylie points out. Adults, too, need to cultivate this beautiful and fragrant flower in the Garden of Life if they wish to enjoy the best that life can offer. They must begin to discard their lower appetites, and become purer in thought, desire, and body. They must begin to watch themselves throughout the day and take note of their responses to the opportunities offered for expressing courtesy, generosity, sympathy, and helpfulness. Then at the end of the day before going to sleep they should review the day and judge their efforts in an impersonal manner. Each day will undoubtedly bring some progress, and soon all life will take on a hitherto unseen significance and beauty.

The lesson of compassion is taught in many classical writings, as well as in the New Testament. In Goethe's *Faust*, the story of the Ego's search for Light, we find the hero desiring to feel the depths of the sorrows of the human soul as well as its most ecstatic joys. Goethe, an initiate, well realized that only when we know the extremes of the human passion can we feel the compassion necessary for those who would aid in the uplift of humanity.

Also in the Grail story we are told that "When Parsifal stood in the Temple of the Holy Grail and saw the suffering of Amfortas, the stricken Grail King, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall . . . and it was that deep fellow feeling which prompted him to seek for the spear that would heal Amfortas." Furthermore, when Parsifal broke his bow he showed that he had attained the harmlessness which is an essential prerequisite to the helpfulness of the compassionate man. Thus one cannot possess real compassion so long as he kills to eat—or encourages others to do so.

At this Holy Easter Season, as the Christian aspirant meditates upon the Supreme Sacrifice involved in the Crucifixion and Resurrection, and on the infinite compassion which made it possible, he needs must turn his thoughts inward in contrite soul-searching. There he must find—if not now, at some future time—the priceless compassion which is "the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death, but a living sacrifice, lifting himself by lifting others,"

THE Mystic ... LIGHT



Man's Pilgrimage

KATHERINE BREID HOLBROOK

I

Deep'ning shadows slowly veiled the fireplace;
Dying embers lessened into a glow.
A few chimes vibrated through the stillness
Of my room, as the clock, striking the hour,
Brought to me awareness that early morn
Had sped the night too swiftly, while unmoved
I had sat in deepest meditation.

Gradually awak'ning memory
Impressed some mundane act that had brought me
Much uneasiness of spirit, upon
A consciousness reticent to receive
Its message.

Assailed me as it had done when I closed
The radio, for the news embodied
Much report of dissension, destruction,
Malevolence, human indignities
Diabolically planned, I had felt
This extreme negative state would but bring
Again apprehension, fear,
Chaos—the inevitable result
Of Man's heedlessness of the Higher Self.

Thus I had sat, with time non-existent,
While through my mind there moved many phases
Of doubt and misgiving in Man's progress
Spiritually, through which he evolves
Toward his Creator. Though forbearance
Is a virtue indulged far too seldom
In judgment of Mankind's many frailties,
My heart warmed with pity to the great mass
Of uncomprehending humanity,
Enthralled in the darkness of ignorance.
There is so much, I thought, that must be done
To help them develop understanding,
And to achieve the will to overcome
The low desires to which they now respond.
The burden of responsibility,
I mused, for those who could carry the torch
Of enlightenment, was weighty indeed.

Spiritual and mental attributes
Of those who had forged ahead, I reasoned,

Gave the capability to assume
 This burden. The Great Masters had shown us
 The Way in their teachings and willingness
 To live their doctrines through much sacrifice
 And martyrdom. Man in his pilgrimage
 That will bring him again to the presence
 Of his Creator, has built many times
 Great civilizations but to destroy
 Them as he turned aside from Divine Law
 And indulged utterly in his own greed
 And selfish gratifications.

"Oh God!"

I cried, "they know not what they do, even
 Unto themselves, as well as the whole world!"

II

The subsiding chimes brought an awareness
 Returning stillness and dying embers
 Were companioned by something in the room
 It had not previously contained, though
 As I straightened in my chair, awaiting
 Sound of a movement, only the silence
 Prevailed. Swiftly then, my questing eyes glanced
 Over the room's contents. "No one is here,"
 I spoke aloud, scoffing at the extent
 A keen imagination had caused me
 To believe that someone could penetrate
 Such deep stillness unheard.

Then, as I gazed,

The room was diffused with a soft rose light!
 I was overcome by fascination,
 For in that light there was a quality
 Which immersed me in its tranquillity.

"But this cannot be," my reason told me,
 And I arose to draw back the curtains,
 Which perchance, had admitted the first rays
 Of the rising Sun. This would prove, I thought,
 How my imagination had tricked me.

Unable to move, I stood, for there came
 Penetrating the light, a gentle Voice,
 Exceedingly sweet. To me it carried
 The same vibration of tranquillity
 The rose light had brought. On it there was borne
 To my astonished ears, the words: "Love! Peace!"
 Trying to hold in abeyance the doubt
 I had heard aright, I stood, overwhelmed.
 The light remained, soft as the gentle words,
 And within me there was born a yearning
 To hold this true. Again, warming my heart
 With their sweet vibration, they came: "Love! Peace!"
 Then I knew to doubt further would but raise
 A barrier to this gentle Presence.

"Tell me," I softly queried, "who are you?"
 Serenely came the reply: "I am One
 Who brings peace through love. Intense compassion
 Dominated your thoughts and heart this night;
 This power has drawn me to you."

Perplexed,

Astonished, I whispered, "Are you the Christ?
 The Buddha?—Saint Francis?"

Serenity

Still pervaded the Voice, in the reply.
 Now I knew the source of tranquillity

That came to me like a magnetic charm.
 "I have been in them," the measured words flowed,
 "And they are part of me."

Reassured now,
 I returned to my chair. Reverently,
 My heart aglow as I comprehended
 The profundity of these words, I cried:
 "Compassionate Spirit, you are aware
 Of my disturbing thoughts. What can be done
 To help humanity?" The answer came:

"Universal Truth, Contentment, Freedom
 Issue forth as gifts to humanity
 In the same measure Mankind expresses
 God's Divine Love to all that live; for thus
 Can be felt the Peace Christ's Love brought to us."

The Voice ceased as though awaiting response
 While I pondered silently this message
 Of perfection that was all-embracing,
 Enhanced by simplicity of statement.
 Now there awakened within me desire
 For such revelation this Intelligence
 Could impart to help suffering Mankind.
 "How heedless Man is of so great a boon,"
 I responded, "for I have known two wars
 In half a lifetime's span that have but brought
 Devastating changes to all the world.
 How shall we cope with greed, lust for power?"

"A ruler imposed his philosophy:
 'Might is right' endeavoring to conquer
 Other nations, and though he was torn down,
 In his stead a terror ten-fold in strength
 Marched upon many lands. This dread monster
 Was crushed, but not until his ruthlessness
 Had served as a means to poison the minds
 Of many youths, while now another beast
 Sinister, stronger, more insidious,
 Stretching its tentacles across the Earth,
 Grasping, holding, increasingly becomes
 The strongest medium our world contains
 For the destructive intent of Satan
 And his diabolical Black Forces."

"Indeed, that is correct," the Voice agreed,
 "But against this Power of evil, stand
 The Forces of Light, Archangels of Christ.
 Though endeavor to help humanity
 Is their unceasing desire, it is Man
 Who strengthens their hands by his willingness
 To send forth good-will to all; Brotherhood,
 Fellowship, one with all." Now the Voice soared
 Gloriously vibrant: "Speak it; sing it;
 Shout it! Carry it always in your thoughts
 Until your actions take on the pattern,
 Bringing into being a mighty force—
 The Sword of Fire—which is Eternal Fire
 That cleanses, destroying only evil."

The power of these words was apparent
 As the Voice continued, for now the room
 Seemed filled with an electrifying force.
 "There is no evil, hatred or cunning
 That can long withstand this Eternal Fire,
 If you will unite in this endeavor.
 Man talks much of Brotherhood, while practice
 Is so often contrary to his words."

Now the Voice paused, meditating perhaps

On Man's inconsistency, then resumed:
 "Within every man is an essence
 Of Godhead. This part of him is at one
 With his Creator. Latent it remains
 Until right thought and action call it forth.
 Greed, malice, enmity, lust for power,
 Selfishness, intolerance, have submerged
 And overshadowed this divinity.
 Thus he is ignorant that part of God
 Lies within himself, and which used rightly,
 Could dispel the dread discord now rampant
 On this earth."

"Do I understand aright
 Your revelation?" I queried. "This terror
 Can, without the use of force, be controlled
 And overcome?"

"It can," came the answer
 With assurance and certainty. "The task
 Would not be easy, but the force of arms,
 Bringing destruction and great suffering,
 Is a heavier burden to carry.
 India mothered a man; small he stood
 In stature, with a heart and mind that reached
 Lofty heights of human understanding
 And relationship. Fearless, unaided,
 He faced a mighty nation. No weapons
 Filled his hands, but from his heart there issued
 Great love. Thus he gathered unto himself
 Constructive power, tremendous in force
 Enveloping all those who followed him.
 Neither his hand nor voice were ever raised
 In violence. This peaceful endeavor
 Pursued throughout his life, culminated
 In freedom for his people."

"You assert
 Hatred has not the potency of love?"
 I inquired.

"Yes, love is stronger than hate;
 Stronger than all negative qualities,"
 Came the reply.

"Did not the Christ teach this?
 Jehovah brought the Law of Reprisal,
 Conforming then to Man's development."

"The message of Love, brought us by the Christ
 Is transcendental, for where Love exists,
 Law has been established. This union brings
 Cognizance of universal duty
 To all; individual fealty
 To our kindred. The Sermon on the Mount
 Remains the perfect evaluation
 Of Universal Love; the solution
 For your troubled world. Through this medium
 A transformation would be established;
 A dwelling place of peace and contentment
 Would ensue."

"Awareness is acknowledged
 Of this doctrine's perfection," I replied.
 "Quoted frequently as an ideal,
 To most it still seems unattainable.
 In these two thousand years," I protested,
 "How slight has been the measure of progress."

"Man has made progress," the Voice dissented,

"Universal design does not include
 The measure of time as Man conceives it
 In his three-dimensional reasoning.
 "Progress has been made," the Voice insisted,
 "But an unbalance has been brought about;
 Material progress now far exceeds
 Spiritual growth. Man must learn to make
 The adjustment of balancing the two,
 Until he has achieved equality,
 Like the movement of a clock's pendulum;
 This is Evolution's ideal state.
 Now, Man has progressed materially
 With such rapidity, he is enslaved
 By the immense possessions thus acquired.
 How prevalent it has become to seek
 Monetary gain for his indulgence
 Selfishly. In its gratification,
 Often he reverts to the low level
 Of civilization—preservation
 Of Self—without a kind thought for others.
 A great adjustment must be made by all
 To overcome gross materialism,
 For it is a menace to your future
 So vast, it can bring crystallization.
 This will result in total destruction
 Of the material plane."

"Do you mean,"
 I inquired, much disturbed, "that this would cause
 Destruction of the Earth?"

"Twice Man has failed,"
 Came the answer unhesitatingly,
 "In the progress that is necessary
 To re-unite him with his Creator
 After his worldly pilgrimage. In flames
 Lemuria was completely consumed;
 Atlantis destroyed by tremendous floods!
 It was to save you from catastrophe
 Of such nature that the Christ came to Earth!
 Again retrogression has overcome
 Your progress."

The Voice paused. I was silent
 In the hope this revelation, which brought me
 Such great enlightenment, would continue.

Answering my thoughts, now the Voice resumed:
 "Evolution is a two-fold process.
 Man, admitting the material phase,
 Seems unaware that spiritually
 He must evolve also, to bring about
 A polarity. When he surpasses
 In this dual development the need
 For further physical embodiment,
 He will, in the spiritual kingdom,
 Aid the lesser evolved in other places.
 Because Man can see and use the results
 Of material evolution now,
 Assiduously he works to this end
 Wholeheartedly, which in time will produce
 Destructive crystallization. All things
 Must be properly balanced to avoid
 Hindrance in this two-fold development."

"Upon reflection," I said, "it does seem
 In the spiritual phase, Man has erred
 As deeply."

"Indeed, yes," the answer came,
 "Physical and material progress

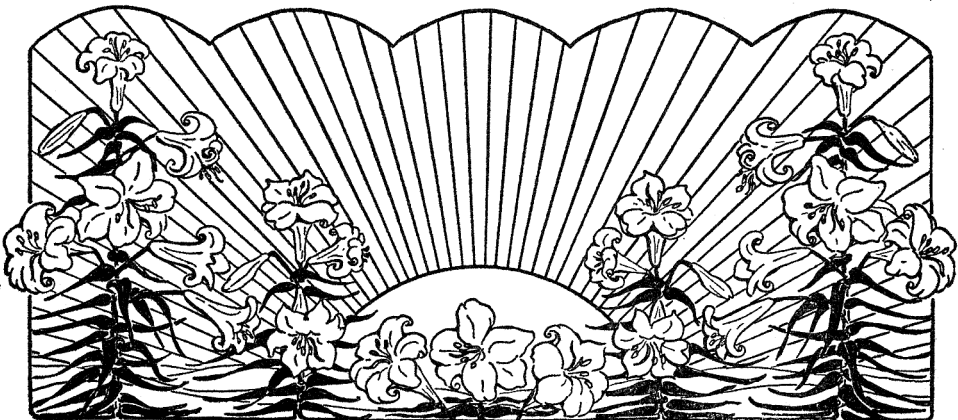
Was much neglected in the Dark Ages.
 Your history's records show those pages
 Black with deep shame, of men burned at the stake
 For variance in religious belief,
 Or their intellectual endeavors.
 Murder, treachery, deceit were practised,
 Believing erroneously they served
 To strengthen religion, for then Man thought
 Religious manifestation the same
 As spiritual growth. Now his error
 Is belief that material progress
 Is advancement of civilization."

"In what manner should creative knowledge
 Be used, to bring us this proper balance?"
 I asked.

"Man has been highly edified,"
 The Voice replied, "by creation in Art.
 Intellectual appreciation
 And culture quickened as Art developed.
 Creation in science and industry
 Should constantly establish conditions
 Of mundane existence on higher planes.
 Meditate upon what transpires today;
 You will conclude Man uses this knowledge
 To create that which gives him world power
 And indulgence in vacuous pleasures.
 Seeking the acquisition of money
 To make such pleasures the sole endeavor
 Of existence, has brought a great decline
 In spiritual growth. Man's keen desire
 For world supremacy is leading him
 Ever downward to the brink of chaos;
 His discernment becomes overshadowed
 As negative creation continues.
 How can proper balance be accomplished
 In such circumstance?"

Silently I weighed
 Within my mind the import of these words.
 They would give me, I knew, much to transmute
 Into my life's pattern, though eagerness
 To glean entirely what would be disclosed
 By this Great Intelligence, impelled me
 To further inquiry.

(To be continued)



"Peace Be Unto You"

GUSSIE ROSS JOBE

UPON the stone bench in the patio Malchus sat staring into the distance, but he saw nothing of the fronded vista before him, nor did the voice of Zilla, his wife, enter into his ear. His entire thoughts were upon the evening of the day, during which a body of soldiery had at the bidding of his kinsman, Caiaphas, a high priest of Jewry, taken prisoner one Jesus, a Nazarene.

As he sat musing Malchus ever and anon touched his right ear with tentative fingers, running them over the entire outline with questing probings. Then with a shake of his head he would return to his bemused stare.

"Malchus-husband!" called Zilla. "What ails thee? Thrice have I called thee to break thy fast. Art seized with a pain? Come, eat thy food which awaits."

"Nay, wife, I have no malady. I am bewildered—afraid. Many rumors are abroad. I doubt the wisdom of my kinsman Caiaphas for the first time since I've been his bondsman," replied Malchus as he arose with a sigh to enter the house. Zilla followed much troubled.

"Malchus, Malchus, do not anger the high priests. Thy wage from them feeds us and our children."

"That I know, wife, but great wonders have I seen this day—so wonderful that I am forced to believe the high priests are in error about this man Jesus."

"What wonders, Malchus, and what hath this Nazarene done that offends the high priests?"

"He claims that he is the only begotten Son of the true and only God, and His wonder workings are indeed beyond belief." Again his fingers crept to his right ear and he bent his head that his wife might see. "Dost see

anything amiss with my ear, wife?"

"I see naught amiss except that it sits closer to thy head as is proper for any ear to do and leans not away as its brother ear."

Malchus crumbled a bit of unleavened bread. "That ear was sliced entirely away from my head this day by one of the Nazarene's disciples, one Peter, who was greatly wroth at the attack and capture of his Teacher."

"What nonsense! How then was the ear made whole?"

"The Nazarene is a healer as well as a teacher. He rebuked his disciple and but touched my ear and it was instantly made whole."

"Surely, Malchus, thou art demented."

"Nay, if thou couldst but know the change that came over me at His touch! Many scales seemed to fall from my eyes and something within me seemed to rush out and meet Him in confidence. I believe He is what He claims to be—a true Son of the Living God."

"Then I suppose the high priests saw this miracle and were so impressed they let Him go free?"

"Nay, not they! He was hailed to the Gabaath judgment seat, none too gently, and presented to the mighty Pilate for sentence. Seeing Him stand bravely, unafraid, a thought came to me that truly there stood a Creator being judged by His creatures."

"Hush, Malchus! Thou blasphemeth. Dost thou not believe the scriptures we read?"

"Aye, but the scriptures are stern and vengeful. They frighten us into obedience, but this man claims to be sent by God, His Father, to preach a new dispensation—one of love, forgiveness, and non-resistance. Aye, even upon the cross He railed not at His persecutors

but looked upward and said, 'Father, forgive them for they know not what they do.' "

"The cross!" Zilla's voice was horrified. "They crucified Him?"

"Aye, between two thieves on Golgotha's hill."

A small silence fell upon them. Then Malchus asked, "Didst note the darkness that came on untimely this day and the crashing of thunder and murderous flashes of lightning?"

"Aye, it was a frightening storm."

"Storm! 'Twas more than that. Some claim that even the graves of the dead were uprooted. 'Twas more than a storm. 'Twas the wrath of God as His Son's Spirit left the body."

Zilla shivered and moved closer to her husband.

For a while after the Crucifixion Malchus felt that his kinsman, Caiaphas, was watching him closely, almost expecting him to mention the healed ear. But Malchus kept his own counsel, going about his duties quietly, saying naught, but knowing full well that to show in the least his deep feeling, his change of heart, would cause his uncle to visit his displeasure upon him and inflict some distressing punishment that would affect both himself and his family. Therefore he wandered about, picking up odds and ends of rumors that dealt with the people called "Christians," thus learning many things—some of them true, others mere surmises. He heard that one Joseph of Arimathea, a rich man that was secretly sympathetic to the "Christians," had begged of Pilate that the body of Jesus might be given him and buried in his own family sepulcher. Thus it had been, and a great boulder such as ten men could not move had been rolled to seal the tomb. Some said that on the third day Jesus' friends and mother had visited this tomb and found the huge boulder rolled from the tomb and Jesus' body gone. Some vowed that Jesus appeared to the ones gathered at the tomb, others said

that no trace of him was there save the grave wrappings which were cast aside in a pile and that two Angels sat upon the tomb and talked to these, saying: "He is not here but is risen."

What to believe? What to think? Malchus asked himself. He longed to talk these rumors over with someone whom he felt sure was sympathetic, but he dared not because of the many spies who dogged the footsteps of the faithful band who still met secretly behind locked doors. He haunted the shore, knowing that the disciple called Peter was a fisherman by trade, and one day his intense desire was fulfilled. He saw Peter wading ashore, pushing his boat ahead with its day's catch. Malchus approached him.

"Thou art Peter?" he asked.

Peter brushed his hand down the side of his tunic and held it forth. "Aye, I am he, and thou art the soldier whose ear I severed. Is all forgiven?"

"All is forgiven. I owe thee a great thanks, and I have sought thee night and day to speak to thee of many things. First, I must ask—has He, the Master, truly risen from the grave?"

Peter's eyes were aglow as he answered: "Aye. Praise God He has risen. He appeared to us, His disciples, last evening—." Peter broke off, looking askance at Malchus. "Art friend or foe?"

"Friend. In my heart I am with you."

"Good. Aye, He came to us, His disciples last evening. 'Twas He, Himself—His form, His voice, His words." Peter's voice lilted with joy. "He bestowed upon His disciples the gift of the Holy Ghost and said: 'Peace be unto you. As my Father hath sent me, so I send you.' And He gave us power to carry on His earthly mission."

"Did all see Him and believe, or did some doubt?"

"All beheld Him in all of His perfection, all save Thomas Didymus, who

still doubts, but he will be convinced soon I am sure."

"Why did Thomas doubt?"

"He was absent from the meeting," Peter explained.

Malchus spoke: "I would give my life to have thy surety. I am deeply troubled and have been since the Crucifixion. The Nazarene touched my heart and understanding in a way I must believe or perish. I ponder about it night and day. Is it possible that a man can spend half a lifetime worshipping and fearing a God of sternness and vengeance, learning the cruelty and injustice of soldiering for a hard master, and then at the sunset of life suddenly learn of a different concept of God—a God not stern and exacting but a God like a loving father wanting only to give us love and protection and happiness? Is there hope for me?"

Peter laid kindly hands upon the man's shoulders and looked deeply into his troubled eyes.

"Brother, when the Master was even with us *here*, He spoke unto us, His disciples, a parable that toucheth upon the matter that troubleth thee. The Master likened our God unto a householder that goeth forth at dawn to hire laborers for his vineyard. All day he stood hiring workers and sending them into his vineyard. Some went so late that they toiled but an hour and yet when the owner of the vineyard paid at the close of the day, each man received the same pence, regardless of the time spent in labor. When this was resented by the laborers that toiled through the heat of the day, the owner replied unto them: 'The last shall be first and the first last.' So you see, my brother, time and toil availeth nothing to God. It is thy acceptance of the Son which He sent to us that pleaseth the Father."

Malchus bowed his head, and his voice was almost a whisper as he said, "How prayeth thou then to this Father-God?"

"With praise and thanksgiving and hearts attuned to His loving kindness,

knowing full well that for the sake of His Son He heareth and careth, and that for His Son's sake He will answer thy prayer."

Malchus sighed deeply and murmured, "I would that I were of your band."

"Then join us," said Peter. "Come tonight. Come with me now, for we meet tonight near my abode."

"I will come gladly," agreed Malchus.

After the day's catch was taken care of the two men walked together into the darkening night. The meeting place, however was not at Peter's house, but in a small croft nearby, a place used for storing nets and fishing gear, sails and ropes, and small craft to be mended.

The members of the band came in quietly. They spoke almost in whispers, and there was no singing because much care was taken lest spies trace them to their place of assemblage and mete out dire punishment. Peter pointed out and named the twelve original disciples to Malchus, who eyed Didymus with interest. This man, then, was the one and only disciple who had not yet seen the Master. There were a few women in the band—toil-worn, anxious mothers and sisters, shabby and poorly clad, but their eyes were bright with expectancy. In fact, on every face there seemed to be a question—"Will He come tonight?"

Suddenly their question was answered, and *He was there*. He came not through an open door after giving the agreed signal at the outer door as had the others. No one heard His footsteps, but all at once they became aware of His presence. In the dimly lit room His form seemed to be outlined with a luminosity, not bright or glaring, but a subtle aura that rimmed His entire body from head to foot. His golden voice spoke:

"Peace be unto you."

The disciples did not crowd about Him or seek to touch Him. 'Twas only when He bade Thomas Didymus come

(Continued on page 172)

In Heaven and Earth

YVETTE JOYCE

CHAPTER VI—ANTHEA SHIRLEY

WELL, Tom," said Jim Crawford the next evening, "after what you have said about my anaesthetic, do you still want to try it on yourself?"

"Yes, I do," replied Tom, "but so far all the appointments I have made for you have been kept. If no one disappoints us you can try it on me last."

"Very well, said Jim. "Who is coming tonight?"

"Oh, a very nice young lady," replied his friend, "though not so very young," he added as an afterthought.

The subject of this conversation, Anthea Shirley, was thirty-two years old. She was the head of the Accounting Department of a large factory in Nocester and had had an uneventful life. Certainly there was nothing in her appearance to attract attention. She was intelligent but not brilliant, pleasant looking but not beautiful, and she usually dressed well, but inconspicuously.

Anthea and her widowed mother regularly attended their parish church of St. Leonards. The vicar, Mr. Liddel, knew that he could always get any little job done by one or the other of them, as occasion arose, whether it was washing the choirboys' surplices or visiting some sick parishioner in hospital.

For Anthea and her mother the war when it came brought hard work and many restrictions, but as they had no one near and dear to them in the forces, no very great anxiety.

Their help had left them, and as Mrs. Shirley was not strong enough to do all the housework and cooking unaided, Anthea found that helping in the home after she had finished her day's work was almost more than she could manage, particularly when sleep was banished by ack-ack guns.

However, during the nights there were occasional memorable moments of beauty. Anthea never forgot seeing a plane, presumably "one of ours," flying serenely across an empty sky with navigation lights shining, one lovely summer night when the Moon was full. Her only activity connected with the war was fire-watching. Although she was immensely relieved when the war ended, she was also secretly disappointed that during all the weary hours she had spent fire-watching she had never seen a bomb of any kind, nor anything on fire—not even a chimney.

After the war Anthea found herself doing more and more for St. Leonard's Church. The vicar had no curate, and he came to rely on Anthea whenever he wanted help that could be given by someone not in Holy Orders.

When her father died, Anthea quietly decided that it would be her joy, as well as her duty, to care for her mother for the rest of her life. It never occurred to her that her mother was quite capable of looking after herself, and might indeed prefer to do so. The daughter knew that she could never take her father's place in her mother's life, but she hoped that together they could find a different sort of happiness. She decided that if she married she would shatter this happiness, and leave her mother intolerably lonely. She therefore decided, while she was still in her teens, that marriage was not for her.

Anthea had seen too much in-law trouble among her circle of friends and acquaintances to try the compromise of marrying and having her mother live with her after marriage. She was very fond of her mother, but by no means unaware of fundamental differences in their natures. Her mother was gay, and always tried to make light of her trou-

bles. She thought that Anthea took life in general, and herself in particular, far too seriously, and often tried to tease her into a more light-hearted attitude.

As the men returned to her firm from the forces after the war, Anthea found that there was one man who gradually became a threat to her peace of mind. His name was John Fletcher, and he was in charge of one of the other departments in Anthea's firm. He was a year or two older than Anthea, and when he first came back to the firm had aroused her sympathy because he had spent five years in German prisoner-of-war camps, having been captured during the fighting in France in 1940. As she came to know him, she soon grew to like him. Quiet, serious, yet with a saving sense of humor, conscientious, and unusually considerate, John had all the qualities which Anthea would have considered desirable in a husband had she been contemplating matrimony.

The friendship between John and Anthea ripened very slowly. Their work brought them into occasional contact, and they met at a few social events organized by the firm. Then John moved into a house on the other side of Sheraton, and started going to St. Leonard's church. The vicar soon found John was as enthusiastic a helper as Anthea, and they frequently met at the vicarage, when the vicar had called on them both for help with some parochial matter. For a long time their relationship remained that of two people linked by a mutual interest, and no more.

One lovely May morning John came into Anthea's office with some business matter which he wanted to discuss with her. As she looked up and saw who it was coming in, Anthea suddenly realized that she loved him. It seemed to Anthea that John must notice the confusion into which this realization threw her, but he calmly discussed the matter in hand in the usual way. Anthea kept her eyes fixed on her desk, and when John's hand accidentally touched hers, she felt as if she had received an electric

shock—but such a pleasant one! For the rest of the day she found it extremely difficult to concentrate on her work. When she went home in the evening, she thought she had never seen the world look so lovely. The new leaves on the trees were a lovelier green, the sky a deeper blue, the sunshine more golden, than they had ever been before.

One evening Anthea stayed late at the office to finish some work. John was also working late, and he came into her office when everyone else had left, and was surprised and pleased to find her alone. He determined to make the most of a rare opportunity, for Anthea usually successfully avoided being left alone with him, and asked her to marry him. She refused, telling him why she had decided not to marry. John was not at all satisfied with the reason, but nothing he could say would persuade Anthea to alter her decision.

It was only a few days after this interview with John that Dr. Richards met her and asked her if she would let his friend try his new anaesthetic on her. Anthea agreed at once. She was feeling that life without John was a burden too heavy to be borne, and as Dr. Richards explained that it was a new discovery they were testing, the hope immediately entered her mind that something might go wrong when they tried it on her, and provide an easy way of escape. Anthea knew that suicide was wrong, but she would be glad to lose her life in a scientific experiment. When Dr. Richards said rather apologetically that it would be an even greater help if she could come on the Sunday evening, Anthea only hesitated for a moment. She had intended going with her mother to evensong at St. Leonards, and staying to the monthly celebration of Communion after it. She could quite easily go to early Communion instead, and so she told Dr. Richards that she was quite willing to be at his surgery on Sunday evening. Dr. Crawford explained to her when she arrived what they were doing, and made the request that she would

tell them of her experiences while under the anaesthetic.

When Anthea recovered consciousness five minutes later there was a rapt expression on her face.

"I agreed to tell you what happened to me while I was unconscious," she said, "but I am not at all sure that I can do it. I have had a most wonderful experience. It did not seem like a dream but something that really happened.

"When you suggested to me that I should think of some place or person I wished to see, I immediately thought of my mother at St. Leonard's church. Before you spoke to me, Dr. Richards, it had been my intention to go with her this evening. I found myself there beside her, and the Communion service, as I expected, had already started. The vicar was just saying 'Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name . . . ' when I became aware of two—I can only call them Presences, one on each side of the altar. I suppose they must have been angels, although I never seriously believed that such beings were interested in our modern world. These two were like human beings in form, but their bodies were made of light, and their outlines were indistinct as if they were clothed in flowing robes.

"As the Vicar said 'Holy, holy, holy . . . ' I seemed to rise with these two Presences straight through the roof of the church up into the sky, and to be aware, as the prayer says, of 'all the company of Heaven.' There were crowds of these beautiful beings whose wonder and glory I am afraid I can never make you understand, and they were sending their prayers to God, not in words but in tones of the most beautiful music I have ever heard.

"I knew that their prayers and praises were going straight to the Throne of God Himself; I was acutely conscious of my own unworthiness, and I was wishing that I were a better person, so that I could approach a little nearer to

His presence, when all at once I realized that the Lord Jesus was there with me. I know now how the Disciples felt when one of them came and told the rest 'I have seen the Lord.' I cannot tell you what He looked like. In fact I find it almost impossible to describe what happened."

Anthea paused for a moment in thought, then asked, "Do you happen to know the story of 'Our Lady's Acrobat'?"

The two doctors shook their heads.

"It is a story of the Middle Ages. A man who earned his living by performing acrobatic feats at traveling fairs became ill, and was nursed back to health by some monks. When he was better he was very distressed because he could do nothing to help the monks who had been so kind to him. Of course he could not read or write, he could not even cook. Then one day it occurred to him that Our Lady, whose statue stood in the chapel, might be amused by his acrobatic tricks, so when no one was about he crept into the chapel and performed all the tricks he knew, better than he had ever done them before, in front of Our Lady's statue. When he had nearly finished, a monk happened to catch sight of him, and horrified that such fair-ground tricks should be done in a holy place, fetched the Abbot. He came very quietly, to see if what the monk said was true, and this is what he saw. The acrobat was kneeling, panting from his exertions, before Our Lady's statue, having done all the tricks he could think of. The Abbot thought that some play of the light made Our Lady's usually sad face look as if she were smiling. He was just about to approach him and have him turned out of the monastery when Our Lady leaned toward the acrobat, and catching up a corner of her cloak, gently wiped away the sweat from his brow.

"If you can imagine how that acrobat felt when Our Lady's cloak touched him, you will know how I felt just now. All my life I have tried to love and

serve the Lord, but I never in my wildest dreams imagined that I should see Him, really and actually *see* Him, while I am still alive myself."

Anthea was silent for a moment or two, and the expression on her face told the two men more eloquently than words could have done, of the glory of the experience she was trying to describe. Then she resumed, "How long I was in His presence, I do not know, but I think it was only for a few seconds. After He had gone, I was again aware of the beauty of the angels, and the wonder of their singing. There are no words to describe it, because I have never heard anything on earth so lovely."

"Then I found that my father was beside me. He looked younger than when I last saw him, but otherwise just the same. He could not understand how it was that I was there, but he said that he was more than thankful to have the opportunity of speaking to me, and he hoped so much that I should be able to remember what he said when I came back to earth."

Anthea hesitated and looked a little embarrassed. "I must explain that a week ago John Fletcher asked me to marry him," she continued, "and I refused because I thought I ought not to leave Mother. Father gave me a good scolding just now. He said I was acting as if Mother were incapable of looking after herself. He told me that she has been wanting for some time to go and live near her twin sister who is married and lives in the north. Auntie May has four children, the oldest of whom is a year or two younger than I am, and the youngest just over ten. Daddy told me that if I want to make Mother happy I shall marry John as soon as ever it can be arranged, and then she will be free to do just what she wants. He had scarcely finished telling me this when I found myself back here."

"Now, Doctor, can you tell me, was this only a dream? I must know before I go home."

Dr. Richards looked at his friend, who

said slowly, "I do not think it was just a dream, Miss Shirley, but I do not know. This I can tell you, though, that when I tried this anaesthetic on myself, I visited the laboratory in America where I worked for a year after I qualified as a doctor, and the experience—I won't call it a dream—was so vivid that I wrote to the man in charge. From his reply it is evident that the work I saw being done was in fact done at the time I seemed to be there. It would be quite easy for us to find out who was in church this evening. Did you notice who was at the communion service?"

"Yes," replied Anthea, "there were only eight communicants. Mother was one of them, old Mr. Jordan was another, then there were the two churchwardens, Miss Grimley, Mrs. Langton, and Mr. and Mrs. Wellington. I was so pleased to see these last two, because Mrs. Wellington has not been to church for a long time, not since she lost her young son, in fact. Although we are not close friends, I like and admire her, and I have been rather worried about her. But when I saw her in church this evening I felt sure there was no longer any need for worry. I could tell in some way that the service was meaning a very great deal to her, and although she is missing Stanley acutely she has accepted the fact of his loss and is picking up again the threads of her own life. Perhaps I am not expressing myself very well, Doctor, but every time I have seen Mrs. Wellington since the accident she has looked to me as if she were still dazed, and this evening she looked normal again."

"Do you think the vicar will be home yet, Miss Shirley?" Jim Crawford asked.

Anthea looked at her watch. "Yes, I think he should be. There were only eight people to take Communion, and he seldom lingers after the service is over."

"Then I will ring him up straight away," suggested Dr. Richards.

The telephone call was soon put
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MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

NINETEENTH INSTALLMENT

The Esoteric Significance of Easter

A GAIN the Earth has reached the vernal equinox in its annual circle dance about the Sun, and we have Easter. The spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the Earth is about to *ascend* to the Father's Throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World Drama is acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll on.

These great cyclic influxes and effluxes are not confined in their effects to the Earth and its flora and fauna. They exercise an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition that the same earthy vibration which gaudily adorns bird and beast in the spring is responsible for the

human desire to don gay colors and brighter raiment at that season. This is also "the call of the wild," which in summer drives mankind to relaxation amid rural scenes where Nature Spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.

On the other hand, it is the "fall" of the spiritual ray from the Sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better. Did not this great wave of selfless Cosmic Love culminate at Christmas, did it not vibrate peace and good will, there would be no holiday feeling in our breasts to engender a desire to make others equally happy; the universal giving of Christmas gifts would be impossible, and we should all suffer loss.

As the Christ walked day by day, hither and yon, over the hills and the valleys of Judea and Galilee, teaching the multitudes, all were benefited. But He communed most with His disciples, and they, of course, grew apace each day. The bond of love became closer as time went on, until one day ruthless hands took away the beloved Teacher and put Him to a shameful death. But though He had died after the flesh, He continued to commune with them in



spirit for some time. At last, however, He ascended to higher spheres, direct touch with Him was lost, and sadly these men looked into each other's faces as they asked, "Is this the end?" They had hoped so much, had entertained such high aspirations, and though the verdant glory was as fresh upon the sun-kissed landscape as before He went, the earth seemed cold and dreary, for black desolation gnawed at their hearts.

Thus it is also with us who aim to walk after the spirit and to strive with the flesh, though the analogy may not have been previously apparent. When the "fall" of the Christ Ray commences in autumn and ushers in the season of spiritual supremacy, we sense it at once and commence to lave our souls in the blessed tide with avidity. We experience a feeling akin to that of the apostles when they walked with Christ, and as the season wears on it becomes easier and easier to commune with Him, face to face as it were. But in the annual course of events Easter and the *Ascension* of the "risen" Christ Ray to the Father leave us in the identical position of the apostles when their beloved Teacher went away. We are desolate and sad: we look upon the world as a dreary waste and cannot comprehend the reason for our loss, which is as natural as the changes of ebb and flood and day and night—phases of the present age of alternating cycles.

There is a danger in this attitude of mind. If it is allowed to grow upon us, we are apt to cease our work in the world and become dreamers, lose our balance and excite just criticism from our fellow men. Such a course of conduct is entirely wrong, for as the Earth exerts itself in *material endeavor* to bring forth abundantly in summer after receiving the *spiritual impetus* in winter, so ought we also to exert ourselves to greater purpose in the world's work when it has been our privilege to commune with the spirit. If we do thus we shall be more apt to excite emulation than reproach.

We are wont to think of a miser as one who hoards gold, and such people are generally objects of contempt. But there are people who strive as assiduously to acquire knowledge as the miser struggles to accumulate gold, who will stoop to any subterfuge to obtain their desire and will as jealously guard their knowledge as the miser guards his hoard. They do not understand that by such a method they are effectually closing the door to greater wisdom. The old Norse theology contained a parable which symbolically elucidates the matter. It held that all who died fighting on the battlefield (the strong souls who fought the good fight unto the end) were carried to Valhalla to be with the gods; while those who died in bed or from disease (the souls who drifted weakly through life) went to the dismal Niflheim. The doughty warriors in Valhalla feasted daily upon the flesh of a boar called Scrimner, which was so constituted that whenever a piece was cut from it the flesh at once grew again, so that it was never consumed no matter how much was carved. Thus it aptly symbolizes "*knowledge*," for no matter how much of this we give to others, we always retain the original.

There is thus a certain obligation to pass on what we have of knowledge, and "to whom much is given of him much will be required." Perhaps it may not be out of place to recount an experience which will illustrate the point, for it was the final "test" applied to myself before I was entrusted with the teaching embodied in *The Rosicrucian Cosmo-Conception*, although I was, of course, at the time unaware that I was being weighed. It occurred at a time when I had gone to Germany in search of a teacher who, I believed, was able to aid me to advance on the path of attainment. But when I had probed his teaching to the bottom and forced him to admit certain inconsistencies in it which he could not explain, I was in a veritable "slough of despond," ready to re-

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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.

Contemplation

Q. Is there a higher exercise than meditation?

A. When the aspirant to first-hand knowledge has practiced concentration and meditation exercises for some time, and has become fairly proficient in them, there is still a higher step to be taken.

Q. How may the difference between concentration and meditation be briefly summed up?

A. We have seen that concentration is focusing thought upon a single object. It is the means whereby we build a clear, objective, and living image of the form about which we wish to acquire knowledge. Meditation is the exercise whereby the history of the object of our investigation is traced and, so to say, entered into, to pick out of it every shred of evidence as to its relation to the world in general.

Q. What further step is necessary?

A. These two mental exercises deal, in the deepest and most thorough manner imaginable, with *things*. They lead up to a higher, deeper, and more subtle stage of mental development, which deals with the very *soul of things*. The name of that stage is contemplation.

Q. How does this differ?

A. In contemplation there is no reaching out in thought or imagination for the sake of getting information, as was the case in meditation. It is simply the holding of the object before our mental vision and letting the soul of it speak to us.

Q. How do we do this?

A. We repose quietly and relaxed upon a couch or bed—not negatively, but thoroughly on the alert—watching for the information that will surely

come if we have reached the proper development.

Q. If successful, what occurs?

A. Then the *Form* of the object seems to vanish and we see only the *Life* at work. Contemplation will teach us about the Life side as meditation taught us about the Form side.

Q. What do we see?

A. When we reach this stage and have before us, say, a tree, we lose sight of the Form entirely and see only the Life, which in this case is a Group Spirit.

Q. What does this Group Spirit reveal?

A. We shall find, to our astonishment, that the Group Spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same Group Spirit.

Q. Why should this be?

A. Because the higher we ascend in the invisible realms the fewer the separate and distinct forms, and the more completely the One Life predominates, impressing upon the investigator the supreme fact that there is but One Life—the Universal Life of God, in Whom it is an actual fact that “we live, move, and have our being.”

Q. Does this also apply to minerals?

A. Mineral, plant, animal, and man—all, without exception—are manifestations of God, and this fact furnishes the true basis of brotherhood—a brotherhood which includes everything from the atom to the Sun, because all are emanations from God.

Reference: *Cosmo-Conception*,
493-495,

WESTERN WISDOM BIBLE STUDY

The Parable of the Sower

The same day went Jesus out of the house, and sat by the seaside.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.



And he spake many things unto them in parables, saying, Behold a sower went forth to sow;

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up;

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

—Matthew 13:1-9.

The interpretation of this parable is given by Christ Jesus himself, beginning with the 19th verse of the same chapter. He says that "he which received seed by the wayside" refers to one who "heareth the word of the kingdom, and understandeth it not." Such seed is devoured by the fowls, or is completely lost to him who had "received seed by the wayside." The "seed" or "word of the kingdom" is Truth, and can be understood only by those who have unfolded their dormant spiritual powers sufficiently. There are people in the world today, even two thousand years since Christ Jesus spoke on Earth, who are not capable of understanding the message of love and service which is the basis of Christianity. They are the most

backward of humanity, but fortunately for them, they may take advantage of the Christ's coming as the indwelling planetary Spirit of the Earth and recover the ground they have lost on the evolutionary Path.

The second class, "He that received the seed into stony places," "is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while."

These are the people who can intellectually grasp the verity of spiritual truths, but who have not yet developed the heart faculties sufficiently to "live the life." The testing times always come, for those who are unconsciously on the Path, as well as for those who are dedicated aspirants. If they lack the strength that arises from a heart filled with kindness and consideration for others, then these times of "tribulation" are too much for them. Intellectual comprehension must be coupled with an inner yearning for serving others before the "seed" can bear fruit.

The third class, who "received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." These are the people who give way to their lower desires and are led astray into the world of materialism and sensuality. They must learn to conquer the lower nature and direct their creative energies into higher channels before the Spirit of Truth can shine through them to light the world.

The fourth class, "he that received seed into good ground is he that heareth the word, and understandeth it; which also beareth fruit . . ." These are the pioneers of humanity, those who

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TODAY'S SCIENCE

Isotopes and the Hazards of Radiation

DR. GERALD WENDT

(Continued)

THERE is a use of radio-isotopes involving small quantities of isotopes with very faint radiation, far too weak to do any harm, indeed too weak to be detected by anything but sensitive specialized instruments. These are known as tracer isotopes because they reveal their presence by their faint radiation, wherever they go, no matter through what chemical reactions they are put, and thus permit their detection at any point of their travel or adventures.

By such means it is possible to follow the course of chemical atoms through the human body, for instance, and not only to locate them physically but to detect the chemical changes through which they have gone. By far the greatest use of radio-isotopes is in this new technique of tracing the course of mechanical action, of chemical reactions or biological processes.

Another example of the direct industrial use of the radiations from isotopes is the control of the flow of oil through long pipelines. Such a line can seldom be used for long periods to deliver one single grade or variety of oil. Instead, different oils are pumped through, one after another. It is important for the operators at the receiving end to know when one grade or one shipment is at an end and another to begin in the continuous flow of oil from the pipe.

This is now done by mixing in a small quantity of radio-active oil at the boundary between one batch and another as they are pumped into the pipe. When that radio-active oil reaches the receiv-

ing station, perhaps hundreds of miles away, the radiation counters immediately detect its arrival so that valves can be adjusted to shift the flow from one tank into another.

Another example from the oil industry illustrates the use of isotopes in research. The Shell Petroleum Company in England now measures friction and engine wear by exposing a piston ring to bombardment by neutrons until a small part of the iron is converted to a radio-active isotope. The ring is then fitted in an operating engine. As it wears by friction the debris goes into the crank case oil and that oil is then pumped through a sensitive detector of radiation. The very small quantity of weakly radio-active iron is sufficient to be measured and therefore to give an immediate indication of the amount of wear on the engine. This method of testing avoids the long operation of the engine and the troublesome analysis of the oil for iron, and can show the effect of different lubricants within minutes.

The California Research Corporation reports that in similar researches a program of friction studies that would have taken sixty years and cost a million dollars was completed in this way in four years at a cost of thirty-five thousand dollars. Others have employed this method to show that high speed driving on the open road causes only about one-third of the engine wear that is involved in city driving. The end result of these researches, however, is the reduction of friction and the improvement of lubrication.

Even mosquitoes can be traced by

radio-isotopes. Mosquito larvae that swim in a very weak solution of radio-phosphorus remain radio-active all through their lives and their presence can be detected with Geiger counters. The habits of mosquitoes are now being studied by this method to learn how long they live, how far they fly, and what they feed on. It is expected that similar treatment of birds may give reliable information on bird habits and especially on their migrations.

Another very practical application of the tracer technique which has saved a large amount of money for the farmers is the study of the action of fertilizers.

For example, phosphate is a necessary plant food and is a component of nearly all fertilizers. It is an easy matter to produce the isotope of phosphorus that is weakly radio-active and to mix it with the normal phosphate in the fertilizer. Since it constantly gives off a weak and harmless radiation that can be detected by proper instruments, it is a very simple matter to follow or trace what happens to the phosphorus in the soil and the plant.

Important agricultural information has thus been obtained. For instance, Swedish investigators have found that phosphate in a fertilizer is taken up by the plant roots almost immediately when it is spread on the soil; there is no delay. American investigators have discovered that pasture grasses can take up phosphate that is spread over their leaves and roots, so that old pastures can be rejuvenated by phosphate without the need for ploughing.

Even more interesting is the fact that maize, sugar beets and cotton take up phosphate from the fertilizer only during the early stage of growth. Fertilizer spread on the soil late in the season is of no value to these crops. On the other hand, potatoes take up phosphate from the fertilizer in large quantities throughout their entire growing season.

Finally, it has been found that phosphoric acid added to irrigation water is just as effective as fertilizer spread dry

on the soil. All of these results were obtained by measuring the amount of radio-active phosphorus detected in the growing plant. While its quantity is small, like the black sheep in a flock, it can reliably be used for measuring the fate of all the phosphorus.

Many other tracer elements utilized in this manner have given information of value to the farmer. Radio-active potassium, painted on a branch of a dormant plum tree, in weather below freezing point was found to enter the sap and move several feet both up and down the branch in spite of the fact that the sap is supposed to be motionless in winter. On the other hand, in summer the phosphorus moves all the way to the roots within twenty-four hours.

Another agricultural application of this tracer technique with radio-isotopes is in the study of insects and fungi. Radio-iodine has been used to study the spread of the oak wilt fungus, through the roots and from the roots of one oak to another. Insecticides can also be tagged with radio-isotopes. Thus it has been shown that plant leaves absorb insecticides principally on their under surface and do so only during the day.

Such work has also emphasized the difference between broad-leaved plants and narrow-leaved grain and grasses in their response to weed-killers. A broad-leaved plant was found to absorb a weed-killer sprayed upon it and within two hours the entire plant is permeated with it. On the other hand, the grasses absorb very little weed-killer and what is absorbed stays on the spot without affecting the plant as a whole.

—UNESCO *Courier*, March, 1955.

(To be continued)

* * * * *

Nature is the symbolic expression of God. Therefore, if we would know God we must study Nature, always remembering that there is a purpose behind every manifestation; that life is a school, and through learning its many lessons humanity is slowly evolving from a divine spark to Godhood.—Max Heindel.



Mars and Your Health

HOWARD DALE HIXSON

MARS is an important indicator in health matters, being the great energizer that spurs us on to physical and mental endeavor in the vineyard of Life. In history this planet has received more attention than any other as the "god of war," but to designate Mars as evil is as erroneous as to say that red, which is the color of the blood, as well as of Mars, is evil.

The symbol of Mars is made by placing a cross over the circle of spirit, and this tells us something of the story of its astrological influence. Here the Spirit struggles to express itself through matter, and thus sends forth energy and force, drive and action, which may be directed either constructively or destructively. The way this Mars energy is used of course influences the health, so that motive, or the degree of wisdom used in its direction, becomes of prime import.

Mars is too often associated with the lower desires, and it should be remembered that its energy is just as necessary for constructive activity as for that which is destructive. When this energy is allowed to become too intense and manifest as anger or some other negative emotion, the individual's health is sure to suffer. By its position and aspects in the horoscope, Mars indicates how the native expresses or "burns up" his energy—how he is apt to react to

the challenge to exert his Higher Self and use the martial energy to build better vehicles for himself and a better world for others.

Every astrologer should be acquainted with the following esoteric information concerning Mars, given by Max Heindel in *The Message of the Stars*:

"While Jehovah and His Angels are thus working upon humanity from the Moon, the Lucifer Spirits who rebelled against His regime, are located on the planet Mars, and from them also we have received and are receiving many valuable gifts, chief among them *fire* and *iron*. It is well known that every *living* body is warm, for the Ego cannot manifest in the Physical World save through heat, or perhaps it should be said that heat is generated in the manifestation of the Ego. But without iron, which exists in the blood in the form of hemoglobin, there could be no oxidation and consequently no heat. This was the condition previous to the Fall, so-called, when man-in-the-making was mindless. But then the Lucifer Spirits came and infused iron into the blood, which makes it possible for the Ego to draw into its vehicles and from that time the Ego became an *indwelling* Spirit, capable of evolving individuality. Thus had it not been for the Lucifer Spirits man could not have become man. It is their fire and their

iron that have made the world what it is today, good and bad according to the use man has made of them. The solar force focused through the Moon imparts vitality and the faculty of Growth, but the rays of the Sun focused upon us by the martial Lucifer Spirits give us dynamic power and are the source of all activity in the world."

"Under strict control, and carefully guided into channels of useful activity, this Martian force is the most valuable servant of mankind; the most powerful agent in the world's work . . . But if it escapes control the servant quickly takes mastery, its inimical power of destruction and devastation is then as terrible a scourge as its beneficent use under guidance is an inestimable blessing It is a consuming fire, more dangerous than all the nitroglycerine ever manufactured, but also more precious than any other blessing we can have or enjoy."

Mars gives us courage, daring, and energy to do battle with the experiences of evolutionary life and to turn them into profitable channels. At the same time it inclines toward selfishness, and therefore the individual who is not striving to direct his energies upward may suffer a great deal under the whip-lash of this planet.

We have noted that Mars rules the iron or hemoglobin in the blood, "without which there could be no oxidation and consequently no heat." Thus it supplements the Sun in the maintenance of the vital spark until the "song of the archetype" is completed. This planet also rules the red coloring matter in the blood, the motor nerves, the left cerebral hemisphere, muscular movements, the motor segment of the spinal cord, the genitals, the rectum, and the desire body. Thus we find Mars involved in cases of feverish diseases, abrasions, accidents, boils, inflammations, skin eruptions, ulcers, cerebro-spinal disorders, and hernia.

Since Mars rules Aries, it is extremely

powerful there, giving much aggressiveness, enthusiasm, resourcefulness, and vitality. However, it also gives impatience and impulsiveness without wisdom, and if afflicted, a violent temper, liability to accidents, particularly to the head, cerebral hemorrhages or congestion, inflammation of the brain, a tendency to sunstrokes, brain fever and delirium, and insomnia. By reflex action it may affect the kidneys.

In the Venus-ruled, earth-sign, Taurus, Mars is in detriment, and is therefore not harmonious. It tends to direct the desires toward material things, and fighting for financial returns can and usually does affect the health. In this sign Mars gives a tendency toward mumps, enlarged or inflamed tonsils, adenoids, suffocation, goiter, diphtheria, and inflammation of the larynx. By reflex action it may give venereal ulcers or excessive menstrual flow.

Mars in the common-air sign, Gemini, ruled by Mercury, gives mental energy, a liking for matching wits, and a tendency toward bluntness of manner. If properly directed this martial energy can be the means of much accomplishment for the general welfare through the mentality of the native, but if allowed to manifest negatively may result in nerve problems, bronchitis, inflammation of the lungs, pleurisy, pneumonia, or wounds to the hands, arms, or collar bones.

Although in its fall in the cardinal-water sign, Cancer, Mars there gives boldness and independence to the nature, as well as a tendency to rebel against restraint. It also suggests a home-loving disposition, one industrious and ambitious to provide well for the home and family, but apt to be a tyrant in the home. An uncertain temper is indicated, and if afflicted, there are apt to be digestive ailments, ulcers and inflammatory conditions of the stomach, probably resulting from inharmony in the home. Emotional conditions while eating can be a strong factor in the

health of these natives. Many people with this position of Mars labor diligently in one field or another for peace, and attaining peace within themselves is apt to be one of their chief lessons in life, along with learning to understand and sympathize with others.

When well-aspected in the Sun-ruled, fixed-fire sign, Leo, Mars gives a very ardent, active, industrious, and fearless nature, capable of accomplishing tremendous tasks, both mental and physical. If afflicted in this sign, there is apt to be a violent temper, inordinate and selfish affection, susceptibility to fevers and inflammatory diseases, palpitation of the heart, and biliousness. Even if unafflicted, Mars in Leo should serve as a warning against over-taxing one's strength—against giving in too much to the tremendous drive toward strenuous action. Learning thorough relaxation and practicing it daily will serve these people well in maintaining good health.

Mars in the common-earth, Mercury-ruled sign, Virgo, is not as much at home as in the other Mercury-ruled sign, Gemini, which is airy, but it expresses here in a keen, alert mentality, scientific interest, and the ability to apply the mentality to research work or business activity. This is a favorable position for doctors, nurses, chemists, hygienists, and food specialists. It also favors good recuperative power, but if afflicted turns the mind to worry, irritability, and brooding. Over-indulgence of the appetite is apt to result in intestinal disorders, and perhaps operations for the same.

In the Venus-ruled, mental-air sign, Libra, Mars is in detriment. Here it greatly accentuates the personal love nature and attraction to the opposite sex. It favors enthusiasm for art and beauty in all their phases, and is an excellent position for a lawyer. However, if afflicted, it tends toward inflammation of the kidneys, excess of urine, and by reflex action, possibly brain fever and pains in the head. Intense

feelings, such as jealousy and hate, generated in dealing with partners and close associates, are apt to be a strain on the health.

The Mars of Scorpio, which it rules, is tied in with the desires of possession, but gives tremendous strength when favorably aspected: physical, mental, and emotional. People with this position have an indomitable will and courage, but are inclined to use this power selfishly to gain their own ends. They are also inclined toward bluntness of manner, but are mechanical and apt with sharp tools of any kind. An afflicted Mars in Scorpio brings out the worst side of the passionate nature so that venereal diseases, excessive menses, scalding urine, renal stones, and inflammation and ulceration of the ovaries, uterus, vagina, and urethra may result. People with Mars in Scorpio should have at least one creative hobby through which to use their excess energy, so that it will not become bottled up and result in severe illness.

Mars in the common-fire, Jupiter-ruled

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.

Sagittarius is apt to prompt impulsive action, probably in sports, which can result in bodily injury, particularly to the hips and thighs. Well aspected, this position is excellent for health, and favors debaters, lawyers, and entertainers; but if afflicted accidents and blood disorders are likely. By reflex action in Gemini, coughs and bronchitis may manifest.

Since Mars is exalted in the cardinal-earth sign, Capricorn, it inclines the native to direct his energies wisely so that longevity is encouraged. It gives indomitable courage and sustained persistence, so that obstacles are overcome and one's goal achieved—often a position high in public life. This of course reacts favorably upon the health. However, if afflicted, Mars here may express in rashness, dishonesty, and vindictiveness, as well as in such diseases as erysipelas, smallpox, measles, itch, and other eruptive skin diseases.

In the fixed-air sign, Aquarius, ruled by Uranus and Saturn, Mars gives mental keenness, intuition, and mechanical ability, if well aspected. If afflicted in Aquarius, Mars gives a tendency toward varicose veins, blood poisoning, eye trouble, and nervous diseases. By reflex action in Leo, there may be palpitation of the heart.

Mars in the common-water, Neptune-ruled sign, Pisces, is not at its best. It has little in common with either water or spirituality. However, when well-aspected, it suggests ability as a detective, warden in a prison, or doctor in a hospital, or in some other position where the native exercises authority in an obscure or hidden manner. If the native's energies are whole-heartedly directed toward the attainment of high spiritual ideals, this position can be a great help in penetrating the invisible worlds in a conscious manner. If afflicted, Mars in Pisces may indicate deformities of the feet or accidents to them, corns, bunions, or drunkenness, or by reflex action in Virgo, inflammation of the bowels.

"PEACE BE UNTO YOU"

(Continued from page 158)

near that anyone approached Him. He turned His clear eyes toward Thomas and spoke:

"Thomas Didymus, reach hither thy finger and behold my hand. Reach hither thy finger and thrust it into my side, and be not faithless but believing."

The abashed Thomas dropped to his knees.

"My Lord and my God," he said humbly.

Without realizing what he did, Malchus also dropped to his knees, and in a low trembling voice he echoed the words of Thomas: "My Lord and my God."

MAX HEINDEL'S MESSAGE

(Continued from page 164)

turn to America. As I sat in my chair ruminating over my disappointment, the feeling that some one else was present came over me, and I looked up and beheld the One who has since become my Teacher. With shame I remember how gruffly I asked who had sent him and what he wanted, for I was thoroughly disgruntled, and I hesitated considerably before accepting his help on the points that had caused me to come to Europe.

(To be continued)

W. W. BIBLE STUDY

(Continued from page 166)

have diligently striven to unfold their inner powers by helping and loving their fellow men. Both head and heart faculties are developed, and they bring forth the fruit of lives lived according to Cosmic Law.



The Children of Aries, 1956

Birthdays: March 21 to April 20

NATIVES of the cardinal-fire sign, Aries, usually possess a positive, fiery temperament, along with much enthusiasm and energy. They manifest a zest for living, a fondness for dynamic activity, and a satisfaction in overcoming obstacles. Without intense experiences, demands for action, and opportunities for initiative, life is dull for them.

Arians are apt to have plenty of self-assurance and can be very aggressive, eager to contend with others, and ready to espouse an appealing cause. They enjoy pioneering, having their own way, and following the new and untried rather than routine. Positively expressed, these traits can result in much admirable accomplishment for self and others.

However, the negative qualities of this sign will be observed to express in restlessness, impulsiveness, and lack of persistence, and unless taught self-discipline, Arians rush about like a brush fire—impressive, perhaps, to some people, but unlikely to do themselves or anyone else any real good.

These natives do best in professions that require initiative and aggressive-

ness, such as promoters, brokers, correspondents, and salesmen.

During the entire solar month Saturn trines Uranus, an excellent aspect for a public career in an official capacity. It indicates ambition, determination, intuition, and concentration, and the mind is both mechanical and ingenious.

Also lasting all the solar month are the sextile of Neptune to Pluto and the square of Neptune to Uranus. The former brings out the constructive power of the planet of spirituality, while the latter is apt to express the destructive side. There is a need to cultivate the will and a positive attitude in general, but particularly in regard to the use of the spiritual faculties.

The Sun trines Saturn from March 21 to 31, a splendid vibratory pattern indicating method, foresight, and organizing, executive, and diplomatic ability. The native is honorable and sincere, and is apt to benefit by legacy. Political, mining, and agricultural positions are favored.

From March 21 to 27, the Sun trines Uranus, giving intuition, originality, independence, and inventiveness. The native is progressive, humanitarian, and will attract many friends of a high type.

Venus sextiles Mercury from March 21 to 28, denoting a good-natured, sociable, and persuasive person. There is ability for poetry and music.

From March 21 to April 2, Venus squares Jupiter, indicating a need for the cultivation of self-control, faithfulness, and respect for law, convention, and the simple things of life.

Mercury sextiles Mars from March 21 to 24, giving a sharp, keen, and resourceful mind, along with a love for debate. There is remarkable dexterity, enthusiasm, and wit.

Mercury trines Uranus from March 24 to 31, denoting an original, independent, and inventive mind. This is the hallmark of the pioneer, and the native's ideas and ideals may be far ahead those of ordinary humanity. A career in literature or science is favored.

From March 28 to April 13, the Sun conjuncts Mercury, which favors the memory and mentality when the orb is three degrees or more.

Venus sextiles Uranus from March 28 until April 8, giving an alert mentality, intuitive perception, and a magnetic personality. Many friends are attracted, there is a love for poetry, art, and music, and a happy marriage is favored.

From April 1 to 7, Venus trines Mars, denoting an ambitious, aspiring, and adventurous nature. The health is favored, but a tendency to extravagance and excessive demonstration of the affections should be curbed.

The Sun trines Jupiter from April 2 to 20, a strong indication of health, wealth, and happiness. The nature is jovial, generous, and trustworthy, and well adapted to religious and governmental work.

From April 2 to 20, Mars opposes Uranus, a vibratory pattern which will require for its transmutation persistent efforts toward self-control, patience, kindness, and unselfishness in general.

Mars squares Neptune from April 4 to 20, indicating the need for cultivating refinement, poise, and carefulness

in speech. Self-restraint should also be stressed, and uplifting surroundings sought.

From April 6 to 16, Mercury squares Mars, giving alertness and sharpness of the mentality, but a tendency to direct the mental energies in a destructive manner. Truthfulness, honesty, and unselfishness should be emphasized in bringing up these children.

Mars squares the Sun from April 7 to 20, denoting much vitality and the faculty of leadership, but a tendency toward destructive use of the faculties. Control of temper, deliberateness of manner, and consideration for others need to be cultivated by these natives.

From April 9 to 14, Mercury squares Uranus and Neptune, a strong indication of the necessity for learning to use the mental faculties in a helpful way. Kindliness and unselfishness should be stressed.

Mars sextiles Saturn from April 9 to 20, bespeaking a capable, determined, and energetic nature. There is executive ability, endurance, and the health is favored.

From April 10 to 20, the Sun squares Uranus and opposes Neptune, a warning that these children should be taught control of the emotions, reliability, respect for the conventions, and a positive, independent attitude in regard to the unfoldment of the spiritual faculties.

Astrological Supplies

We can supply you with the necessary materials for the study and the practice of astrology. Some of the items follow:

<i>Astro-Diagnosis</i>	\$3.00
<i>Message of the Stars</i>	3.50
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<i>Simplified Scientific Ephemeris</i> , 1857 to date, each year50
<i>Ephemerides</i> , bound, (20 years)	10.00

In California, add 3 per cent sales tax

The Rosicrucian Fellowship

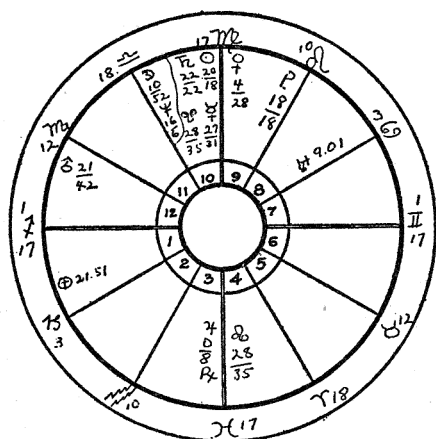
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OCEANSIDE, CALIFORNIA

Reading for a Subscriber's Child

RUTH B. S.

Born September 13, 1950, 11:40 A.M.

Latitude 41 N., Longitude 74 W.



The most arresting feature in this child's chart is the stellium in the 10th house. This grouping of planets, when in an angle, is said to portend great changes of fortune. Since it is so highly elevated, there is no doubt but that this little girl will receive considerable recognition at some periods in her life.

The Sun in Virgo in the 10th conjuncts Saturn, Mercury, and the Dragon's Tail, and sextiles Mars in Scorpio in the 12th. Virgo natives are usually quite quick mentally, and have a particular flair for details. They are ingenious, versatile, and fond of the study of science, particularly chemistry, diet, and hygiene. However, they are often quite critical and skeptical, and therefore need to cultivate a more tolerant, sympathetic point of view.

Generally speaking, the Sun in conjunction with Saturn and the Dragon's Tail would indicate much limitation in the nature—and in the life. In this case, however, the powerful position of the Sun in the 10th house, and its sextile to Mars in Scorpio, greatly mitigates the limitation. The mind should be keen, resourceful, and capable of profound thought and concentration. There is es-

pecial ability in ferreting out secrets, as in detective and intelligence work.

Mars in Scorpio, well aspected, as it is here, gives a keen, sharp, and forceful mentality, along with a rather blunt manner and an indifference to the finer sensibilities of others. Consequently, Ruth should cultivate consideration for others. She is ingenious and mechanical, having the courage and energy to surmount any obstacles to whatever goal she may set for herself. In this she may be quite selfish and ready to sacrifice whatever stands in her way.

The Moon in Libra favors friendship and public popularity, as well as an agreeable, optimistic, and sociable nature, when well aspected. Here it conjuncts Neptune and squares Uranus in Cancer in the 8th. A strong attraction to the occult arts is probable, but care should be taken to teach her the positive attitude in regard to all that deals with the superphysical. Tolerance, poise, and friendliness are qualities which should be stressed in her early training.

Venus in Virgo denotes a person having a deep and tender sympathy for the sick, fine qualities for a nurse or dietitian. Its sextile to Uranus suggests an alert mentality, quick intuitive perception, and a magnetic personality. Many friends are attracted, an early marriage is favored, and there is a love for art, music, and poetry. The opposition of Venus to Jupiter in Pisces in the 3rd, suggests that Ruth be taught sincerity, simplicity, and a balanced attitude in connection with brothers, sisters, and neighbors. Venus in the 9th, sextile Uranus, insures sudden, pleasant journeys, though at times there may be difficulties encountered.

Sagittarius rising suggests a friendly personality, along with a love for sports and animals. Since the ASC squares Venus and Jupiter, it would be well to emphasize dignity, and meticulous care of the person, in bringing up this child.

VOCATIONAL GUIDANCE ADVICE

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

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

Surgeon, Detective

ROBERT G. B.—Born November 12, 1923, 12 Noon. Latitude 27 N., Longitude 80 W. The Sun is in Scorpio in the 10th in this chart, in conjunction with Mercury in the 9th, sextile the Moon in Capricorn in the 12th, trine Uranus in Pisces in the 2nd, and square Neptune in Leo in the 7th. Jupiter in Scorpio in the 10th squares Neptune. Venus is also in the 10th, in Sagittarius, unaspected. Mars, ruler of Scorpio, is in Libra in the 8th, sextile to Neptune, and square the Moon. Aquarius is on the Ascendant. This native has a keen, resourceful, and intuitive mind, and could give fine service in many fields—particularly for the public. As a surgeon, dentist, government official, detective, or banker he could use his natural talents.

Merchant, Shipper

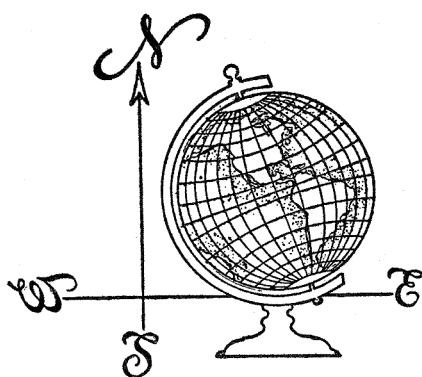
CONSTANT S.—Born September 9, 1922, 4:30 P.M. Latitude 51 N., Longitude 4 E. Here we find Mars, ruler of the Scorpio Midheaven, in Sagittarius in the 11th, trining the Moon in Aries in the 2nd and the Part of Fortune in Leo in the 7th, and sextiling Jupiter in Libra (7 plus degrees) in the 8th, and Venus in Scorpio in the 9th. The Sun is in Virgo in the 8th, opposing Uranus in Pisces in the 1st. Mercury conjuncts Saturn in Libra in the 8th, and sextiles Neptune in Leo in the 7th. The persistent, ambitious Capricorn is on the Ascendant. As a merchant (dealing in silks and similar fabrics), shipper, exporter and importer, operator of a steamship line, or travel bureau operator, this man could serve capably.

Guide, Evangelist

RICHARD F. W.—Born April 16, 1937, 8:30 P.M. Latitude 40 N., Longitude 83 W. The sign Leo is on the cusp of the 10th house in this nativity, and its ruler, the Sun, is posited in Aries in the 6th, in conjunction with Venus, and square to Jupiter in Capricorn in the 3rd. Neptune is in Virgo in the 10th, sextile the Moon in Cancer in the 9th, and trine Mercury in Taurus in the 7th. Mars is in Sagittarius in the 1st, trine Saturn in Pisces in the 5th. Scorpio is on the Ascendant. This native has natural ability as a promoter, guide, surveyor, and salesman. Having a strong spiritual side to his nature, he could give splendid service as a travel lecturer or as an evangelist. He is also musically and mechanically inclined, so that he could serve in several fields.

Hospital Worker, Salesman

CLAUDE A. M.—Born September 6, 1922, 6:45 A.M. Latitude 32 N., Longitude 86 W. In this chart the sign Cancer is on the Midheaven, and its ruler, the Moon, is posited in Pisces in the 6th, in conjunction with Uranus, trining Pluto in Cancer in the 10th, and opposing the Sun. The Sun in Virgo in the 12th sextiles Pluto and opposes Moon and Uranus. Libra is on the ASC, and the Dragon's Head, Mercury, and Saturn are in conjunction in Libra in the 1st, otherwise unaspected. Jupiter is also in Libra in the 1st, sextile Neptune in Leo in the 11th. Venus in Libra in the 2nd sextiles Mars in Sagittarius in the 3rd. This man would be attracted to work in a hospital or prison. He also has talent for selling and writing.



MONTHLY

News
INTERPRETED

How to Solve Our Problems

A deep conflict between science and religion was taken for granted by many people during the nineteenth century. Recently, belief that the two really complement each other has gained ground, even among scientists. Dr. Linus C. Pauling, Nobel Prize winner and nuclear physicist, however, refuses to go along. Interviewed on the television program "Youth Wants to Know," Pauling reasserted the skeptical tradition of a Thomas Huxley. "I have great faith in man's intellect and I have felt that man should try to solve all problems by understanding and investigation . . . and should not take matters on faith," he stated.

—*Newsweek*, Jan. 16, 1956.

Dr. Pauling contradicts himself by the language he uses in making this statement decrying faith. "I have great *faith* in man's intellect, he says, thereby acknowledging that faith is a part of the nature of even a skeptical scientist.

In his progress toward the Light, man has two guides: the penetrating lamp of the intellect by means of which he gathers knowledge of the external world, and the warm flame of the heart which reveals the nature of Life and Love—the world within himself. Intellect and intuition are both necessary for a rounded development. Intellect alone will lead to a mechanistic, materialistic outlook, and blind faith may degenerate into superstition. The heart qualities of faith and love are needed fully as much as, or even more than, the clarity of intellectual understanding.

Fortunately Dr. Pauling is now one of a minority, and indeed his views are rapidly becoming old-fashioned. Science and religion are coming closer in their views, and are finding it possible to reconcile their teachings. They really complement and balance each other, just as the qualities of the heart and head together make a complete individual. Through science man learns of the wonders of the world around him, and by the prompting of the inner voice of intuition, he comes to realize that all life is one, that man is a universe in miniature, and that cause and effect, law and order, are operative in the individual life just as they are in the whole.

This growing awareness of the Oneness of Life is illustrated by the way in which at Easter there is an increasing tendency to seek the out-of-doors, to leave the church buildings and to climb the hills, there to worship and rejoice in the flood of renewed life and to share the gladness of Nature at this season. Men are becoming more aware that the recurring cycles of spring, summer, autumn, and winter have their counterpart in human experience through birth in the physical body, growth, decline, and so-called death. Christians in general are being prepared to recognize the fact that, just as surely as Nature's cycles are repeated year after year, so does Rebirth bring us back to Earth again and again, for renewed experience and growth.

If Dr. Pauling's views prevailed, then in the spring of the year, what could be substituted for the Christian Easter? Could the unaided mind produce anything to compare with the Bible account of the Resurrection, with its message of Life Eternal, which year after year brings hope and joy to millions? At a Sunrise Service the beauty of the symbolism speaks to the hearts of the congregation, and they climb in consciousness to the high places of vision, just as their physical feet mount the steep path to the hilltop to greet the Risen Sun (Son).

There is a third faculty of human nature that must be developed also—the creative imagination, which expresses in music, poetry, painting, sculpture, and the dance, and completes the trinity, of Religion, Science, and Art. When the mind and the intuition work together in harmony, man will create new and living works of art and beauty. Knowledge of the external world and faith in Love and Goodness will make clear the meaning of life, and earthly existence will be transformed from a troubled confusion to a purposeful experience with a definite goal.

Burdensome Wheat Supplies

Gov. Gen. Vincent Massey, smartly turned out in a state uniform, landau drawn by matched blacks, escorted by Royal Canadian Mounted Police, made his usual colorful arrival on Parliament Hill last week to open the third session of the 22nd Canadian Parliament.

Before the session was two days old, it was obvious that M.P.'s were largely pre-occupied with the burdensome wheat surplus. The issue promised to take up most of the ten days allotted by new rules to the throne speech.

The government outlined twin measures to help farmers meet the difficulties caused by an "unprecedented series of bumper harvests;" (1) Emergency bank loans on farm-

stored wheat, already in effect and (2) payment by the Treasury for wheat held by the Canadian Wheat Board, at an estimated cost this year of at least \$30 million.

To the opposition, these measures are entirely inadequate. On the second day, M. J. Coldwell, leader of the socialist Cooperative Commonwealth Federation wanted for a time to launch the Commons on an extraordinary emergency debate on wheat.

On the third day, Conservative leader George Drew opened formal debate on the throne speech with an attack on the Liberal government's wheat-marketing policies and practices. The opposition urges the government to sell surplus wheat abroad for soft currencies or even to barter it, if necessary.

Behind the whole debate is Canadian resentment at U. S. wheat-marketing policies. The U. S., Ottawa feels, is stealing Canada's markets by cut-rate and give-away sales. This charge lost some of its sting recently when Canada sold surplus butter abroad at cut rates, to the vocal anguish of New Zealand, which sees Canada invading its markets.

—*Newsweek*, Jan. 23, 1956.

Shakespeare wrote, "Call me not fool till heaven hath sent me fortune"; and in the Book of Proverbs we find, "Give me neither poverty nor riches: feed me with food convenient for me." The wise ones know that there are problems connected with too much, just as there are difficulties when there is too little. The possession of over-abundance entails the need for great wisdom to see that it is used to the best possible advantage.

All of this is strikingly illustrated at the present time by the complications that have beset those countries which have raised more food crops than they really need or can dispose of in the traditional ways. With millions of people hungry in other parts of the world, it is imperative to find new methods of distributing what is referred to as "the burdensome wheat surplus." This burden can be converted into a blessing if a really determined effort is made to find ways of making it available to those who are in need.

Canada and the United States are two countries with surpluses, and they have

made and are making efforts to divert them to the food-short regions. Much has been given away, but with continuing good harvests the surplus grows, and continually "bigger barns" must be built to hold it. As the above news item points out, these efforts to achieve distribution on an adequately large scale run afoul of established trade practices. Trade is good so long as it is honest and benefits the many, but when it runs contrary to the general good, then it is time to find new and better systems.

We shall do well to heed Emerson's advice: "Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort." In the case of wheat and other food supplies this is literally true—they do "worm worms." In addition, the existence of huge stores actually harms the farmers who produce them. It is significant that there is a "farm problem" which bothers the governments, and will until they devise means of making use of what is produced. Ideas—new ideas to match the new age—are badly needed. Governments need assistance, and we should all give the matter prayerful consideration, and so help open the way for bringing into being new systems of distribution. New ideas are waiting to come forth. Common consideration for others, compassion for the needy, as well as self interest, makes this an urgent matter.

There is a mystical, as well as a practical side to this subject, and it is closely connected with this season of the year. At Easter time the Christian churches commemorate the institution of the Lord's Supper, when Christ Jesus said of the broken bread, "This is my body." He, the Bread of Life, identified Himself with all Earth's needy ones when He said "I was an hungered I was thirsty I was sick." The Christ Spirit hungers for our cooperation, and thirsts for the outpouring of our love and compassion. What a price-

less opportunity the present affords to minister to the Christ and help lighten the burden which He bears!

Congressmen Seek Divine Guidance

It is not generally known, but for a dozen years or more, certain Congressmen, cognizant of a Higher Power, have taken time out of their busy lives and assembled once a week for prayer and devotions No publicity is sought and the list of those attending the prayer meetings is secret.

—*Grand Lodge Bulletin*, January, 1956.

At Philadelphia in 1787 the Constitutional Convention, called to formulate a plan of government for the new nation, became bogged down in indecision, clashing opinions and interests. Then one day Benjamin Franklin addressed the delegates: "In this situation groping as it were in the dark to find political truth . . . how has it happened that we have not hitherto once thought of applying to the Father of lights to illuminate our understandings? . . . I therefore, beg to move—that henceforth, prayers, imploring the assistance of Heaven and its blessings on our efforts, be held in this Assembly every morning." His words were heeded, and the Constitution of the United States which resulted from the deliberations is still regarded as a miracle of political wisdom.

Once again men in public life, faced with grave responsibility, are "groping to find political truth," and once again they are seeking divine guidance. As Franklin said, "God governs in the affairs of men." There is a right solution for every difficulty, and if men make themselves receptive to the Divine Will, the Master Plan will gradually unfold. Today's difficulties differ from those of 1787, but the way to meet them successfully remains the same.

Readers' QUESTIONS

Identity of People in Flying Saucers

Question:

a. Do the people traveling through space in what we call Flying Saucers come from Mars, Venus, and Saturn, and thus belong to our own life wave?

b. Did Max Heindel have contact with space men?

Answer:

a. There is no definite information given in The Rosicrucian Fellowship Teachings as to the identity of these beings and the "saucers" in which they travel. If they do come from the planets mentioned, they of course belong to our Earth life wave.

b. There is no indication given in Max Heindel's writings that he was in contact with "space men," as currently thought of, though of course he had taken five initiations in The Rosicrucian Mystery School and could therefore see and contact beings in the Desire World and World of Thought.

Invisible Forces and Their Work

Question:

Are plants under the dominion of the planets and the signs? Why do the different zodiacal Hierarchies work with certain vehicles of other life waves and not with all of their vehicles?

Answer:

All evolving life waves on the Earth are under the dominion of the planets

and the signs to a greater or lesser degree. There are now on Earth four different kingdoms passing through different stages of evolution, namely, the mineral, the plant, the animal, and the human. The Virgin Spirits composing these four life waves are evolving under the guidance of a number of invisible Hierarchies, the most active of which seem to be the Lords of Mind, the Archangels, the Angels, and our own humanity.

The Lords of Mind make their densest bodies of concrete mind stuff, and are adepts in working with this material. They have a great influence on humanity for the reason that the human life wave is now in possession of an embryonic mind, the germ of which was radiated from the bodies of these great Beings.

The Archangels construct their densest bodies out of desire stuff. They are adepts in the manipulation of this substance, and are therefore especially fitted to assist less evolved Egos who are developing and using vehicles made of this material. Hence they work with both the animal and the human life waves, which possess desire bodies.

The Angels form their densest bodies of ether, and consequently they are well versed in working with this grade of matter. This knowledge makes them eminently able to assist others who are not as expert as they in working with etheric substance. It is for this reason that the Angels exercise an influence over the plant, animal, and human kingdoms, all of which possess vital bodies.

The Virgin Spirits of the human life wave construct their densest bodies of the chemical and mineral constituents of the Earth, and experiences accumulated through ages of time make this

life fitted to a certain degree to work with beings who have bodies composed of mineral elements, as have the Virgin Spirits of the plant, animal, and mineral life waves.

However, humanity's evolution upon the Earth is only a little more than half finished, and the beings belonging to our life wave have not yet attained fifty per cent of the efficiency in their work of dense body building that will be theirs when the latter part of the Earth's evolution is completed. Therefore the human life wave to a great extent works on the dead mineral bodies of animals, converting them into food, clothing, articles of ornamentation, etc.; and as they work principally with seemingly dead things, their labor, generally speaking, involves the process of *destruction*. They destroy the mass state of the mineral so that they may extract the gold, silver, precious stones, or whatever part seems desirable to them. They destroy the trees in the forest for the purpose of converting them into lumber to be used or constructive purposes. They destroy the dense vehicles of the plants that they may use them for food. However, in the case of the Angels and all the other Creative Hierarchies this destruction of forms is not carried on, for they deal with life in an entirely *constructive* manner.

The Archangels inhabit the Sun, and the Angels are located on the moons belonging to our solar system, and work with the moon forces. The plant kingdom loves the Sun for the reason that this life wave is in the second period of its evolution, which is for it the Sun Period. But as the Virgin Spirits of this life wave are now constituted they cannot endure the intense vibrations of the Archangels which are as dry and parching as are the desire bodies in which they function. In consequence of this, the plant kingdom needs in addition to the rays of the Sun the element known as water, which is ruled by the Moon. It is the subdued ray of that orb which carries the fructifying force

that gives the possibility of growth to all that lives. Therefore seeds planted when the Moon is increasing in light, that is to say from the new to the full, produce larger tops than those planted when the Moon is dark, or decreasing in light from the full to the new. Seeds sown when the Moon is decreasing in light will produce a greater growth under ground than they will on top of it.

There are certain signs of the zodiac that are more favorable than others to plant growth, because they have certain affinities for the lunar vibrations. The watery signs, Cancer, Scorpio, and Pisces, are fruitful signs for that reason, and seeds planted while the Moon, the ruler of fecundation, goes through one of these signs will produce better results than when it is passing through the fiery signs Aries, Leo, and Sagittarius. These are Sun signs, and therefore the effect of their vibratory power manifests itself in burning up the vital spark of the seed.

Advanced Egos Born on Other Planets?

Question:

Is it correct to say that advanced souls can be born on another planet?

Answer:

Yes, we are told that advanced Egos of our race can enter the planet Jupiter. Max Heindel stated: "Already the foremost among our race are treading the path of Initiation, and have thereby advanced into stages far beyond the general status of our present humanity. It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries, and have graduated from the School of the Greater Mysteries, are now preparing human evolution for the Jupiter Period. They have entered the planet Jupiter, by way of one of the Moons, which serves as a stepping stone."



Food Laws and the Public Health

MODERN medical methods for the control of the infectious diseases and better infant feeding have extended the life expectancy. At the same time, however, there has been an increase in the chronic, degenerative diseases and these diseases are striking more younger people each year. "That tired feeling" has become a universal complaint and mental diseases have increased to an alarming proportion. There is an ever-growing number of medical authorities and scientists who attribute all this to conditions related to our foods.

These authorities point with alarm to our depleted soils capable only of producing deficient foods. They protest the increasing use of the modern deadly pesticide sprays and dusts placed on our foods and in our soils. They decry the excessive processing and refining of our foods, robbing them of their natural food factors, and the use in our foods of synthetics, preservatives, extenders, conditioners, binders, etc., having little or no food value and often having harmful properties. The price we must pay for these practices, they say, is more cancer, polio, heart disease and a multitude of other debilitating or killing diseases.

Dr. William A. Albrecht, noted soil scientist at the University of Missouri, says, "Depleted soils produce deficient foods and deficient foods bring us ill health." He points out that two food items may look alike yet one may have

everything in it such a food should have if grown on good soil while the other may be worth little more than a glass of water if grown on depleted soil.

Much of our food is grown on unhealthy or deficient soils. Modern agricultural methods seem designed to produce only a good yield and caring little for the nutritional quality of the yield. Though the fertilizers used may produce a luxuriant growth, the plants too frequently fail to provide trace minerals and other important nutritional factors.

In one year alone (1951—the latest year for which complete official figures are available), there was produced in the United States a sufficient quantity of pesticides to kill 15 billion human beings—approximately six times the earth's population—and only 15 per cent of this was expected. This startling information is from a new book, *Our Daily Poison*, by Leonard Wickenden, a book we strongly recommend to every reader of this *Bulletin*.

DDT is the most commonly used pesticide though newer, more powerful, more deadly poisons of the chlorinated hydrocarbon variety have now come into common use. So common is the use of DDT that it is almost impossible to avoid getting it in foods. The U. S. Public Health Service has stated, "... few, if any, foods can be relied upon to be entirely free of DDT." It is admitted

that DDT is stored in the body fat and is eliminated to only a slight degree if at all. Dr. W. Coda Martin of New York examined fat samples taken from 25 New Yorkers selected at random and found that 23 of these samples contained significant amounts of DDT. Especially is DDT stored in the liver and when the amount is great enough, may cause hepatitis. There is a growing belief that perhaps some of the so-called virus diseases, especially Virus-X, may simply be due to DDT poisoning. Then, there are the folks who may not become acutely ill but who are perpetually tired or have a variety of chronic complaints—these, too, may be due to the slow accumulation of these poisons.

In case some of our readers think that they can wash these poison sprays off the fruit or vegetables, let us hasten to tell you that you are wasting your time in trying. Most of these substances "digest" their way into the fruit or vegetable and can't be washed off. At least one of the newest insecticides may be placed on the ground and through the roots, the substance is carried in the sap to every part of the plant.

Chickens coming into contact with these poisons or eating contaminated feed will concentrate the poison in the eggs. Likewise, butter frequently contains DDT because the cows have eaten contaminated feed. Grains may be contaminated by the use of these sprays where the grain is stored. Meat itself may contain alarming amounts of DDT. The Texas Research Foundation tested several samples of fat meat purchased at random at local markets and found that DDT contamination ran as high as 69 parts per million. The Food and Drug Administration has set five parts per million as the highest safe maximum. Toxicity tests have shown that even as little as five parts per million will produce liver damage in rats.

If there was a planned program to kill off the human race—at least those in the United States—it couldn't be planned better, it would seem. As if

growing foods in depleted soils and spraying them with poisons is not enough, the food processors seem to be trying to out-do each other in finding ways to "improve" on the work of nature by refining, processing, pasteurizing, preserving or otherwise doctoring and "improving" the food.

From the University of Minnesota, we learn of an experiment in which a herd of 28 fine cattle was fed refined, degerminated grain so universally used by the people of this country. Of these 28 cows, 13 dropped dead with heart failure during the first year.

The "enrichment" of white flour is supposed to overcome the health hazards of using refined flour. How, we ask,



can the addition of four or five man-made ingredients take the place of 25 important natural food elements which are either wholly or partially milled out in the refining of white flour?

For 25 years Agene (nitrogen-trichloride) was used to give an artificial quick aging effect to flour as well as serving to bleach the flour. A few years ago, it was found that Agene is a powerful nerve poison—at least to dogs—gives them "running fits" or "canine hysteria." When this was discovered, the use of Agene was banned, however, not immediately—not until a substitute naturing agent could be found. Now, chlorine dioxide is used but so far we can find no evidence that sufficient work has been done with this substance to assure its safety. The point is, why wasn't Agene thoroughly investigated before its use was permitted 30 years ago?

At the present time, there seems to be a promiscuous practice of adding soften-

ers, extenders, conditioners, emulsifiers, insect and fungus killers, blenders, etc., to our various foods. Some of these, while perhaps not actually harmful to the health of the consumer, have no food value and may actually substitute for natural food substances and thus should be considered frauds. On the other hand, some of these substances have been proved to be injurious and their use has been prohibited but not until after they had been used for varied periods of time. The use of still others continues to be sanctioned.

One would expect that somewhere between the Federal Food and Drug Administration, the U. S. Public Health Service, U. S. Department of Agriculture, various state food and drug agencies and local health departments, that there would be adequate regulations and law enforcement to safeguard the public against these grave health hazards. Such is not the case, however, and this is the point of this whole discussion. If such laws do exist, why are not these laws impartially enforced for the real protection of the health of the public rather than for the protection of the huge chemical and food interests? If adequate protective laws have not been enacted, why then have not these government agencies demanded that such laws be passed by our legislative bodies?

Federal Food and Drug officials have stated that laws do not exist which permit them to take action in many of these cases, and that in other cases, they even lack authority to make a thorough investigation. If this be the true situation, then let us have food laws with some teeth in them and let us see that these laws are impartially enforced—let the public health come first. All of this, of course, is work for the National Health Federation and the situation, as it exists, all the more points up the absolute necessity for an organization like the Federation. However, it is not work merely for one organization—this is a problem for every American. . .

Whether government of the people, by the people and for the people is to perish is for all of us to say.—*The Bulletin* of the *National Health Federation*, 2452 Van Ness Ave., San Francisco, California.

* * *

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

* * *

HELP WANTED AT MT. ECCLESIA

From time to time we require at Mt. Ecclesia the services of workers in various positions. Therefore it is convenient to have in our files at all times a list of applicants who will be available as vacancies occur. At the present time we should like to have applications for the following positions:

Assistants in cafeteria, including dishwasher.

Assistants in housekeeping for Rose Cross Lodge and Sanitarium Building.

Assistant in printshop.

Gardeners.

Preference is given to students of the Rosicrucian Philosophy, but others are considered. For application blank, write to:

THE ROSICRUCIAN FELLOWSHIP
MT. ECCLESIA
Oceanside, California



Keynotes of Health

HEALTH is harmony. Harmony consists of concord between the keynote of the etheric body, the vitalizing principle of the dense body, and the keynote of the archetype in the likeness of which it is builded.

The astrological law underlying these facts reaches back, first, to the Ego's archetype, and next to the moment of conception. It may be demonstrated that at this time the Moon is in the degree of the zodiac which was ascending at birth. It is then that the vital seed atom is placed in the mother's body as the matrix into which are built the chemical elements forming the dense body. The keynote of the vital body harmonizes with the keynote of the Ascendant, that is, the zodiacal sign rising at birth, and also with the keynote of the archetype. So long as these two notes vibrate in unison, health prevails; when there is a variation, the body sings to discord. Disease is the result.

Each of the twelve signs imparts a different note, and the Ego draws its vibratory rate from that, both in color and tone, and in accordance with its own development, be it material or spiritual. Hence man's varied temperaments and characteristics.

By the Word all form came into being, and by its sound is all sustained. Its harmony and rhythm become creation's foundation stones. Mystic Ma-

sonry knows them as the two columns of the temple. Columns also are they of Wisdom and Beauty, according to which we aspire to build that temple which is our body, and also that celestial body of the Spirit which is not made with hands but "eternal in the heavens."

* * * * *

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—13—19—26

April 2—9—15—22—30

May 6—13—19—26

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

IN HEAVEN AND EARTH

(Continued from page 162)

through, and Dr. Richards said as he replaced the receiver, "Yes, Miss Shirley, the vicar has given me the names of those who stayed for Communion this evening. As you have told us, there were eight of them, and their names are those which you mentioned."

"Thank you, Dr. Richards. If the beginning was true, it seems likely that the rest of my experience was also true. At any rate I can soon find out whether Mother really wants to go and live near Auntie May. I can't think why she has never mentioned it, unless—" Anthea stopped, smiling at the thought which had just come into her mind. Then, seeing Dr. Richards was waiting to hear what she had to say, she continued, "Perhaps Mother thought I was suffering in silence because I did not seem to attract any men, and was afraid of hurting my feelings."

Anthea stood up as she was speaking, and was already approaching the door.

"Goodbye, Doctor," she said as she opened it, "excuse me if I hurry away now, but I do so want to find out if what Father told me is true."

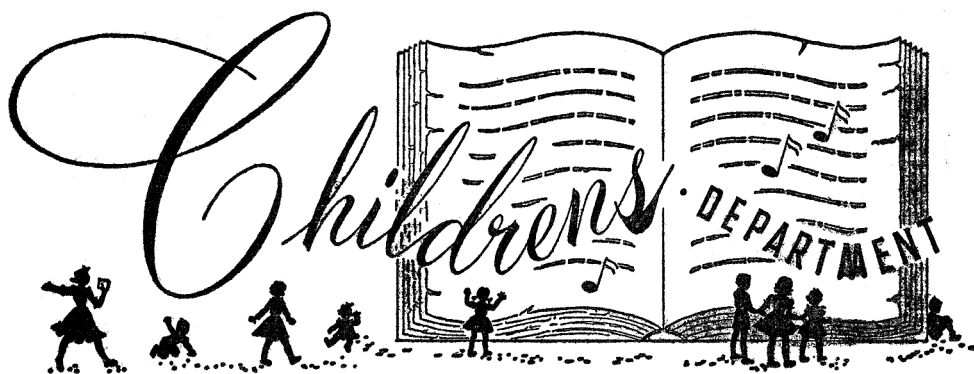
She had gone before either of the doctors could say goodbye.

"I can't imagine anyone finding Miss Shirley unattractive, can you, Jim? I have never seen a more beautiful young woman," Dr. Richards remarked to his friend.

"She was radiantly lovely when she left us," replied Jim, "but she was quite ordinary in appearance when she came. There is another transformation for which my anaesthetic is responsible."

"Yes, I withdraw my opposition to it. From what Miss Shirley said, it seems to have helped Mrs. Wellington. If, as a result of this evening's experiment, Miss Shirley marries the man she loves, your discovery will have done a great deal of good before it has been used for its proper purpose."

(To be continued)



Butterfly Lane

HELEN WAITE

NOW that the funeral service was over, the little graveyard at the end of Butterfly Lane was empty. Patsy's grandmother's body lay quietly, so very quietly, in the beautiful gray box that had been lowered into the grave prepared especially for her. The trees whispered, as if in blessing, over the place where she lay.

After everyone else had left, Grandfather and Mother went on home, leaving Patsy and her father walking slowly down Butterfly Lane. Patsy was crying a little, because she loved her grandmother very much and already missed her a great deal. Her father held her small hand tightly in his, knowing the sadness that was in her heart.

"Did you know that Butterfly Lane is heaven for the caterpillars?" he asked Patsy. She looked up into his face through her tears, and her eyes widened in wonder.

"Why, what do you mean, Daddy?" she asked. "Are caterpillars buried here?"

"No, dear," answered her father. "But neither are people like Grandmother Brecken buried in heaven. They *live* there." He paused to look down into the little girl's upturned face. "You see, the butterfly is the lovely spirit-

part of the caterpillar. One day the caterpillar shed his more earthy garment," he went on, "very much as Grandmother put off hers. It came forth in a much more beautiful garment—a garment that permits it to fly. As a butterfly it is no longer burdened by the heavy physical body it once had. As a caterpillar, of course it could only crawl upon the earth and trees and fences."

Patsy smiled through her tears, and even laughed a little. "Why," she said, "and Grandma couldn't fly in that heavy body of hers, either, could she? But now she's as free as a butterfly—and I wouldn't be surprised if she is flying about in heaven this very minute."

"I wouldn't be surprised at all," smiled her father.

Patsy stopped walking, tugging at her father's hand so that he would stop, too. She looked about her as if Butterfly Lane was altogether new to her. It wasn't really, because she had enjoyed it through all her seven years, often coming here to walk and play among the butterflies that had given the Lane its name. Finally she looked up again into her father's face, her eyes shining with a new light. Gone were the tears.

"Daddy," she whispered, "is that Easter? When Grandma Brecken stepped out of her . . ." She giggled a little self-consciously and looked away a moment. Then she skipped with a kind of merriment, remembering that she and her grandmother used to like to laugh about the kind of thing that was in her mind now. "Well . . . out of her caterpillar body . . ."

Patsy's daddy smiled at her encour-



agingly, for he knew what the little girl was trying to say.

"Go on," he told her gently.

"Well, when she did step out, she must have been lighter—like the butterfly. She must have gone higher than we can, like the butterfly does." She was getting a little excited now. "Isn't that what you call resa — resa—?"

"Resurrection, you mean?" asked her father.

"Yes. Resarection. Like Jesus. Only He was on a cross."

"So was Grandma Brecken on a cross," answered her father. "So are we all. Each of us—"

"Wait a minute, Daddy," interrupted Patsy, stepping away and facing him. "I know what you mean. We learned about it in Sunday School. Like this."

The little girl stood straight and tall, with her feet close together. She spread her arms out wide, on either side of her, her head erect. "Now I am really a cross," she cried, "and I have to grow up on this cross, and I have to live on this cross until I die. Then I'll be resa . . ." Patsy dropped her arms and waited for her father to speak.

"Resurrected," he prompted.

"Yes, resarected—like the butterfly from a caterpillar." Patsy paused quietly for a moment, and then went on: "Like Christ Jesus when He died on His Cross." Then after another pause she added thoughtfully: "That was Eastertime. This must be Eastertime for Grandma. Isn't it, Daddy?"

"Yes, darling, it is," her father assured her, as they resumed their walk.

For a while the little girl skipped along beside her father, a serious expression on her face. Her father was serious, too. Neither of them said a word—not until they reached a garden of delphiniums and larkspur, where a great many beautiful butterflies flew silently from flower to flower.

"Daddy!" sang Patsy. "Look at these lovely butterfly spirits! It was only the caterpillar that died. Grandma didn't really die either. She's a beautiful butterfly in heaven!" She tugged again at her father's hand, this time because she wanted to hurry home.

"Let's go tell Mother and Grandfather," she urged, "so they won't be sorry any more about Grandma Brecken. When we tell them, they'll know it's happy Eastertime for Grandma. And that's why people always put flowers on graves—because it's Eastertime for us when we die."

Patsy and her father hurried home to share this wonderful news with Patsy's mother and grandfather. It was much too good to keep!

THE ROSICRUCIAN EMBLEM

(As explained for children)

The cross and the roses and the star all mean something. The cross means our body. If we stand erect, feet together, and stretch out our arms, we form a cross. (Try it!) The words on the curtain in front of the Emblem tell us that God is Light; and as we are all God's children, we have to learn to shine like Him, and this is the way it is done:

We each have in our body seven tiny spots of light that are all folded up tight like little rosebuds. These are the roses on our cross. When we learn how to do the things that God wants us to do, and *do* them, and keep on doing them just as hard as we can, these little buds begin to grow. After a while they open a little, and as they open a golden light begins to shine around us. That is the star, and it is called the Golden

Wedding Garment. It is made of the kind of Light that God is, and none of us can see that Light until the roses bloom upon our cross.

Everyone who loves God and wants to be more like His Son, Christ Jesus, wants these roses to bloom. That is why, when the curtain goes up, I say to you: "My dear sisters and brothers, may the roses bloom upon your cross." Then you answer: "And upon yours, also."

Then we all fold our hands and close our eyes and sit just as still as we can for a few moments, loving God with all our hearts, and asking Him to help us make the roses bloom upon our cross. That helps us to hear God speak within us and teach us more and more about His Light and Love.



For the Children You Know

Our attractive little prayer card for children, 6 $\frac{3}{4}$ x4 inches, printed partly in gold, and illustrated as above, makes a pleasing and helpful gift for New Age children. Why not keep some on hand for the children you contact? They are only 10c each. We also have in stock some astrological drawings for children, showing the signs, planets, and parts of the body ruled by each. These are 10c per set of twelve sheets. Our Sunday School Lessons, covering each solar month are only 15c each.

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THE FLOWERING DOGWOOD

VIDA H. PICKAR

As the Sun is about to pass into the sign of its exaltation, the sign Aries, Nature is rejoicing all about us. All growth takes on a new hue of green, while the crocuses burst forth in our gardens.

The flowering dogwood trees are also among the first signs of Spring, reminding us of the legends and tributes concerning this tree written by the inspired poets and chroniclers of past centuries. They associate its wood with that from which the Cross of Calvary was made. Legend tells us that from then on the tree became knotted and its growth stunted. The four-petaled, cross-shaped blossoms symbolize anvil prints, while the scar represents bloodstains. If we observe closely the center of the flower, we can see a similarity to the thorny crown, such as was worn by the crucified Christ.

Is this legend not like our own lives? Living sometimes becomes a desperate struggle. As we accept with grace our handicaps, problems, and obstacles of all kinds, we grow spiritually. So also must we wind our way through these trying circumstances, in order that our souls may achieve victorious living. We must walk on, serene and strong, and suffer quietly. This requires years of training and discipline—yes, even sacrifice—but it greatly shortens our course in evolution. By earnest effort we can make as much spiritual progress in one life as we might otherwise make in a number of lives.

Spiritual growth is a long, slow process. It reminds us of the many hours spent by the musician perfecting his music. Every day, day after day, he carefully practices on his instrument, until at last he attains a high degree of perfection.

The soul, too, grows only through the experiences of daily life. Even the petty annoyances, the disappointments—yes,

the mistakes, too—are essential to furnish our needed courage and fortitude to go on. As Max Heindel so often reminded his students: “The only failure in life is in ceasing to try.”

Legend tells us that as the dogwood was cut to build the Cross, “Grief shook the shivering timbers, which were far softer than the hearts of men.” This brings to mind the fact that Christ Jesus, while preaching the gospel, placed the man with the loveless heart and unforgiving spirit at the top of the list among those who sinned, and added the uncharitable as well.

If we fail to cultivate these virtues, then we, like the dogwood, shall become stunted and small in the eyes of the Great Ones. When we obey that inner urge within our hearts and put our feet on the path of spiritual attainment, the shadow of the cross begins to loom before us.

However, the esoteric student knows the wooden cross is only symbolic of the human body. We know that we must learn to walk in the shadow of the cross until we have earned the crown of victory through mastering ourselves and the circumstances of life. During this time, we, too, may have invisible thorny crowns, and our physical bodies may become knotted from hard work while serving our fellowmen. All the while we are working to weave, thread by thread, our Golden Wedding Garment.

Thus do we come to the point where we can rise from our dense bodies as the Christ rose spiritually on Easter Morn. At this time rise with Him all souls who are prepared for this glorious event.

* * *

If eyes are truly open, they behold angelic hosts waiting, ready to accompany Him on his heavenward journey; if ears are attuned to heavenly sounds, they hear celestial choirs chanting His praise in glad hosannas to the risen Lord.—Max Heindel.

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