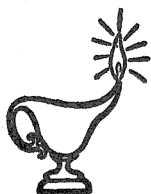


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

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Meditation

As the ancients

*Say wisely, have a care o' th' main chance,
And look before you ere you leap;
For as you sow, ye are like to reap.*

—Butler.

*And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.*

—Longfellow.

*The philosophy of one century is the
commonsense of the next.*

—Henry Ward Beecher.

*What is philosophy? It is something
that lightens up, that makes bright.*

—Victor Cousin.

*Philosophy is reason with the eyes of
the soul.*

—Simms.

*The discovery of what is true and the practice
of that which is good are the two most impor-
tant objects of philosophy.*

—Voltaire.



Mental Effort -- for What?

THE general interest of the Western World in stimulating mental effort, particularly in the field of science, was noticeably intensified a few years ago by Russia's launching of Sputnik I. Since that time there has been much discussion, verbal and written, concerning our educational systems and the objects which they are designed to accomplish. Now comes an editorial in *Life* for June 22, 1959, dealing with the pertinent subject of the *use* to which mental effort should be put.

The observation is made that the emphasis in commencement orations for 1959 has been, according to Professor Max Lerner, on "raising the cultural level, pursuing excellence, training leaders, and building a republic of the intellect." In other words, "more rigorous standards of mental effort." Then the editor poses the question: "Effort for what?" and quotes answers from several well-known thinkers and educators.

"Secretary McElroy . . . wanted educational excellence for the 'strength and survival of our democratic society.'" Dr. Edward Teller put it this way: "The advantages of direct action, of strict organization, are with (the Soviets). We have nothing but the ability of the individual." Undersecretary of State Dillon pointed out that "trained individuals are 'a priceless asset that we must employ to the fullest.'" Governor Ribicoff of Connecticut "said we need 'a sabbatical leave so that we may ponder the nature and meaning of life.'" John McGill Krumm, chaplain of Columbia University, "warned that the life of the mind, however excellent, is not an adequate goal in itself. 'Man does not only *think*. He loves. He dreams. He sacrifices himself. He builds. He runs risks. He worships. . . . No heavier responsibility rests upon the intellectual than that of involving himself critically and constructively in this modern search for the true and full meaning and purpose of life.'" The final answer given is that by Senior Editor of *Life*, Sam Welles, who bases his conclusions on incidents concerning his father and sums them up in the motto: "Live up to the best in you."

For students of the deeper truths of life it is satisfying to note the trend toward "more rigorous . . . mental effort," for he has learned that it is not at all accidental for so much attention to be paid to the development and training of the mind. It is, in fact one of the specific tasks to

be accomplished by humanity during the present period of time, having been given by the Elder Brothers of the race who guide and inspire on the spiral Path of Progress all those now in human bodies.

In the Western Wisdom Teachings of the Rosierucians it is taught that: "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The mind contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness, sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit."

Thus the mind is actually the fulcrum upon which involution of the individualized, indwelling Spirit turns to evolution, and consequently is extremely important in the progress of the individual. Occult science avers that: "The mind is the most important instrument possessed by the Spirit, and its special instrument in the work of creation."

The creativeness of the mind is what makes it such a valuable instrument. It not only reflects the outer world and enables the Ego to transmit its commands as thought and word, and to compel action, but it is the focusing medium by means of which the ideas wrought by the imagination of the Spirit are projected upon the material universe. At first they are only thought-forms, but sufficient desire puts the person to work in the Physical World, and the mental creations become concrete.

Obviously, mind is superior to matter, for we have observed that it molds the face to conform with its nature. Each person expresses without the kind of thoughts he thinks. One is muscular and active because his thoughts built an active body. Another has flabby flesh and a waddling gait, proof that he has been averse to exercise. In each case the body is but a reproduction of the mind. As Thomas Dreier put it in *The Vagabond*: "A greater sculptor than a Rodin or a Michelangelo is Thought. What a man thinks in his heart he advertises with his face."

"Thought force is incipiently growing in every human being. Our ideas take shape as mental pictures which we form with great facility and afterward crystallize into material things in an exceedingly slow and laborious manner as cities, houses, furniture, etc. All that is made by the hand of man is crystallied thought," as Max Heindel says.

But we should not regard the present slowness of manifestation from thought to thing as an indication of the mind's possibilities, or allow the fact that it escapes and eludes us to cause dismay. It has been the same way with the other forces we have already harnessed to our wheels of progress: water, wind, steam. As the steam escaped uselessly from kettles in earlier times, so does the subtle force of thought escape from human beings today, and as the steam was utilized by concentrating it, so also may this subtler and enormously more potent thought-power be concentrated and used to do the work of man with a facility impossible of imagination. Similarly we may conclude that thought-power misdirected or ignorantly used will have a far more disastrous effect. Therefore man has been placed in the School of Life so that he may learn to use this

tremendous force in a safe and efficient manner. At the present time he is developing the mind by the use of right thought, which has to be turned into right action. He must learn to think right so that later on he may be able to create right.

There is a real danger for humanity in developing the mind without developing along with it a desire to use its power constructively, and fortunate it is that more and more educators and thinkers are realizing this fact. Not only must the mind be unfolded, even to its greatest extent, but also must it be linked with the qualities of the heart so that it will be directed unselfishly. Intuition, voice of the heart, coming directly from the universal World of Life Spirit, and the mind, voice of the brain, must work in unison, each keeping the other from going astray, each having full scope for action, neither doing violence to the other—both being satisfied.

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 thus bound up in desire, which is the greatest 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.

For the unfoldment of the heart qualities needed to insure the right thinking which develops the mind and makes of it an instrument obedient to the Spirit, we have been given that masterpiece of spiritual teaching: the Sermon on the Mount. In these precepts we are provided with a scientific formula for everyday living which will cleanse us from the taint of egoism and selfishness and prepare us for living in the New Age based on Peace and Brotherhood. As we begin at this time of the year to feel anew the vibrations of the returning Christ Spirit, may we all be impelled to a re-study of and a fuller dedication to the ideals taught by the great Master when He walked in the flesh among humanity:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."—Matthew 5.



THE Mystic ... LIGHT



The Winter's Tale

FRANCES SMITH

SHAKESPEARE'S *The Winter's Tale* succeeds in combining our two separate heritages of spiritual thinking, the Hebraic and the Hellenic, and unites them under the general theme of redemption. The first three acts are concerned with the biblical theme of grace and sin, a very burning question during the 16th Century when the Renaissance and Reformation were still in a formative stage. The last two acts deal with the heritage we have from pre-classical Greek times, especially the part that the Delphic and Eleusinian mysteries have in our Christian tradition.

Grace and sin, were the pivotal themes of the Reformation. Luther, Calvin, Melancthon, and Zwingli, during the early part of the 16th Century, questioned the stand of the established church as the learned Thomas Aquinas had expounded it in his *Summa Theologica* in the 13th Century. This *Summa Theologica* was an expression of the union of theology and ethics, and on it the Church had built up a philosophy of Christian morals. The Reformers insisted that morals and ethics were subordinate to grace; that man's fall was complete and that man's only salvation was through God's Grace.

The stand of the Roman Catholic

Church, based on the logic of Aquinas, was more lenient to man, and insisted that the Fall had left man his reason, and this with the help of God's grace was his means of redemption. Luther underlined in his Bible the verses from Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Whatever stand we, as individuals, may take now about sin and grace, the fact remains that it was one of the most hotly contested issues of that century.

Shakespeare was very careful not to commit himself on any of the controversial questions of the day; his was the mirror held up to the world. Each reader, according to the brightness or dimness of his own inner lights will see mirrored in these plays just what he can understand and use in his own spiritual growth.

He was also a poet whose frenzied eye

*Doth glance from heaven to earth,
from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the
poet's pen
Turns them to shapes and gives to
airy nothing
A local habitation and a name.*

How many times in the Old Testament do we read that Jehovah is a jealous God? How better to show absolute creative jealousy than by drawing such a character as Leontes is in this play? God made man in His image and if God was a jealous God, then Leontes is an image of every man. But this absolute jealousy that consumes Leontes is beyond reason, ethics, or any control of himself and he is lost without divine intervention.

We find Hamlet saying, "There is nothing either good or bad but thinking makes it so." In *The Winter's Tale* Leontes says,

*There may be in the cup
A spider steep'd, and one may
drink, depart,
And yet partake no venom, for his
knowledge
Is not infected; but if one present
Th' abhorr'd ingredient to his eye,
make known
How he hath drunk, he cracks his
gorge, his sides,
With violent hefts. I have drunk
and seen the spider.*

This is a good description of the lower mind being tied to the desires as Max Heindel explain in *The Rosicrucian Cosmo-Conception*. The tragic events that follow in Leontes' life are a logical conclusion to this union. When the Ego can eventually get control of the mind then we may all say with Perdita,

*I think affliction may subdue the
cheek,
But not take in the mind.*

The play opens in the court of Sicily, a brilliant and frankly sensual place, rich and extravagant in its appointments as we learn from the first two scenes. The visiting King of Bohemia, Polixenes, is speaking to Hermione, the Sicilian Queen, of his boyhood friendship with Leontes when they two were really as innocent as "twinn'd lambs."

*What we chang'd
Was innocence for innocence; we
knew not
The doctrine of ill-doing, no, nor
dream'd
That any did. Had we pursu'd that
life,
And our weak spirits ne'er been
higher rear'd
With stronger blood, we should have
answer'd heaven
Boldly, Not guilty; the imposition
clear'd
Hereditary ours.*

Here Polixenes is referring to original sin and its guilt that all carry. He knows that the blood is the vehicle of the Spirit and that although innocence is pure it is also weak. Shakespeare is a past master in his art of dramaturgy now, and we find Hermione using many phrases pertaining to sacred things, as grace, sacred, heaven, et cetera, and Leontes, in his asides tells of his ugly jealousy in perverted animal terms. His jealousy grows by leaps and hyperbole in his mind as he says, "Inch-thick, knee-deep, o'er head and ears a fork'd one!"

This is a sad tale that Mamilus, the young prince, says is best for winter, and although it ends in deep joy, that does not make it a merry one. Hermione, when confronted by Leontes' false accusations denies them, of course, and then in her second thought reveals her true greatness when she says,

*How will this grieve you,
When you shall come to clearer
knowledge.*

When she is consigned to prison she comforts her weeping women by saying,

*This action I now go on
Is for my better grace."*

Hermione is one of Shakespeare's most charming and noble characters; her poise and serene dignity which raises

her above pity never deserts her.

We are to suppose that the real Leontes, before this jealous madness came upon him, was an admirable character. To have won such a woman as Hermione for a wife, to have such a fine advisor as Camillo and such a loyal court about him did not just happen. His courtiers try to save him from himself, and in order not to appear tyrannous in casting his queen into prison he agrees to send two men to the Delphic Oracle and to abide by the decision it gives. He declares the infant daughter born to Hermione in prison illegitimate and decrees that she be cast upon "some remote and desert place quite out of our dominion." The poet Mark Van Doren, in his book, *Shakespeare*, writes of these actions: "It is an absolute crime and he will never be able to expiate it without the help of grace; sixteen years of 'saint-like sorrow' will not teach him how to forget a fit of jealousy so extreme, so baseless, as to have needed the oracle of Delphi for its correction."

The third act is short and tragic; no sooner has Leontes cast off his daughter than the men return from Delphi with the verdict, "Hermione is chaste; Polixenes blameless; Camillo a true subject; Leontes a jealous tyrant; his innocent babe truly begotten; and the King shall live without an heir, if that which is lost be not found." Leontes defies this verdict, but the reading is hardly finished before a messenger enters with the news that Mamilius has died from fear over his mother's imprisonment and trial. The Queen faints and Paulina says,

Look down

And see what death is doing.

Leontes still will not believe that conditions are past repair and immediately promises to reconcile himself to Polixenes, "new woo" his queen, and recall Camillo. But none of this is to be for the Queen is dead and nothing

but penitence is left for Leontes—sixteen years of remorseful repentance for this reasonless fit of jealousy. Or is it sixteen centuries before the lost is to be found again, the truth that has been buried under dogma and theology?

The suggestion that Adam's sin was as inexplicable to the human mind as was that of Leontes, and that it is only through the willful self-righteousness of man that he has lost his original paradise, cannot help but come to mind; and that it is God's grace, not man's strength that is his only salvation when in his weakness he succumbs to false thoughts. The third act ends on the seacoast of Bohemia where the baby girl is bound by a simple shepherd whose son has just witnessed the death of Camillo. The old shepherd speaks to his son, "Now bless thyself; thou met'st with things dying, I with things new-born." Here is the end of the old dispensation and the beginning of the new.

Shakespeare adapted the story of *Pandosto*, written by Greene in 1588, for the plot of this play. He made some strange changes in it though, all but one of which can be accounted for by scholars as means of strengthening plot or character. In Greene's story the jealous king was of Bohemia and the lost babe was found on the seacoast of Sicily. Shakespeare reverses this for no apparent reason, and the joke among Shakespearean scholars of the Bohemian seacoast is comparable to that of the Swiss navy. Could there have been a reason for this if we remember that the west boundary of Bohemia was the Bavarian Alps? There was much talk of Rosicrucianism and esoteric matters during these years; the *Fama Fraternitas* came out in 1614 but was probably circulated in manuscript several years before that. The Bavarian Alps have long been held to contain the home of the Elder Brothers of that brotherhood, so we know under whose care and tutelage the Lost One, or Perdita, was growing and maturing.

The fourth act opens sixteen years later at a Whitsuntide festival and is a complete contrast to the first three acts; now it is spring, then it was winter; now it is faith, the absolute faith of Florizel's pure love above reason and answering to a higher intuitive wisdom, then it was jealousy, just as absolute and unreasonable, but fed on a very specious rationality.

But this Whitsuntide festival is no escape into a simpler strata of society where there are no problems(?) and life is naive and innocent as it was in Greek Arcadia. This fete has warmth and human reality and is an authentic picture of rural England, complete with pickpockets and ballad singers. Perdita might have been

*... no shepherdess, but Flora,
Peering in April's front,"*

if her words and actions had not been so sensible and grave in the face of the problems confronting the young lovers.

Yet it is not April, nor any other month of spring. She offers winter flowers to Polixenes and mid-summer flowers to Camillo, but regrets that she has no early flowers for Florizel. In other words, though these young lovers are no older than Romeo and Juliet their love is not the wild physical abandonment that made Romeo want to substitute his Juliet's eyes for stars and worship them as such, or that made Juliet in her ecstasy want to cut Romeo's body in pieces and put them in the sky as stars to be worshipped. Theirs was a love of illusion that must end tragically. Florizel swears that his love is chaste

*... since my desires
Run not before mine honour, nor
my lusts
Burn hotter than my faith.*

His compliments carry a dignity that Romeo's never reached.

What you do

*Still betters what is done. When
you speak, sweet,
I'd have you do it ever; when you
sing,
I'd have you buy and sell so, so
give alms,
Pray so; and for the ord'ring your
affairs,
To sing them too. When you do
dance, I wish you
A wave o' th' sea, that you might
ever do
Nothing but that; move still, still
so,
And own no other function. Each
your doing,
So singular in each particular,
Crowns what you are doing in the
present deed,
That all your acts are queens.*

And Perdita is genuine through and through. She will have nothing artificial about her, as she tells Polixenes when she explains about the carnations and streak'd gillyflowers which some call nature's bastards.

*For I have heard it said
There is an art which in their pied-
ness shares
With great creating Nature.*

She is willing to concede that the art which mends or changes Nature is a part of great creating Nature but it succeeds only in confusing the issues; we become interested in bringing about variations and breeding "up" and forget that basically the Spirit behind the form is the important and real part, and the form, vary it through art as we may, is only an illusion. The imminence of God through great creating Nature, and the transcendence of God in our highest spiritual conceptions unite in this drama.

Perdita calls for Proserpina for help in these lines,

*O Proserpina
For the flowers now, that frightened
thou let'st fall
From Dis' waggon! daffodils*

*That come before the swallow dares,
and take
The winds of March with beauty;
violets dim,
But sweeter than the lids of Juno's
eyes
Or Cytherea's breath; pale prim-
roses,
That die unmarried, ere they can
behold
Bright Phoebus in his strength — a
malady
Most incident to maids; bold oxlips
and
The crown imperial; lilies of all
kinds,
The flower-de-luce being one! O,
these I lack.*

The myth of Proserpina is the basis for part of the Eleusinian Mysteries as practiced in primitive Greece. She was a daughter of Ceres, who was goddess of the fertile earth and of cereal grains, Pluto, or Dis, god of the underworld, saw this beautiful daughter of Ceres and carried her off as his bride to reign in the underworld. Ceres took her loss to the council of the gods and they decided Proserpina should rule below the earth for six months (during winter) and then be restored to Ceres at the spring equinox and be with her mother the other six months (during summer). Among recent archeological excavations have been found vases with drawings of Initiates with columns of wheat in their hands. No one can find authentic records of their using it as a sacrament as is done in the sacrament of the Last Supper in the Christian church, nor will there ever be since the Mysteries were hidden then: the veil had not yet been rent. Apollo, the Sun God of the Solar Mysteries, is the chief divinity in this play. We have the oracle from the Delphic Cave used as the pivotal theme, and in the second half of the drama Florizel compares himself to the fire-rob'd god who put on a poor shepherd's garb to woo a maiden. The VIIIth chapter of *The Rosicrucian*

Cosmo-Conception explains these mysteries of the vital forces and their relation to the evolving of our own expanded consciousness.

We must remember that the first wedge of light that broke through the thick wall of superstition and ignorance that had surrounded men's minds through all the so-called "dark ages" came in the Renaissance. We are too prone to take only one side of this wedge into account, the reawakening of physical science. But a wedge has two sides, and the light poured into men's minds on the psychic or soul side as well in the establishing of many secret societies of a theosophical and Rosicrucian nature. Another great impetus was given to this widening wedge of light in the last half of the 19th century when Darwin, Pasteur, Curie, and a host of equally eminent scientists pushed science ahead. Coexistent with them was the Neo-Platonist movement, the Theosophist Society, and The Rosicrucian Fellowship. Now we are on the threshold of another great thrust.

There was a tendency for the lesser minds of the Renaissance to turn to escape literature and take the outer form of these old myths as Ovid reported them and create an illusion of a Golden Age. Shakespeare does not intend this, for the new dispensation as typified by the young lovers, Perdita and Florizel, is not located in ancient Greece. Florizel, in this speech

*The gods themselves
Humbling their deities to love, have
taken
The shapes of beasts upon them.
Jupiter
Became a bull and bellow'd; the
green Neptune
A ram and bleated; and the fire-
rob'd god,
Golden Apollo, a poor humble
swain,
As I seem now.*

shows a knowledge of the futility of

"the sound and fury signifying nothing" of Macbeth's speech in respect of the physical world. He is 3,000 years beyond infant humanity when Perdita's early spring flowers bloomed for it. But life is a continuing spiral, and what has gone before is a part of what we are because we build upon the past.

The burden of the old heritage is still with us, and the young lovers face it in the person of Polixenes who will have his will or Florizel shall be disinherited, the shepherd hanged, and Perdita's beauty scratched with briars, in a manner quite as tyrannous as that of Leontes sixteen years before.

Florizel swears his faith with an oath reminiscent of Macbeth, with this great difference: their ends are diametrically opposed. Macbeth would destroy the world for his own selfish ambitions; Florizel will stake all the world against his faith in the transcendent worth of his love for Perdita.

*It cannot fail but by
The violation of my faith; and
then
Let Nature crush the sides o' th'
earth together
And mar the seeds within.*

These two characters, Perdita and Florizel, may be said to be Shakespeare's picture of the next step of our development when each sex will awaken the latent characteristics of the opposite sex within himself. The word *Florizel* is the diminutive of *Flora*, the goddess of Nature to whom Perdita was compared earlier. Here is a man who is Little Nature, insisting that he is advised in his decisions by "fancy," the word Elizabethans used for imagination or perception, and whose true root is the Greek word *phanos* or *light*. Man must develop the so-called feminine traits of intuition and sympathy and add them to his will and reason.

It is Perdita in this act who reasons that afflictions may subdue the cheek but not take in the mind, thus adding

the so-called masculine prerogatives of reason and will to her natural accomplishments. When each of us has awakened these latent faculties within himself he will have fulfilled Plato's beautiful theme of soul mates which has been so variously interpreted.

In the last act of this romantic comedy we are asked to believe that Leontes has passed sixteen years in a "saint-like sorrow" and that Hermione, his Queen, has lived those years in seclusion in the same city with him. This is a difficult fact to take literally, but if we can take it figuratively, and using Paulina as Leontes' conscience who keeps alive the memory of his great transgression and who has faith and patience to work "miracles" with Hermione, then the plot is the highest truth.

Paulina shows Leontes the statue of his queen and tells him that she can bring it to life; all that is necessary is that he have faith. Lack of faith was the chief reason behind his old jealousy, but the sixteen years of sincere repentance have cleansed him, and that is a real miracle. Faith plays a large part in these last four plays of Shakespeare, faith in the supreme powers that work ultimately for the best in both the world outside and within the heart of man. Leontes is now willing to accept all parts of life; the magic of his cleansing as well as the restoration of his queen, as being "an art, lawful as eating." All life, intuitive as well as physical, responds to laws, and the laws of redemption and resurrection work in response to faith, humility, and genuine repentance.

When Perdita appears again in the court of Sicily she is as welcome 'as is the spring to the earth,' another allusion to the Proserpina myth. She is all hope and all life personified. We can believe that if she had not returned Hermione would never have revealed herself, for she

(Continued on page 22)

A Strange Experience

HARRY A. MILLER

IT was not the isolated position of the house that made it the object of my interest, nor any of the features of its architecture. True, when I viewed it for the first time as a probable prospect for living quarters, it struck me as a pleasant and homey manse. Its old-fashioned wide porch in front seemed to invite its occupants to a life of ease behind a riot of honeysuckle that trailed its white, perfumed petals conspicuously over every railing and pillar.

But it was not the house itself that was the basis of my unusual interest. Something seemed to call me to it; something that I could not then understand. While it stood remote from other dwellings, it was by no means ghost-like. There was nothing secretive about its spacious chambers. There were no dark corners, no hidden crypts, no subterranean passages, no unfrequented attics. It was a plain, well-lighted, rather ordinary two-story house.

No, I repeat, it was not the house. I now know that it was what was to transpire within its walls later that drew me to it. It was undoubtedly the unforgettable experience—the impending soul contact—with Lorena, my sweetheart from childhood, which made me feel as I did toward the house.

I am not an occultist, yet my experience here made me believe in an affinity of the spirit—an affinity of human beings so powerful that it sometimes sweeps away physical barriers and stands in the pure light of the Infinite.

Failing health had driven me from an active business into temporary retirement at thirty-six. Nervousness, irritability, and stomach disorder had made

me unhappy and ill. After the car accident to my fiance, Lorena, which had deprived her of her reason and sent her to an insane hospital, everything was nauseous to me.

I was alone, with no blood relatives, no family. My accumulations had not been large. The truth is that the last two years of my business life had been failures, due to the calamity that had befallen me, and my dwindling assets were passing rapidly when I moved into this old manse that had not been occupied for a long time. My apprentice in the drug business moved in with me and was a source of help to me, as I was to him, for I assisted in keeping up his pharmacy until some job opened up for him.

I was at first delighted with the prospects. Days were spent in improving the lawn, repairing fences, and painting the outdoor buildings. Evenings were passed, as the days grew chilly, in front of the open fireplace, where a table that held favorite books and late magazines was in reach at any moment. It was a luxury that I had never before enjoyed.

A month or two went by rapidly before I was aware that I was growing physically worse. I feared that most dreaded of diseases—cancer. Nevertheless, my spirit was hopeful, like one waiting for some great event. I had exhausted all the known remedies for my malady, having consulted the best specialists, but it was in vain. They told me nothing except that I needed rest and out-of-door contact. But even this had not satisfied me because I constantly lost weight and was scarcely able to shuffle about the yard.

I clung to the manse like a vine clinging to a dead tree. I could get some comfort from my shelf of books, and had an abundance of time for reading. My favorite time was evening; the place was before the wood grate that sparkled as the back log was slowly consumed by the finger-like flames. I was always especially fond of the fireplace, for one may have such contemplation there.

I thought I knew my physical condition better than the physicians; and when I felt that the days were slipping away from me on earth, I began some serious introspections, the nature of which would be impossible to describe. **However, perhaps they were no different from those disconnected musings which at times possess the mind of the average human being who realizes he must prepare his soul for its mysterious passage into the Far Country.**

My mind is not the morose type. Pleasantness, hope, and admiration for the abstractions, played through my mental life and made strange music for my soul. I had always been a student, but my business was the pharmaceutical phase of medicine. My chief delight had been to handle a difficult formula, a prescription with its Greek and Roman hieroglyphics that are complex to the ordinary mind. As a student I became familiar with the chief philosophies. Aristotelian and Socratic thinking became a part of my mental life, and gradually I imbibed some of the sotericism peculiar to them. I had also been particularly interested in the superphysical and in portions of the Old Testament regarding the Prophets and their contact with unseen Spirits.

These considerations now served me faithfully, when, for hours I sat before the cheerful fire planning the world that would sooner or later, open for me. Was it heaven? Yes, if heaven be the joyful existence where the Spirit shall still live with its dreams and visions fulfilled.

Lorena had been on my mind con-

stantly, but I had not seen her since the car accident that deprived her of reason, because I could not bear to see her in such a condition.

It was a certain day after several months of residence in the manse, that I became aware of new maladies and complications in my case. These I battled against heroically. One evening (it was late) my companion had retired in an upper room and I was quite alone before the low, flickering blaze of the large fireplace. There was no other light for I had not brought in the reading lamp that evening. I enjoyed the twilight. I had been thinking of my condition, and accepting the inevitable. My eyes were fixed on the tiny blaze that flashed intermittently from the big back-log resting on the andirons. It was very quiet—supremely so.

My musings made me oblivious to everything around me except the weird colors of the dying firelight. I uttered a prayer, deep and sincere, that somehow God would touch me and make me well. I confess that I had never before been that devout. And yet—but then a strange thing happened.

Something brushed my hair! It was like a soft hand in the act of a caress. I turned sharply, forgetting for the moment that my companion had gone to bed.

"Rogers!" I said aloud, "I thought you had retired!" But there was no one near me. Not a sound reached my ear.

Just at that moment a shadow passed between me and the flickering blaze, but I was not alarmed. Then the flame from the log grew brighter. A sort of halo of light took shape, not bright but subdued and mellow, like the light of the full Moon when shaded by bluish-tinted clouds. Slight figures moved in the light, indistinct at first and far away, telescopic. They were figures of women swaying and playing. They drew nearer and larger, and I could make out the forms of beautiful young women

attired in light garments that floated about them gracefully.

It seemed to my vision that the scene before me was a sort of spring fete, for flowers, trees, and green verdure were abundant everywhere. Every living thing seemed happy and joyous. Then a strange effect of focusing took place. The right and the left of the picture began gliding rapidly away and the forms glided into the bluish-tinted background, while the center of the scene swiftly approached me. Finally all figures except one disappeared. This figure glided toward me, and when it had attained almost a life size, stopped immediately in front of me. The face lifted; the eyes looked into mine. To describe my feelings would be impossible.

The face was that of my sweetheart just as I had known and loved it in the past charmed days of our school youth. It was marked not by the faintest touch of sadness, but with a sweet contentment and assurance that gave me hope and joy at once.

Then quietly, unobtrusively, *something brushed my hair again*. I turned as a shadow went noiselessly between me and the fluctuating gleam of the fire.

"Lorena!" I exclaimed aloud, "Stay! I would speak important things to you. Wait!" I flung my hands imploringly toward the retreating shadow, but it vanished. Eagerly I turned to the hearth. A tiny gleam caught my eye, but the image was gone. The deep, vibrant tones of the clock sounded the midnight hour.

I sat half stunned by the revelation. It was inexplicable by natural means. That, at least, I knew. I waited for the return of the Spirit, but it did not come. I sat in the gloom of the room, content, and for the first time in months, I was free from bodily pain.

My sleeping apartment was at the head of the broad stairs. I sought my bed as one in a dream. As I neared the top of the stairs, something passed

me. I could sense the velvety steps, and stopped and half turned. Then a soft, warm hand was laid on my cheek just as a mother's hand caresses her child, as if to assure it that all is well.

My eyes penetrated the gloom down the carpeted stairs; nobody was in sight. It was as quiet as a windless night on a prairie. I stood entranced; what more could any soul wish for than to be in the eternal presence of its complement?

In all my experience I had never had such a visitation. I had never believed such a thing possible, but now I went to bed with a feeling of relief from pain and annoyance for the first time in many weeks. I could not understand it, and could not sleep, but lay there staring quietly into the moonlit spaces of the room. I was not nervous as formerly but simply lay meditating on the strange phenomenon.

Next morning after breakfast as I came out upon the big porch for a glimpse of the wide horizon of trees, a messenger hurried up the gravel walk and handed me a telegram. It was from the warden of the hospital where Lorena was a patient. The warden was an intimate friend, a former college chum. It ran:

"Bob: This is to tell you that Lorena's mind has been mysteriously restored. Happened last night. She calls for you. Jack."

I hurried into the house and met Rogers coming from the kitchen.

"Rogers," I shouted, "get out the car and run me over to Granby Hospital. Something has happened to Lorena!"

A couple of hours' ride brought us to the sanitarium, and my friend, Dr. Rowley, met me at the door. His face was radiant.

"A strange thing has happened to Lorena, Bob. It has kept us all guessing," he said as he took my hand warmly and pulled me toward him. "Her mind, her reason, her very personality has been restored. I cannot ex-

(Continued on page 32)

Forgotten Memory

JEAN DAY

(Conclusion)

Angus held the tray high as he said jocularly, "Will the last Alison of the house of Fraser be pleased to accept a little nourishment from her humble servant?"

He had returned home to find his mother reading in bed, and had brought her the usual glass of milk with a piece of oatcake.

"I'll leave it to you to alter that position," she said smiling.

Angus grinned at her, but with serious intent he asked, "How many Alisons can you remember, Mother?"

"Oh, plenty, lad, plenty," she answered. "It is a family name, and in every Fraser family there has always been an Alison. There is a story of one that came to grief, but it might be *only* a story—it was so long ago."

"Oh! What happened to her, Mother?" inquired Angus, his voice filled with interest.

"It was supposed to have been after one of the many times the old castle had been ravished and burnt. This Alison was found buried among the rubble under the winding stairway. There seemed to be some mystery connected with her death.

Angus looked at his mother thoughtfully for so long that she put out a hand and touched him.

"What is it, dear?" she asked.

"It is no legend, Mother," he said. "I saw her tonight—plainly. She was myself."

"You—saw—"

"Yes. How often, Mother, have you told me of the memory lane that lies within us—a lane you said that goes back, far back into the past."

"Yes, I did call it a memory lane, because it was a simple way of helping

you to understand, but actually, it is the Book of Life and lies within. It holds the memory of all that is past in all our previous lives. But tell me about what you saw if you can," added his mother. "Usually our past lives are forgotten, but sometimes we get glimpses of them."

"Then this must have been a 'forgotten memory,' Mother. It was new to me," and Angus told her of what the night had shown him.

"There are more things in heaven and earth," said his mother when he had finished. "I always felt there was some tie between you and Meg. That's why she always bothered you in your school days," she added simply. "The tie between you two had not been completely severed."

It was late when Angus and his mother said good night to each other. So many questions to ask, so many to answer—but they bore rich fruit.

In the years that followed, when masked and gowned, and scalpel in his steady hand, Angus would vividly recall the "forgotten memory," and looking down at his anxious though unconscious patient, whose case he knew to be precarious, he would silently address him:

"My friend," he would say, "do not be afraid. Be anxious for nothing. There can be no such thing as death of the immortal Spirit. *There is no death*—only a change of the outer garment—as the poet has said,

*"... as one layeth
His worn-out robe away,
And taking another sayeth:
This will I wear today,
So putteth by the Spirit
Lightly its garment of flesh;
And passeth on to inherit
A residence afresh."*

MAX HEINDEL'S MESSAGE

Freemasonry and Catholicism

FOURTH INSTALLMENT

The Queen of Sheba

(Continued)

The Churchman always emphasizes the necessity of faith, while the Statesman emphasizes, and places his reliance on, *work*. But when faith flowers into work we reach the highest ideal of expression. Humanity may, and does, admire lofty sentiment and brilliant oratory; but when a Lincoln unbinds the shackles of a downtrodden race or when a Luther revolts in behalf of the fettered spirits of humanity and secures religious freedom for them, the outward action of these emancipators reveals a beauty of soul never discernible in those who soar in cloudland, but fear to soil their hands by actual work on the temple of humanity. The latter are not true temple-builders and would be unable to gain inspiration from the sight of that wonderful temple described by Manson in "The Servant in the House." The author calls him "Man-son"; this may mean that he regards him as the Son of Man, but it may also be that he meant Mason, for the Servant in the House was also a temple-builder. It is wonderful what insight the author of the play must have had when he planned the scene where his servant, the workman in love with his work, tells the worldly-minded Churchman, who is full of platitudes and as vile as a whited sepulcher, of the temple which he, the workman, built. This conception is a



mystic gem and we append it for the reader's meditation:

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. *Some people never see it at all.* You must understand this is no dead pile of stones and unmeaning timber; IT IS A LIVING THING.

"When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls, that is, if you have ears. If you have eyes you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome, the WORK OF NO ORDINARY BUILDER.

The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable. The faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.

"It is yet building, building and built upon. Sometimes the work goes forward in deep darkness, sometimes in blinding light, now beneath the burden of unutterable anguish, now to the

tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night time one may hear the tiny hammerings of the comrades at work in the dome—THE COMRADES THAT HAVE GONE ALOFT.”

It is such a temple that the Mystic Mason is building. He endeavors to *work* on the temple of Humanity at large, but since, “when the rose adorns itself, it adorns the garden,” he aims also to cultivate his own spiritual powers, as foreshadowed in THE MOLTEN SEA.

Solomon had already sued for the hand of the Queen of Sheba, and had been accepted, so, feeling that the meeting of Hiram Abiff might change her affections, he endeavored to consummate their marriage before granting her wish to meet the Grand Master. But the Queen was obstinate, she sensed the grandeur of the Master Workman whose skill had wrought the marvelous Temple and she felt intuitively drawn toward this man of action, as she had never been moved by the wisdom of Solomon, which only found verbal expression in flowery speeches and high ideals which he was unable to carry into realization. Therefore the reluctance of Solomon to let her meet Hiram Abiff made the Queen all the more anxious and importunate, so that at last Solomon was forced to accede to her request, and he grudgingly sent for the Grand Master. When Hiram Abiff appeared, and Solomon saw the lovelight kindle in the eyes of the Queen of Sheba, jealousy and hatred took root in his heart; he was however, too wise to betray his feelings. But from that moment the plan of reconciliation and amalgamation of the Sons of Seth and the Sons of Cain which had been mapped out by the divine Hierarchies was doomed to failure, wrecked upon the rocks of jealousy and selfseeking.

The Queen of Sheba, according to the Masonic Legend, then requested Hiram

Abiff to show her the workmen on the Temple. The Grand Master struck a nearby *rock* with his *hammer* so that the fire sparks flew, and at the sign of *fire* coupled with the work of power, the toilers of the Temple flocked around their Master in a great multitude, which no one could count, all ready and anxious to do his bidding. And this spectacle so impressed the Queen of Sheba with the wonderful power of this man that she determined to jilt Solomon and win the heart of Hiram Abiff. In other words, Humanity, when its eyes are opened to the impotence of the Churchmen, the Sons of Seth, who are themselves dependent upon divine favor, and when it sees the power and potency of the rulers of temporal fame is then ready to rush to them, and leave the spiritual for the material. This from the Microcosmic angle of the matter.

From the Cosmic angle or view point we note again that Solomon's Temple is the Solar Universe and Hiram Abiff, the Grand Master, is the Sun which travels around the twelve signs of the Zodiac, enacting there the mystic drama of the Masonic Legend. At the Vernal Equinox the Sun leaves the *watery sign Pisces*, which is also feminine and docile, for the belligerent, martial, energetic, *fiery sign Aries*, the ram or lamb, where it is exalted in power. It fills the universe with a creative fire which is immediately seized upon by the innumerable billions of nature spirits who therewith build the Temple of the coming year in forest and fen. The forces of fecundation applied to the countless seeds slumbering in the ground cause them to germinate and fill the earth with luxuriant vegetation while the group spirits mate the beasts and birds in their charge so that they may bring forth and increase sufficiently to keep the fauna of our planet at normal.

(To be continued)

WESTERN WISDOM BIBLE STUDY

The Beatitudes

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The word "beatitude" means blessedness, or felicity of the highest kind. An inner happiness of an exceedingly satisfying nature comes to those who have acquired, even to a small extent, the virtues which Christ Jesus taught the multitudes from the "mountain."

The "mountain" of course refers to a high state of consciousness of the Ego, which has its seat in the head. Acquiring the virtues enumerated by the Great Teacher marks the path to the Christ Consciousness. The "poor in spirit" are those who have overcome arrogance and pride and are thus humble. Humility was described by the

poet Tennyson as: "The highest virtue, mother of them all." This is the realization of God's greatness, of our own frailty, of our dependence upon the Father of all.

Grief serves to unfold the heart qualities—to transmute the unsympathetic, intolerant attitudes into kindness and consideration for others. As the Christ consciousness is attained one ceases to mourn, for the things of the Earth no longer have a hold on the aspirant.

Meekness indicates the attainment of an impersonal attitude—an inner knowledge of the essential and the non-essential, the real and the unreal.

Those who have become awakened to an inner longing for righteousness—the ways of God—are definitely on the Path, and their spiritual hunger is always noted by the Higher Ones who provide opportunities for satisfying that hunger.

The merciful are those who through suffering have evolved a degree of the Divine Compassion manifested by the Christ. To the extent that we express this quality toward others do we merit the grace brought by our Saviour.

Purity indicates a mastery of the laws of life so that the personality has been transmuted and the spiritual powers of the individual are in full expression.

The peacemakers have learned to work with the important law of harmony, and thus hasten the coming of Christ's Kingdom on Earth. By their thoughts and feelings they create peace within and are then able to inject it into their environment, thus signifying their relation to the Father.

Those who are able to endure persecution have passed a severe, and perhaps final, test on the way to the Christ Consciousness.





Prediction by Astrology

PART I

JAMES WEYLAND

PREDICTIVE astrology is one of the most popular phases of the divine science of the stars. Perhaps it would not be incorrect to say it is *the* most popular. Its wise use may be of great benefit but its unwise use can bring equally great disaster into human lives.

Prediction from astrology (not including horary astrology) is based upon aspects made to planetary positions in the natal horoscope by the Sun, Moon, and planets when progressed from the day of birth, along with the positions of the transiting planets as indicated by a current ephemeris. The methods of progression we will not go into here, as students desiring this information may find it in several reputable textbooks.

Progression shows clearly when the tendencies indicated by the natal chart will culminate in conditions or events. It indicates the high and low points in material prosperity, physical well-being, worldly accomplishments, health, etc. It gives warnings of trials and tests to be met and tells from what phases of life they will come, thus aiding one to prepare ahead of time—if he wills to heed the warning. As the natal chart indicates the strong and the weak spots basic in one's nature, so does the progressed horoscope show when previous right

living or wrong living will bring its inevitable results in happiness or sorrow. Thus by pointing up the times of the culmination of planetary directions, progression enables one to swim with the current of planetary vibrations, thereby reaching a higher goal than he otherwise would, or to "buck the tide" and overcome some imperfection in the character. It sounds a warning for carefulness at critical periods, at the same time that it encourages one to look toward better times after an adverse aspect has passed.

The progression of the Sun, Moon, or any planet to a parallel, conjunction, sextile, square, trine, or opposition to another planet always indicates a period of intensified vibratory power, its particular effect determined by the signs and houses in which it occurs, and the nature of the aspect. Solar progressions (except the parallel), beginning when the Sun is one and a half degrees from the exact aspect and lasting until the Sun has moved one and a half degrees beyond the culmination point, last three years. The parallel between the Sun and a major planet may last much longer, and this aspect, along with the conjunction, is said to affect primarily the health.

The progressed Sun parallel, con-

junction, sextile, or trine to the radical Venus: favors romance, marriage, art, music, and social affairs. Square or opposition: extra effort needed in keeping oneself neat and tidy, optimistic, high-minded, full of faith.

Progressed Sun parallel, conjunction, sextile, or trine to the radical Mercury: favors mental activity, literary efforts, advertising, and travel. (The square seldom occurs and the opposition never.)

Progressed Sun parallel, conjunction, sextile, or trine to the natal Moon: favors honor, esteem, marriage, employment, success and general well-being. Square or opposition: physical resistance is lowered and the affairs of life all seem to go wrong. This is a "breaking up" period in preparation for new and better conditions.

Progressed Sun sextile or trine radical Saturn: favors increased insight into the problems of life, better discharge of duties, advancement in work, investments in lands, mines, houses, etc. Parallel, conjunction, square or opposition:

a period of difficulty, disappointment, delay, and lowered physical resistance. Many opportunities for learning patience, carefulness, tolerance and other soul qualities.

Progressed Sun parallel, conjunction, sextile, or trine Jupiter: favors financial prosperity, increase in popularity and social success, travel, friendship, health, and the realization of plans. Square or opposition: trials and tests are apt to come through financial losses, deception, difficult domestic situations, and impaired health.

Progressed Sun sextile or trine radical Mars: favors enterprising activity, travel, and pioneering. However, excess in all endeavor should be avoided during this period. Parallel, conjunction, square, or opposition: reckless excitement, squandering of money, scandal, and accidents should be guarded against.

Progressed Sun sextile or trine to the radical Uranus: favors invention, organization, new friendships, occult study, and sudden gains. Parallel, conjunction, square, or opposition: precautions should be taken against rashness, irritability, impatience, eccentricity, extreme unconventionality.

Progressed Sun sextile or trine radical Neptune: favors a spiritual awakening or increased spiritual consciousness, inspirational music, great inner happiness. Square or opposition: native will need to be on guard against hypersensitivity to superphysical forces, fraud, deception, and unwise speculation.

Progressed Sun parallel, conjunction, sextile, or trine radical MC: favors honor, social prestige, approval of employers, and all worldly affairs. Square or opposition: precautions should be taken in regard to financial losses, slander, difficulties in employment.

Progressed Sun parallel, conjunction, sextile, or trine the ASC: a period favoring health and general good fortune. Square or opposition: suggests carefulness in regard to health, cheerfulness of mental attitude, faith in the fact that

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.

“all things work for good to those who love God.”

Lunar progressions last three months, there being an orb of one and a half degrees as in the case of the Sun. It is the Moon's passage around the horoscope that brings events to pass in the life, although her effects are felt only when she sets off a primary direction between other planets in the chart—natal or progressed. The aspects of the progressed Moon to progressed planets alone produce little or no effect.

Progressed Moon parallel, conjunction, sextile, or trine radical Sun: auspicious for prosperity, marriage, business increase, approval of superiors, and health. Square or opposition: extra care should be taken in regard to relations with employers and the opposite sex, as well as health.

Progressed Moon parallel, conjunction, sextile, or trine natal Venus: favors pleasure, profit, new friends, courtship, marriage, health, and general success. Square or opposition: there will be lessons to master in finances, social relations, courtship, and marriage.

Progressed Moon parallel, conjunction, sextile, or trine radical Mercury: auspicious for mental activity, changes, relations with neighbors and brothers and sisters, and short journeys. Square or opposition: carefulness should be exercised in speech and correspondence, and in signing legal papers. Extra effort should be made to direct the mentality constructively.

Progressed Moon sextile or trine Saturn: a successful, prosperous period bringing recognition, added responsibilities, profitable investments. Square or opposition: opportunity to overcome dependency, worry, pessimism. A cheerful, philosophical outlook should be cultivated.

Progressed Moon parallel, conjunction, sextile, or trine natal Jupiter: favors health, financial prosperity, travel, friendship, general success. Square or opposition: moderation in all things—

diet, entertaining, speculation, domestic activities—should be the watchword for this period.

Progressed Moon sextile or trine radical Mars: auspicious for health, accomplishment, expansion, success in all martial occupations. Parallel, conjunction, square, or opposition: native should guard against quarrelsomeness, recklessness, extravagance, accidents, poor judgment, bad health.

Progressed Moon sextile or trine natal Uranus: favors invention, intuitive perception, originality, advanced thought, new friendships, and expansion of consciousness. Parallel, conjunction square, or opposition: native will need to guard against unconventional conduct, irritability, clandestine relationships, changes, breaking of friendships.

Progressed Moon sextile or trine natal Neptune favors slight extension of consciousness. Parallel, Conjunction, square, or opposition: native should take extra precaution to avoid all negative superphysical manifestations, hypnotism, narcotics, and intoxicating liquors; should make special effort to maintain mental and physical activity of a constructive nature.

Progressed Moon sextile or trine Midheaven: favors changes, profession, general success. Square or opposition: unfavorable for travel, finances, employment or position.

Progressed Moon sextile or trine ASC: favors finances, changes, general good fortune. Square or opposition: carefulness in health, changes, financial investments needed.

Aspects between two progressed planets are of little if any importance, unless they coincide with a progression to a natal planet. In that case, if of like nature, they add strength to the latter.

Venus and Saturn in sextile or trine aspect by progression (either one to the other) favors social affairs, financial prosperity, and religious inclinations. Parallel, conjunction, square, or oppo-

sition: carefulness in regard to health and reputation needed; a cheerful attitude should be cultivated, especially in the face of delays and disappointments.

Mercury and Saturn sextile or trine: auspicious for dealings with elderly people, agents, lands, mines, etc., as well as for study and research. Parallel, conjunction, square, or opposition: suggests need to cultivate cheerfulness and patience, to guard against slander, loss of reputation.

Mars and Saturn sextile or trine: good for enterprise, courage, financial gain, honor and respect. Parallel, conjunction, square, or opposition: need to guard against impulsiveness, accidents, outbursts of temper.

(To be continued)

THE WINTER'S TALE

(Continued from page 11)

Knowing by Paulina that th' oracle

Gave hope thou wast in being,
have preserv'd

Myself to see the issue.

The submission of Hermione to the tyrannous edicts of Leontes and her sixteen years of ascetic discipline has preserved her for this sublime moment.

The last scene, Hermione's restoration, is powerful drama, and yet she utters just one speech; her actions in her reunion with Leontes are too deep for words, and through the urgings of Paulina she recognizes Perdita and says

You gods, look down
And from your sacred vials pour
your graces
Upon my daughter's head!

But the final words are said by Leontes as he introduces Florizel,

This is your son-in-law
And son unto the king, who heav-
ens directing
Is troth-plight to your daughter.

There we will leave them, "heaven directing," with their transfiguring joys and deep, richly earned happiness|

THE TONGUE

"The boneless tongue, so small and weak
Can crush and kill," declared the
Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the
sword."

A Persian proverb wisely saith—

"A lengthy tongue—an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your
head."

"The tongue can speak a word whose
speed"

Says the Chinese, "outstrips the
steed."

While Arab sages this impart—

"The tongue's great storehouse is
the heart."

From Hebrew wit the maxim sprung—

"Though feet should slip, ne'er let
the tongue."

The sacred writer crowns the whole—

"Who keeps the tongue doth keep
the soul."

SOY BEANS AND VEGETABLES

Combine 2 cups cold boiled soy beans, 1 carrot cut in cubes, ½ pound mushrooms, sliced, 1 cup fresh peas or 1 small can of peas, 1 large onion, cut in small pieces, ½ teaspoon basil, 1 tablespoon sweet butter, 1 teaspoon vegetable salt or vegex. Cook for 20 minutes. Before serving, garnish with sprigs of parsley.



The Children of Virgo, 1959

Birthdays: August 24 to September 24

VIRGO natives, true to their basically mental-earth nature, are usually practical, discriminating, and intellectual. They are often perfectionists, also, and may at times be lured into the fascination of details to such an extent that they lose sight of the larger and more important issues of life.

Though frequently rather retiring, the Virgoans are generally very able in speaking and writing, being ruled by Mercury, planet of the concrete mind. They are alert, discreet, versatile, and discerning, but unless they are careful to develop the heart qualities along with the intellect, they are apt to be skeptical, critical, and cynical. Under adverse aspects they are prone to be peevish, petty, fussy, and officious, and thus to antagonize others.

Chief among the interests of the Virgo native are hygiene, diet, science, and mathematics, so that they often excel as nurses, dieticians, druggists, technicians, research experts, analysts, and critics. Being particularly interested in health matters, they should avoid a tendency to anxiety and worry over real

or imaginary ailments. Wise parents of these children train them *not* to talk about their ills.

The higher type Virgoan may be identified by an unusual purity of nature, as well as by a strong desire to serve.

All during the solar month of Virgo this year Pluto sextiles Neptune and trines Saturn, two splendid aspects indicating basically stable spiritual qualities: aspiration toward high ideals, dependability, and strength of character.

Saturn also sextiles Neptune all during the solar month, favoring self reliance, determination, and a high sense of honor—qualities which help to bring about worldly success. However, the principal effect of this configuration is spiritual and therefore felt only by those able to respond because of other aspects in the chart. To them it gives the ability to delve deeply into occult and mystical subjects, and to become proficient in the art and practice of them.

From August 24 to September 1, the Sun trines Saturn, endowing these natives with foresight, method, and organizing ability, along with the moral stamina to carry projects to a success-

ful conclusion. There is also sincerity of nature, kindness, consideration, and a keen sense of justice. Success in judicial, mining, and agricultural positions is favored.

The Sun trines Neptune from August 24 to September 6, intensifying the vibrations of the aura, favoring the development of the spiritual faculties.

From August 24 to September 1, Mercury conjuncts Uranus, making the mind inclined toward originality, independence, and unconventionality. The specific trend this inclination will take will depend upon other aspects to Mercury.

The Sun conjuncts Venus from August 27 to September 6, inclining one toward music, poetry, and art. It also strengthens the love nature, favors health, and increases popularity among friends.

From August 27 to September 24, Venus sextiles Neptune, suggesting the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Mars squares Saturn from August 28 to September 16, suggesting that these children be given special early training in unselfishness, kindness, and truthfulness.

From August 29 to September 5, Mercury squares Jupiter, a mental aspect which will need for its transmutation training in making quick, definite decisions, in keeping appointments on time, and in learning to judge accurately.

A better aspect to Mercury is the trine of Saturn, lasting from September 2 to 8. This vibration gives the mind depth, forethought, and ability to concentrate. There is also persistence, caution, honesty, fairmindedness, and diplomacy, so that these natives may be found in positions connected with secret societies, the church, or governmental affairs.

From September 3 to 24, Venus trines Saturn, bestowing upon the possessors

of this aspect such fine qualities as tact, diplomacy, system, justice, and thrift. These natives are also honest, simple in tastes, and of a high morality—dependable friends and advisors.

Mercury sextiles Neptune from September 4 to 10, giving a mind peculiarly adapted to the occult art, and ability as a magnetic healer.

From September 5 to 10, Venus conjuncts Mercury, making the native good-natured and sociable. There is a liking and talent for music and poetry, as well as affability and persuasiveness of nature.

The Sun conjuncts Mercury from September 9 to 24, favoring the mentality and memory when the orb of aspect is more than three degrees.

From September 12 to 24, the Sun sextiles Jupiter, indicating health, wealth, and happiness. The physical vitality is strong, the disposition sunny and jovial, and the spiritual ideals high. These natives are also trustworthy, possess clear judgment and executive ability, and are good financiers, so that they may be found in responsible positions of either church or government.

Mercury sextiles Jupiter from September 15 to September 23, giving a cheerful, optimistic disposition, along with a broad, versatile, and reasoning mind. Success in law and literature is favored, as well as travel—for business or pleasure.

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By MAX HEINDEL

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Readings for Subscribers' Children

DEBORAH L. S.

Born March 24, 1956, 7:45 A.M.
Latitude 34 N., Longitude 117 W.

Cusps of the houses: 10th, Capricorn 29; 11th, Aquarius 25; Pisces intercepted in 11th; 12th, Aries 1; ASC, Taurus 15.01; 2nd, Gemini 13; 3rd, Cancer 6.

Positions of the planets: Venus, Taurus 18:44; Dragon's Tail, Gemini 11:40; Uranus, Cancer 28.17 ♀; Jupiter, Leo 22.24 ♀; Pluto, Leo 28; Moon intercepted in Virgo; Part of Fortune, Libra 20.25; Neptune, Libra 29.43; Saturn, Sagittarius 2.42 ♀; Dragon's Head, Sagittarius 11:40; Mars, Capricorn 16.14; Mercury intercepted in Pisces in 11th; Sun, Aries 3.59.

A charming, lovable personality we have here, for this little girl has Venus in Taurus in conjunction with the ASC. She is sociable and friendly and will attract many friends. A liking for art and music should early manifest itself, her home providing beauty and love in abundance. The trine of Venus to Mars in Capricorn gives ambition, aspiration, physical energy, and good earning capacity, but Deborah should be taught economy in spending. The square of Jupiter to Venus accentuates this need, as well as that for self-control and high moral standards.

The Sun in the cardinal-fire sign Aries gives an abundance of physical energy and vitality, as well as self-assertiveness and aggressiveness. These qualities are toned down to some extent by the 12th house position of the Sun, but the Sun's trine to Uranus and Saturn indicate much positive self-expression through such traits as originality, inventiveness, independence, idealism, foresight, executive ability and moral stamina. This

child will take naturally to advanced thought and all that deals with the use of Nature's finer forces.

Although Mercury, planet of the concrete mind, is not strong by virtue of its position in the intercepted Pisces, it sextiles Mars and Venus and trines Uranus. Here is a mind that has a psychic quality, perhaps more imaginative than intuitive, but also practical, original, ingenious, inventive, and resourceful. There is, too, a cheerful, sociable, and persuasive trend to the mentality, along with a high degree of mental versatility and physical dexterity.

The Moon in Virgo accentuates the mental side of Deborah's nature, as well as the liking for scientific subjects, but its interception hampers full expression. The trine to Mars increases physical vitality and gives courage, ambition, and a generally constructive turn of mind. However, the square to Saturn in Sagittarius in the 7th suggests experiences in partnership that will give opportunities for learning more consideration and unselfishness in dealing with close associates. This square should not be hard for this child to transmute, considering all the power she has from the trines and sextiles.

The trine of Uranus to Sun, Mercury, and Saturn mark Deborah as a New Age child, with talent and inclination to study and use in the service of humanity her advanced thought in various fields—literature, music, science, philosophy, etc. She could become an excellent astrologer. However, the square of Uranus to Neptune suggests a negative psychic tendency which will need transmutation before the highest can be attained in her study and use of the occult. If she is brought up to practice positive, constructive thinking, along with concentration, she will be fortified for whatever experiences may

(Continued on page 33)

GEORGE S.

Born January 13, 1952, 5:34 A.M.
Latitude 34 N., Longitude 118 W.

Cusps of the houses: 10th, Libra 19;
11th, Scorpio 16; 12th, Sagittarius 9;
ASC, Capricorn 0.28; 1st, Aquarius 6;
2nd, Pisces 15.

Positions of the planets: Sun, Capricorn 22.19; Dragon's Head, Pisces 2.47; Jupiter, Aries 7.27; Uranus, Cancer 11.30 R; Part of Fortune, Cancer 15.10; Moon, Leo, 7:01; Pluto, Leo 21.18 R; Saturn, Libra 14:52; Neptune, Libra 21.41; Mars, Libra 26.56; Venus, Sagittarius 12.56; Mercury, Capricorn 0.22.

With Mercury in conjunction with the Capricorn ASC, and the Sun in the 1st house in Capricorn, this child is stamped strongly with the Capricorn characteristics, chief of which are ambition, determination, and persistence. Fortunately, Mercury goes before the Sun so that "all the light that is in the Spirit seems to shine forth and make the person intellectually keen and bright." The 12th house position of Mercury, as well as the Capricorn influence, indicates a mind peculiarly fitted for delving into secret things, for the study of science (particularly chemistry), and for detective work. There is also a thrifty, practical side to the mentality, and the sextile of Mercury to Mars adds keenness, resourcefulness, enthusiasm, and a love for argument and debate. There is considerable mental versatility as well as physical dexterity.

The Sun squaring Mars, Neptune, and Saturn clustered near the MC, suggests an excess of the powers flowing through these planets, so that George should have careful guidance in directing his capacity for leadership and interest in the occult toward positive, constructive ends. He will have experiences de-

signed to teach him more consideration for others, unselfishness and optimism through faith. Having, through past association, been attracted to parents who are occult students, he will no doubt be well fortified through early training to learn and profit by the lessons that will come to him through this configuration.

The grand trine of Moon in Leo in the 8th, Venus in Sagittarius in the 12th, and Jupiter in Aries in the 3rd, bespeaks many fine qualities ready for use in service by this child. There is self-reliance, ability for organization, and aggressiveness, along with oratorical ability, a fruitful imagination, interest in and talent for music and art, and the power to acquire wealth. A kindly, affectionate, and sympathetic side to the nature will attract many friends of the opposite sex, and an open-hearted honesty and fairness will serve him well in all departments of life. The trine of Jupiter to Venus and the Moon gives generosity, optimism, and friendliness, traits needed by a strongly Capricornian personality.

Uranus in Cancer in the 7th, squaring Jupiter and Saturn, suggests that George will need training in patience, poise, and control of temper. Otherwise he is apt to suffer from nervous indigestion and strained relations with partners, brothers and sisters, and neighbors. Any legal matters in which he may become involved should be settled by arbitration, and should he hold a public position, special effort should be made to understand and learn by the experiences which come to him. Humility is not the least in importance of the soul qualities for George to learn in this life.

Pluto in Leo in the 8th sextiles Neptune and Mars, giving stability and strength to the spiritual faculties. Through the study and application of occult truths this child can make much progress in perfecting himself and serving humanity.

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.

Research Chemist

RICHARD J. B.—Born February 7, 1944, 7:50 A.M. Latitude 43 N., Longitude 71 W. The aspiring sign Sagittarius rules the MC in this chart, and its ruler, Jupiter, is in Leo in the 6th, sextile to Saturn in Gemini in the 4th, trine the MC, and opposing the Sun in Aquarius in the 12th. Leo 3 is on the cusp of the 6th, with its ruler, the Sun, in Aquarius in the 12th, trine Mars and Saturn in Gemini in the 3d and 4th houses respectively, sextile the MC, and opposition Jupiter and the Part of Fortune. Mercury is in Capricorn in the 11th, giving depth of mind, along with aspiration, but its opposition to the Moon indicates a need for training in memory and stability. Mars, ruler of the 2nd, trine the Sun, indicates ample financial remuneration, while Saturn trine the Sun bestows the patience and persistence so necessary in the field of research. The harmonious configuration between the Sun and the MC denotes assistance and cooperation on the part of employers, which always greatly contributes to success and happiness in any vocation. Extravagance and a bombastic attitude toward those in authority, however, betokened by Jupiter, ruler of the 10th, in opposition to the Sun, are traits this native will need to guard against in attaining the success other factors in the chart strongly indicate. This vibration should not prove too difficult to overcome with Saturn, significator of a part of the 10th, in good aspect to the Sun and sextile Jupiter. Richard would probably do best in the field of scientific research, such as research chemist. He could also use his talents to advantage in publishing or manufacturing.

Librarian, Secretary

THELMA D. K.—Born July 19, 1923, 12:23 A.M. Latitude 54 N., Longitude 2 W. Capricorn, sign of ambition, is on the MC of this horoscope, and its ruler, Saturn, is intercepted in Libra in the 6th, square Venus and Pluto in Cancer in the 3rd. The Sun is in the emotional sign Cancer, in the 3rd, in conjunction with Mercury and Mars, sextile the Moon in Virgo in the 6th, sextile the Gemini ASC, trine Uranus in Pisces in the 11th, opposition the MC, indicating a well-integrated individuality, with considerable physical and emotional energy, as well as progressiveness and intuitiveness. Fortunately Mercury goes before the Sun, being four degrees from it, so that the mentality is sharpened and the memory improved. Mercury sextile the Moon gives a retentive memory, an excellent faculty to have in any profession. The trine of Mercury to Uranus turns the mind toward advanced, New Age thought in all fields. Mercury also rules the Gemini ASC, so that this native should have an active, inquiring, retentive, and progressive mind. The Moon in Virgo further adds to the mental side of the nature, giving analytical ability, and an interest in science, as well as hygiene and nutrition. Uranus rules 20 degrees of the 10th house and should thus be considered in determining the vocation. Its position in Pisces in the 11th, along with its trine to Sun, Mercury, Pluto, and Venus, gives many progressive friends who will be of help to this native. She would do best in the literary, clerical, or legal field, as a librarian, secretary, or as a member of a law firm.

Readers' QUESTIONS

Sense Centers of the Desire Body

Question:

It is stated in the Rosicrucian Philosophy that the sense centers of the Desire Body turn clockwise in the positive clairvoyant. Are you yourself the clock or are you supposed to be facing the clock? Also does the force which wells out from these centers travel in the opposite direction from the centers themselves?

Answer:

To gain a clear understanding of this matter one should first look at the diagrams in *The Rosicrucian Cosmo-Conception* between pages 66 and 67, and then read the description of the direction in which these vortices or sense centers in the desire body turn as given on page 67. There it is stated that "in the Desire Body of the properly trained voluntary clairvoyant, the sense centers turn in a clockwise direction." Now take a watch and place it over the diagram of the voluntary clairvoyant with the face of the watch turned in the same direction as the face of the figure. Then it will be observed that the centers rotate clockwise—that is, in the same direction that the hands of the watch travel. Thus it will be seen that since the watch and the diagram face in the same direction, the watch is the diagram for purposes of determining the direction of rotation. Therefore, if a person were substituted for the diagram, the watch would be that person so far as direction of rotation is concerned, and if this be true of a person occupying the position of the diagram it would be true of a

person anywhere. Thus we may say, in determining the answer to the question, you yourself are the clock.

As to the second part of the question, you will notice at the bottom of the diagram the caption "Currents of the Desire Body"—that is, currents originated in the sense centers or vortices. A current consists of a volume of material moving in a certain direction impelled by a force moving in the same direction. For instance, a river is a volume of water moving in a certain direction impelled by the force of gravity which pulls it in that direction. Or to take another illustration, a piston operating in a cylinder produces a current of water which emerges from the end of it. The piston or the force which impels the water is moving in the same direction as the water itself. Applying this illustration to the currents in the Desire Body, we may say that the currents themselves are volumes of desire stuff moving in a clockwise direction in the case of the voluntary clairvoyant and impelled by a spiritual force moving in the same direction as the current of desire stuff. In other words, the desire force which wells out from the Desire Body centers travels in the same direction as the centers themselves.

Whence the Egos?

Question:

Whence come the extra Egos to account for the steady increase in world population?

Answer:

The newcomers are a part of the six

billion Virgin Spirits whose evolution is being conducted in connection with the Earth. About one and one-quarter billions are now in incarnation, the remainder being in the invisible worlds awaiting their turn.

Since we are approaching the end of the Fifth Epoch everything is being speeded up, and the length of time between incarnations is decreasing. Thus a greater number of Egos come to rebirth than formerly. Also, it should be noted that Egos in the lower races are catching up in their evolution and are being reborn in the white race. Thus as the lower races die out the higher ones increase in population.

Mental Telepathy

Question:

Do you consider it ethical to influence another person, adult or child, by mental telepathy, either from the visible or the invisible plane?

Answer:

This depends to some extent upon the circumstances, but it is a practice which should be engaged in with a great deal of caution. In no case is it permissible to influence the will of another person by mental transference in such a way that force is applied. Free will must not be interfered with. In other words, one must not interfere with another person's destiny without that person's consent. It is all right to do the same things on the invisible plane which would be permissible to do on the visible, but not much more. For instance, if a discarnate Ego has a friend still in the body who is in danger, it is permissible to send him a mental message stating to him the fact of his danger and stimulating him to look about him to find what the trouble is. If the danger is great it

would be permissible to send this message with enough force to compel his attention to it, the same way as on the visible plane if a person were about to fall over a precipice it would be permissible to take him by the collar and jerk him back without asking his permission.

In the case of children it is permissible to use mental suggestion to a limited degree in building their characters, because the mind is not born until the age of twenty-one, nor the desire body until the age of fourteen. Previous to these periods the child is more or less dependent upon its guardians, who have a right to use constructive methods on all planes to promote its welfare.

Conductors of Electricity

Question:

Since the ether contained in the Etheric Region is the same as that postulated by science to account for the physical phenomena of light, etc., which of the ethers is utilized in electric transmission, radio, X-ray, etc., and why are some materials better conductors of electricity than others?

Answer:

No definite information has been given in the Rosicrucian Philosophy as to which of the ethers is used as a medium of transmission for light, electricity, etc. The deduction, however, is that the light ether is that used for this purpose. In the scale of vibration electricity represents the 35th octave, light the 49th, and the X-ray the 61st. These vibrations are produced through the medium of different wave lengths in this ether. Some substances are better conductors than others because their atomic constitution is such that the vi-

(Continued on page 38)



Virgo and Mental Health

A. J. HAWORTH, D.C.

THE Virgo personality and body—Virgo Ascendant—is quite easily recognized, and it seems that with the Sun in the sign, the body and personal traits are often marked in a manner quite similar to that prevailing when Virgo is rising. The Sun in this sign, in other words, seems to shine out through the external man more than does the Sun in other signs, although as it has been observed, the spiritual qualities so shine through the more advanced people that it is often quite easy to guess their Sun sign, as well as their Ascendant, no matter what sign the Sun may be in.

The typical Virgo is above middle stature, the crown of the head being large and the chin tapering, indicating a strong mental development but a not-so-powerful will. The complexion is usually sallow, the hair brown, the eyes hazel, and the feet small. The tendency is toward thinness in youth, but toward plumpness after middle age, especially in the Virgo-ruled abdominal area. This is generally due to excess of reading and study and too little physical exercise. Here we find the main health problem.

Sluggish activity of the small intestine and lower lobe of the liver, ruled by Virgo, engenders poor assimilation and

elimination. Added to this, the native has a tendency toward hypochondria, and will imagine every pain or disorder to be very serious—perhaps fatal. Often the interest in food chemistry is carried to extreme, and long wearisome hours are spent in calorie and vitamin counting. A fantastic fear of germs may be developed, and the native may carry about throat sprays, pills, etc., and become a fanatic on sanitation.

Virgoans love to dwell on illness, especially their own, and it is unwise to tell them of any existing pathology, even if they are “sure” they are not afraid of the truth. This applies to Taurus people also to a lesser extent. Suggestions of a positive nature are the best medicine for this mental personality, who is hypersensitive to the sixth-health-house influence. The doctor or helper should take a firm stand on the matter. He must, for natives of Virgo are frequently determined to be sick. The greatest kindness that can be shown them is an almost heartlessness in ignoring their complaints and ridiculing their attitude.

Virgo also rules the spleen, duodenum (first section of the small intestine), chylicification (the extraction of nourishment from the food intake), and the peristaltis of the bowels (the action of

the large intestine). However, **Scorpio** rules the descending portion of the large colon.

Pathology for natives of **Virgo** may be roughly listed as peritonitis, malnutrition, dysentery, colic, constipation, diarrhea, cholera, typhoid, appendicitis, tapeworm, and a host of tissue conditions of the intestinal tract—ulceration, "balloon" colon, stasis, etc. This last tends to manifest in all kinds of toxic conditions of the body and the symptoms can be many and varied.

With **Saturn** in **Virgo** sluggishness and blocking of the intestinal tract are apt to be in evidence, as well as poor assimilation. **Mercury** in the sign, especially if close to the **Sun**, gives aptness for mental trouble of a high-tension type. **Mars** in **Virgo** gives inflammatory and fever conditions. **Jupiter** afflicted in the sign shows likelihood of liver ailments, bloating of abdomen, perhaps tumors. The **Moon** adversely aspected in **Virgo** affects the lymph, nerves and sympathetic and involuntary muscles of the area. **Venus** afflicted in the sixth-house sign gives poor circulation of blood, and **Uranus** there indicates spasmodic action and abnormal growths. An adverse **Neptune** tends to shrink the tissues and organs of the area.

The well balanced **Virgo** natives make excellent nurses. They also do well as **nutritionists**, **food chemists**, **health food store proprietors**, **secretaries**, and **general office workers**. The personality is enhanced by wearing violet and using bluish decorations in the home. The pink jasper and hyacinth are the stones for the **Virgoan**, and **mercury** is the metal with which they have closest affinity. Marriage to earthy sign people or those in the water trinity is apt to give most harmonious results for them.

Physically, enemas and colonics, as well as liver routines and a high vitamin diet of fruit and vegetables, do the most for **Virgo** health conditions. Mentally the problem is more serious, and inasmuch as this applies in some de-

gree to everyone, let us here give some consideration to the power of thought.

An idea is the nucleus of a spirit force and is generated in the World of Abstract Thought. This embryonic nucleus is not at first a thought, but gradually the Spirit visualizes it in Concrete Thought substance until it becomes a thought-form. This form, consisting of atoms from the Universal Mind, is attracted to individual minds according to the Law of Attraction—like attracting like. If the Ego's mind gathers enough pure Universal Mind atoms the thought form is a strong, powerful, creative instrument for the use of the individual. It is as simple as that.

Contrariwise, if the mind of the individual is heavily tinged with atoms from the Region of Concrete Thought, the thought-form expresses itself in the



concrete world along scientific lines, and the life of the Ego is bent on pure science almost to the exclusion of the higher World of Abstract Thought, which is the real home of the human Spirit or Ego. Again, if the thought-form is tinged largely with atoms from the lower Desire World the thought will manifest in a negative and selfish manner, tending to crystallize the desire, vital, and dense bodies of the person. This automatically cuts off the bodies from divine healing force, and they soon get out of tune—sick.

This is not mere speculation, for the reality has been shown by clairvoyant studies of thought-forms. Positive thought-forms are beautiful creations, with marvelous colors. They may appear as intricate lacy patterns, such as exquisite pastel-shaded wings, like the wings of a butterfly, but more alive—shimmering and shot through with scintillating rays of white light. These

forms are all perfect geometrical figures, whereas the less evolved forms are twisted, darker-shaded, and sometimes even gruesome in appearance. These winged messengers travel from the originator to other forms and act on them according to the distance traveled and the nature of the form, together with the amount of will power from the thinker which gives strength to the live thought form.

Actually, thought is a facet of the highest expression of God, for it originates in the Will Aspect. It is creative and can solve any problem upon which it is brought to bear. Our present thoughts and ideas "are destined to become as real, clear and tangible as any of the objects of the outside world which we now perceive through the physical senses."

Your mind is not *you*, but it is surely your most valuable instrument now. You may feed it what you will and it will grow accordingly.

Thought is undoubtedly one of the most neglected powers we possess, in spite of the fact that it is the most potent. Of the seven forces emanating from God and manifesting on earth in various ways, electricity is probably the one man is most familiar with, and we know that when concentrated and compressed it can kill or cure. So it is with your thought force, and no machine is needed to generate or operate this power, which can and does so surely hurt or help.

Man is now learning to use this tremendous force, and the day will come, through esoteric training on concentrating, meditating, etc., when he can use the enormous force more intelligently than he is now trying to utilize the cohesive force in the atoms he finds in hydrogen and radiating minerals. This latter force is mainly developed to defend man's economic or physical status, but gradually it is being put to constructive use. You can do the same with your thought force *now*.

A STRANGE EXPERIENCE

(Continued from page 14)

plain it, but—well, come and see. She is waiting for you in the reception room."

I could not get there too soon. Lorena had been on my mind continually since her accident, and for the past six hours her very presence had been with me. I hurried forward with the doctor, but even as we approached the door of the private reception room, it opened noiselessly.

There, with the early morning light radiant and glorious upon her lovely face, stood Lorena smiling.

"Here's Bob, Lorena," explained the doctor, as he retired graciously, closing the door and leaving us to ourselves.

SAVORY RICE

Ingredients: 1 cup brown rice (unpolished), 1 good sized bell pepper (chopped fine), 1 cup mushrooms (sliced), 2 onions, 1 quart tomatoes seasoned with savita dissolved to liquid state. Steam rice until tender; when almost done braise onions, mushrooms and pepper. When slightly browned add to rice. Place mixture in baking pan and pour the tomatoes seasoned with savita over it and bake until slightly browned.

VEGETARIAN CHOP SUEY

Fry in 2 tablespoons of oil 1 cup of finely chopped onions until browned. Add 1 cup of boiled celery and mushrooms. Season with salt and paprika; cover and allow to simmer for 10 minutes. Fill bottom of oiled baking pan with boiled rice; sprinkle with a layer of ground nut meats. Pour celery and mushroom mixture over rice and bake in hot oven 10 minutes.

How the Rosicrucians Heal the Sick

THE Rosicrucian method of healing is as effective as it is unique. It is a method which is accomplished by spiritual means but requires a certain amount of cooperation from the person who is in need of healing. The applicant is required to write the request in pen and ink, as this ink carries with it the effluvia of the Vital Body and becomes the means by which the Invisible Helper is able to gain entrance into the person's body and effect the required healing. Further, the person asking for help is required to write at least once each week giving a short report on his condition to keep the Invisible Helper informed as to the progress which is spiritually seen by the Invisible Helper via the effluvia carried in the ink of the new report.

Invisible Helpers are Probationers of the Rosicrucian Order who, by virtue of living a pure life, work under the guidance of the Elder Brothers and other Probationers who are physicians. They work in bands and do most of their work at night while their physical bodies are asleep. These bands are formed all over the globe, therefore this ministry is perpetual.

The Invisible Helpers will help any person under fourteen when asked to do so by the parent, but each person after this age must make his own request for help. Almost without exception the person who has asked for help will receive immediate relief—that very night. However, the actual healing will be accomplished in accordance with Nature's laws and this time varies with the condition and cooperation of the person in need. While the Invisible Helpers are giving help from the invisible realm, we request each person to seek within himself the cause of his problem and endeavor to apply the ounce of prevention where possible. Also, we request that the person cooperate in every way with our Healing Department and whether

the letter is immediately answered—which usually it is—or not, a weekly, brief report be sent to Headquarters on the progress made.

Diet should always be changed slowly. However, a vegetarian diet should be undertaken with accent on fresh fruits and vegetables.

This healing work is completely spiritual and even before your request reaches Headquarters, the Invisible Helpers, operating under the command of Christ to, "Heal the sick" are drawn to the person and must in accordance with absolute law, render all possible aid; "ask and ye shall receive."

Occasionally we refer those who have asked for help to a doctor of their choice to augment the healing. However, even if this is done, the Invisible Helpers continue their work from the inner realm—this is true even in cases of surgery.

We do not pray for anyone's prosperity, success, etc.; however, by request sent to Headquarters the Invisible Helpers may help with personal problems of home, children, etc., where the need is based on one's spiritual welfare and harmonious home life.

Everyone is invited to join us in prayer for the sick at any time of the day or night, but especially at 6:30 P.M., your time, when possible. Close your eyes, relax, and envision the Rosicrucian Emblem with a pure white rose in the center and silently meditate upon the words, "Divine Love and Healing." You thus become a channel for releasing the healing balm which comes direct from the Father and this becomes the spiritual panacea which the Invisible Helpers use in their healing ministry. At various times of the day and night, prayers are said for the sick at Headquarters and everyone is given individual attention.

Send your request to The Rosicrucian Fellowship, Oceanside, California.



The Mind in Connection with Healing

(Conclusion) .

THE slightest thought, feeling, or emotion is transmitted to the lungs where it is injected into the blood. The blood is one of the highest products of the vital body, as it is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego. The Ego works with a three-fold body, which it controls—or should control, through the mind. But this body has a will of its own and is often aided and abetted by the mind, thus frustrating the purposes of the Ego.

As you understand, when seeking to overcome any element, we must work on all planes of consciousness at the same time, for they interpenetrate and are interdependent. As you indulge any desire, word, action, or even thought, there is an effect upon each different vehicle or “body” through which the Spirit must pass in order to reach expression. This, in turn, acts upon our physical well-being resulting in sickness or health according to the kind of thought or action released.

You may not realize the part that the endocrine glands play in all our mental states and our consequent behavior. Sudden apprehension of danger throws into the bloodstream a secretion that serves as a stimulant and an astringent, very useful in the event of flight; but

if this sense of fear and danger is prolonged, this constant glandular secretion changes a man’s character making him furtive, stealthy, suspicious, anti-social.

It is also a fact that hot indignation releases into the bloodstream secretions of a similar nature, and varies only in that it contains less stimulant and more astringent—which tightens a man’s fibers for the defense of rights. But if that indignation settles into a permanent grudge, you get much the same effect as that produced by prolonged fear. Apprehensive people should realize that minds filled with thoughts of fear cause the adrenal glands to pour out poisonous substances into their blood; and that poisonous substance lessens health, causes disease, and shortens life. To picture in the mind the benefits of cure, causes the adrenal glands to liberate a tonic substance. That is why they say that “nothing succeeds like success.”

Every good thought alkalizes the body. If one is dishonest, gossips, is over-critical, etc., he causes inharmony. If the good in a thing is sought and found and clearly expressed, a form is created in the Desire World which—by association—is drawn to any other forms relating to the same thing. This good thought-form tends to overcome the evil

in any of the other related forms. Hence, if enough such good thought-forms are created, no matter how much evil there may be, the good will destroy the evil and ultimately prevail.

“Mind is the Master-power that molds and makes,
And man is Mind, and evermore he takes
The tool of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills;
He thinks in secret, it comes to pass,
Environment is but his looking-glass.”
—James Allen.

READINGS FOR SUBSCRIBERS’ CHILDREN

(Continued from page 25)

come to her through this square.

Since Saturn and Uranus rule the 10th house, they will have much to do with the vocation of this child. She would be happiest in doing some type of work requiring her Uranian abilities: radio (involving music, art, singing), telegraphy, science, home decoration.

HEALING DATES

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:

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The King's Jewel

KITTIE CALVERT

PART II

JOHN asked, "Don't you ever wish for anything beside what you already have here?"

The little squirrel sat up, rubbed his head just like old Burt, John's dog, did and said, "I never thought about that. So long as you have a hole in a tree and a few nuts to eat, what else do you need?" You humans are very funny. What else does one need but a tree to sleep in and a few nuts to eat? Aren't you happy now?"

John replied, "Yes, I am, but deep down in my heart I wish for something I don't now possess."

"Well, what else do you want?" the squirrel said in a very impatient voice.

John thought, "I don't see why I should tell him. He'll never understand." But aloud he answered, "I want the king's Jewel."

"The king's Jewel? What is that?" exclaimed the squirrel. "Can you eat it?"

"No, you can't eat it," replied John. The squirrel, by now thoroughly disgusted, ran quickly away.

John continued on his way, seeing many beautiful flowers. As he was tired by now, he sat down among a bunch of them to rest. Then he discov-

ered a very odd thing. Out of each flower a little face peeked at him. When he thought "I never knew flowers had faces before," a thought came back to him. "You never looked before."

While he watched, tiny figures flew out of the flowers and hovered over each one like a swarm of bees. They were so pretty John was completely fascinated. One tiny one lit on his shoulder and he could see her tiny nose, mouth, and eyes. She seemed to say, "You are bigger than I but not half so wise."

To himself John thought, "I always thought people were so much wiser than animals, trees, and flowers, but I guess we aren't. We just don't speak their language." Then he remembered a certain little boy who had come to the village, and the other boys wouldn't play with him because he was foreign. No one understood him. They threw rocks at him and called him stupid.

By this time it was getting dark, so John looked around again for a place to sleep for the night. Ahead he saw what looked like the big old tree he had slept in the night before, so he climbed up again into its branches. It seemed to fold its big brown arms

around him and he fell asleep. This time something happened in the night. He was awakened, and as he looked around he saw forms and heard voices. Cautiously he peered through the leaves, thinking there might be thieves and robbers dividing their loot.

What greeted his eyes was a sight never to be forgotten. Great beings were walking about in a circle, making motions which at first he could not make out. Then he noticed these motions took on form and color. They formed patterns, and as he listened, beautiful music came forth, and a perfume the like of which he had never smelled before.

The boy didn't know whether he should climb down out of the tree or not. However, his curiosity got the best of him, and he climbed out of the tree. As he reached the lower part of the tree trunk he seemed to run into a great form which said:

"Human, how dare you enter this circle of the Great Ones? Know you not that no one enters this circle and lives?"

By this time John was a frightened boy, but he managed to find what voice he had left and said, "Master, I am lost in this forest, and I can't find my way home. Can you show me the way home?"

At that a great look of compassion came over the face which before looked so stern.

"Little human, you dared ask for the king's Jewel. For that reason you must go through great suffering and loneliness. You will many times be lost, friendless and hungry, but if you find the key, all this will vanish and the Jewel will be yours."

Little John, who by now felt very small and lonely, wished he hadn't made so great a wish.

"Where may I find the key, Great One?" he asked.

"The key you will find within yourself Little One," replied the Great Being as he vanished with all the rest.

By now the light in the east was dawning, so John decided to walk on farther, seeking and looking for the key. As he penetrated deeper into the forest, the trees became so thick he could hardly walk. They rose high into the heavens, and the farther he walked the darker it became. The great joy of the morning before was gone, and he was very lonely.

As the boy trudged onward he saw



no friendly animals or flowers. By now he had even forgotten he had wished for the king's Jewel. All he wanted now was his home and mother, and he wished he had never left home. Suddenly he remembered what the Good Lady said, "Think well before you wish, for you must take the consequences."

On he went. Another day passed, and another night approached. This night he was so weary and so lonely he went to sleep between two trees caring not what happened to him.

The fourth day dawned so bright it

brations of their electrons synchronize almost blinded John. He got to his feet again, and as he trudged along the heat from the sun beat down upon him. He became very hungry and thirsty. When he felt he could go no farther, in desperation he said a prayer in his heart. Then something in the distance became visible to him. He saw a beautiful temple, green grass, and what appeared to be a pool with the bluest water he had ever seen. He walked toward the pool, and when he came to the water, he fell on his face and drank until he thought his stomach would burst.

As John arose to his feet he was unimpressed by the beauty around him. He felt alone in a strange land, a land he did not know. However, he kept on walking till he found himself in front of great steps leading up and up as far as his eyes could travel. Weary as he was, he knew he must climb these steps to find what he sought, the king's Jewel and release from his wish.

Step after step the boy climbed, till he lost count, there were so many. When he thought he must stop and rest on one of the steps, he looked up and found he was at the top, looking down on what seemed like millions of steps. He felt like a weary old man by now, all of his youth gone. He was filled only with a great desire for liberation. A great lightness came upon him and he fell into a sound sleep. This night he slept soundly without dreams.

The next day dawned and a cool breeze awakened him. As he became wide-awake he found that he was in front of what looked like a temple door. Wishing to enter, he looked around for a handle, but found none. He pressed on the door and found it opened inward. He walked in softly and quietly, barely breathing for fear he might be shut out. He felt very small and humble by now. All desire or thought for anything had left him and he was saying over and over in his heart: "Oh, Great One, find me worthy of thy presence."

Then John thought, "How do I know of this Great Presence that I have never yet seen? Can it be that it has always been with me and I did not know it?"

As soon as this thought crossed his consciousness a voice from nowhere and out of everywhere said: "This is the King; why do you enter my palace?"

John thought, "How can I tell him I want his Jewel? He surely will throw me out and down those millions of steps I have climbed to get here." However, he knew he could not tell a lie to the King for if any answer except the truth were given, he would surely know.

"I have come for the king's Jewel," John said bravely.

The great voice said: "Enter and take it. It has always been yours, waiting only for you to come and claim it."

So the story goes that John became the wisest man in all the kingdom. Many who came to him looked on the king's Jewel and in turn became free from all sorrow and pain. They enjoyed the true liberty that God had bestowed upon each and everyone from the beginning of time, if they but stretch forth their hands to claim it.

READERS' QUESTIONS

(Continued from page 29)

with those of the impulses flowing over them. For instance, the atom of copper is composed of a certain definite number of electrons rotating about a central nucleus, much as the planets in our solar system revolve around the Sun. The number of these electrons and their rate of revolution around the nucleus is such as to synchronize with the vibrations of electricity, whereas the vibrations of lead do not synchronize with those of electricity and therefore block their transmission.

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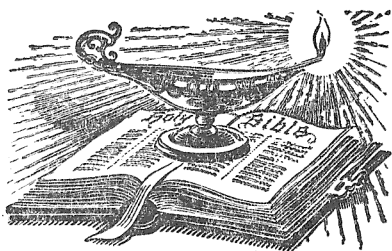
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