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# MY WILL ~

## For A More Abundant Life

By JAMES M. POWELL

(Golden Key: *Whosoever will may conquer*)



WILL thankfully to receive and conscientiously to exercise a progressive, constructive imagination. With this sacred gift, and with clean and steadfast heart, I will to see clearly, I will to think clearly, I will to remember clearly.

*I WILL* honestly endeavor to keep in useful operation a dependable conscious, sub-conscious, and super-conscious memory for the purpose of increasing a flame of intuitive light, and for the production of images of things and conditions of which I consciously will to see reflected in outer manifestation.

*I WILL* thankfully receive an ever accumulating portion of higher wisdom, trustworthy occult knowledge, comforting understanding of heavenly laws and heavenly Powers. And I will to live as much as practicable in a world above the physical sense world. I will to be always as an eager child, learning new lessons in the great magical school of Good Nature, where God is Dean.

*FURTHERMORE*, I will to receive thankfully, and to be eternally grateful for such creative blessings as the forgiveness of sins, harmony of spiritual-mental-physical expression of buoyant health, combined with the radiant joy of a more abundant life.

*AND I WILL* to fulfill joyfully, in the utmost harmony, the will of my Creator.

# The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

## The Renaissance of Religion

By JOSEPH DARROW

“THERE are no atheists in the fox holes of Bataan,” is an oft repeated statement which we see in the press and hear from returning soldiers who have fought in the Pacific. This means that the soldiers in many cases run into conditions where their own resources are at an end, and therefore, they can do nothing but fall back upon a faith in God as their only hope. Thus the war is having a by-product of great value in this materialistic age in which we are living. Religion has been on the decline for a long time, and materialistic pursuits, the desire for pleasure, and the ambition to accumulate money have been on the increase. All these things are the symptoms of materialism and the gradual loss of faith in God and the spiritual nature and foundation of the universe.

As an illustration we will quote from an article in the *Chicago Daily News*, by George Weller, and reprinted in the Los Angeles Times. It reads as follows:

“Somewhere in Australia, May 14,— ‘I’ll bet you boys can’t guess where I’m going,’ said an Army officer, just returned from Bataan. He had just stepped out from his first bath in four months and was rubbing his chest.

“Nobody guessed because destination is one thing they do not even let you think about in the daily more stringent rules of the rear area of the war zone. ‘I’m going,’ he said, ‘to church.’ His

announcement caused somewhat less astonishment than it would have two months ago when the first evacuees from Bataan began to arrive. Since then it has begun to be noticed that outcoming officers have brought with them something less tangible than their notebooks of military intelligence, but none the less definite. It is a marked enhancement of interest in religion.”

Religion has always been one of the great strongholds of the human race, that is, belief in an unseen higher Being who directs the destiny of the world and of individuals. Without religion man tends to remain a barbarian. Religion lifts his thoughts to something

higher than himself, and causes him to think about others as well as himself. Thus

SOLDIERS and causes him to think about others as well as himself. Thus  
GAINING FAITH think about others as well as himself. Thus  
IN GOD well as himself. Thus  
it helps to promote the

unity of the human race and “the fundamental unity of each with all.”  
Belief and devotion to the God of our universe puts us in closer touch with Him. It gains for us His guidance, for it ever remains a fact that man has to show the initiative in establishing his relations with the Powers above. God and the Masters of Evolution are constantly guiding humanity from behind the scenes whether men know anything about it or not. But in order to establish a working connection between God and the individual the latter has to have a desire for this connection, and make some effort to obtain it.

Again quoting from the above mentioned article we find the following:

"It is noteworthy that in a world dominated by production indexes, and geographical strategy, men who have undergone the experience of battle have found themselves increasingly turning to God for consolation. Here in Australia it is interesting to see this increased devotion meeting the tides of incoming troops who cannot but partake of the spirit derived from the Americans' ordeal in the Philipines and Java.

"The officer described above, when he returned from church, was asked whether he thought it had done him good. He replied: 'I hope so. It was the first time I had visited a regular church in 20 years,' he said."

In the above article the officer mentioned the incident of how the Japanese had bombed a hospital after they had promised not to do so. Then he said that the men there knew that henceforward only God could protect them. Moreover he said that church services, which before had been attended by only a very few, soon increased daily. He said that after the hospital had been bombed and the soldiers found out how helpless they were in depending upon their own strength and resources, there were many new baptisms that otherwise would never have occurred.

GOD IS THE  
SUPREME  
REFUGE

The soldier needs spiritual guidance and help even more than the civilian because he is subjected to more intense and dangerous experiences. Belief or faith in religion creates a sense of duty to God and the plan of evolution. Duty will be the supreme motive which will urge mankind onward in future epochs. At the present time interest and indifference are the springs which move the world, but the time will come when these feelings will have no weight. Then only the performance of duty will be the compelling motive. Thus the expe-

riences which many of the soldiers are undergoing and which develop a sense of duty are helping to promote the plan of God under which the universe is working.

Fear is the great problem of the soldier, because he is subjected to such extreme and dangerous experiences. Anything which helps him to overcome fear and forget himself is of great value to him. Religion, as shown above, is helping to do this. Learning to live by faith in God and the rightfulness of the destiny which comes to him instead of worrying about it all the time is a great achievement. The Rosicrucian student knows that destiny is brought over from past lives, and is practically a fixed quantity except as we may modify it slightly by going contrary to our inner guidance from the Ego or God within. Therefore, since our destiny is already designed and established, why worry about it? It's coming anyhow, hence it is far better to stop worrying about it and instead devote ourselves exclusively to doing our work and the thing nearest at hand with all our might, and with the simple belief or faith that all will come out right in the end.

In *The Reader's Digest* some time ago there was an article entitled "One Day Can Change Your Life." "ONE DAY CAN CHANGE YOUR LIFE" It was written by Henry James Forman, originally for the *Cosmopolitan Magazine*. We will quote from it to show the influence of religion upon one's daily life.

"In my work," says Mr. Forman, "as a personnel manager, I always tried to discourage the idea that any person in our office was indispensable. One young woman, however, defeated that program completely. . . . Somehow she created an atmosphere that drew people to her. Everyone recognized that she had become the most necessary member of the staff.

"I determined to find out why. After



a conversation with her the reasons appeared quite simple. Once a few years earlier she had chanced upon a brief magazine suggestion, 'Try Religion For A Day—A Single Day!' the writer had said. Only twenty-four hours out of the more than half a million hours of your probable life span. All the great of all the ages have agreed as to the overwhelming benefits of religion as the supreme hygiene. Don't you think its worth investing about one twenty-five-thousandth of your time in giving it a trial?"

Previous to running across this magazine suggestion, Mr. Foreman pointed out that the young woman in question had little interest in religion. She said to him when he interrogated her about it, "Think what it meant, a whole day spent without a trace of any *fear*—no fear of any person or any thing! No fear of life, no fear of death. No fear of old age, or of sickness or of my job, or the future, or anything else. I felt *free* for the first time in my life."

This young woman had learned that the giant emotions which are destructive to life, health and happiness, of which fear, anger and hatred are foremost, are all deadly poisons. Mr. Forman says: "They poison as they work within us, and they poison life and the world about us. Not religion alone, but science teaches the same thing. Physicians and psychiatrists are now demonstrating that the deadly sins are really major errors in the technique of living."

"Dr. Carl Jung of Zurich, probably the greatest living psychiatrist, says: 'Every one of my patients in the second half of life—that is to say over 35—fell ill because he had lost that which the living religions of every age have given their followers; and none of them has really been healed who did not regain his religious outlook.'"

"When envy, hate, fear, are habitual,"

says Dr. Alexis Carrel, "they are capable of starting genuine diseases. Thought can generate organic lesions. Moral suffering profoundly disturbs health." Business men who do not know how to fight worry die young. Those who keep the peace of their inner self amid the tumult of the modern city are immune from nervous and organic disorders."

The young woman mentioned had discovered some of these facts when she began to live a religious life. She found that somehow things "began to flow toward instead of away from her. She seemed to have become positive instead of negative. She felt that she was at last a genuine human being." As stated in the article, she tried religion for a day and so great was the joy she experienced from it that she tried it for another day. She had setbacks occasionally that wrecked her equanimity for a little while but by recalling her religion and remembering the days of pure joy it had brought her she was eventually able to return to it and make it a continuous factor in her life. That was the reason why she had become the most necessary member of Mr. Forman's staff.

The renaissance of religion is perhaps the most important thing in the world today. Nations may come and nations may go, national borders may change, but all these things are of little importance compared with humanity's learning the secret of poise, power, and success, which are attained through all the religions of the world, but more particularly through the Christian religion, which enables one to get away from self and thus cease to fear for the well-being of self. When fear and its companion emotions of anger, greed, lust, and pride, etc. have been done away with, then one is really free, and is eligible to become a real citizen of the New Age,

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

*Our motto is:* A SANE MIND, A SOFT HEART, A SOUND BODY

## Getting a Soul

BY WESLEY D. JAMIESON



HE greatest words seem to open out upon the infinite and demand unfenced frontiers. The word "soul" is like that. It carries more distinctly than any other the suggestion of a range and permanency and wonder of life activity which escape us as we seek definition, but which return upon us as a tide when we surrender ourselves to the wealth of the word itself.

Men first thought of the soul as a ghostly visitant using the body for its habitation, something breathed out at death and thereafter in an unseen form the inhabitant of another realm. To picture it in terms of sense they strained the analogies of the finer forms of force and reality.

"One thinks the soule is aire; another fire;

Another blood, diffus'd about the heart;

Another saith the elements conspire,  
And to her essence each doth give a part."

So Cleopatra called to Iras when her brief day was done:

"Give me my robe, put on my crown;  
I have

Immortal longings in me.

I am fire and air; my other elements  
I give to baser life."

In modern times Dr. Alexis Carel stated, "The soul is the aspect of ourselves that is specific of our nature and distinguishes man from all other animals. We are not capable of defining this familiar and profoundly mysterious entity."

So we see that the relation of conscious life to the body perplexes many of us still. We are as confused and baffled as were the ancients. What is that strange thought-being which lives in the depth of ourselves without consuming a measureable quantity of chemical energy, which can never be weighed on physical scales, which seems to be the organizing principle of life, taking hold of our impulses and appetites and forming them into an army of purposes and principles?

In Bernard Shaw's "Man and Superman" there is a passage in which Tanner, the hero, describes to Ann, the heroine, the birth of his soul. The passage comes at the point where Ann is reminding Tanner of their early experiences as boy and girl. She asks him why he broke off his confidences and began to draw away as a stranger. Tanner replies that he has obtained something that he wants to keep to himself, and when she presses him to know what this is, he tells her it is his soul. In the conversation that follows he goes on to

show what this process of getting a soul means, and it appears that it is the discovery in one's self of a compelling principle which gives meaning and unity to the disparate elements of personality, a moral passion more powerful than all the other passions. When Ann asks him whether all the passions ought not to be moral, he tells her that nothing can control a passion but another stronger passion. Unless our moral sense were itself a passion mightier than all others, it would be powerless to control them. As it is, it becomes the organizing principle of life. It takes the other passions, which without it are idle and aimless, mere habits and superstitions, grotesque and ridiculous to the mature intelligence, dignifies them, and gives them conscience and meaning.

Rosicrucians teach that the soul is a property of the spirit, and comes into being as a result of the experiences gathered by the spirit in its threefold, composite body. It is a mediating principle between the immortal spirit and its transient personality. It is only relatively immortal, for the soul is a created thing. The spirit that is man is the author of its being. It comes into existence, not by chance, but like all other manifested things according to laws and principles that operate in all nature. At the close of the spirit's aeonic evolution, the soul's forces will be transferred to and absorbed by the spirit, the lustre and power of the latter being enhanced thereby. The spirit must be a pilgrim until it is again at rest in the heart of the Great Oversoul.

Zoroaster said that light is eternal—that the Lord of the universe is light; but because there was an eternal light there was also an eternal possibility of the absence of light. Light and darkness were the eternal principles of the universe—not equal principles, but one the negation of the other. He taught that the soul of man needs light—a light external to itself as well as in itself. As the eye cannot see in dark-

ness and is useless, so is there a capacity in the soul for light; but it is not itself light, it needs the Everlasting Light. In other words, each and every soul of the universe needs the Oversoul.

As Emerson so truly wrote, "From within or from behind, a light shines through us upon all things, and makes us aware that we are nothing, but the light is all." "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee."

Alchemically, water is invariably spoken of as referring to the realm of soul. Water represents imagination, a power of the spirit, and soul has been described as "the realm of thought." Giving a cup of cold water means more than a physical gift; it means sharing some spiritual truth, expressing a fine soul quality such as patience, courtesy, kindness, generosity, and so forth.

The garment of the soul is made of the thoughts, words, and deeds that are filled with the spirit of wisdom. Happy is the man that findeth wisdom. Happy indeed, because he is in no danger of gaining the whole world and losing his own soul.

Note how, rightly seen and rightly used, all things contribute to our building up of soul and perfecting it. Our occupation and absorptions are spiritual disciplines. There is in all activity an unflinching reaction upon character which is the one enduring product of the whole massive and far-flung process. The mason who builds a wall lays also the courses of his own personality; the farmer who plants his field finds his true harvests in himself. The teacher is taught as he teaches. The richest gifts of the soul are won in living contact with the world. In the school of loving service we climb to the highest. We are forgiven by forgiving; we obtain mercy by showing it. By living for others we come to ourselves, our better selves. We get souls, and we learn to perfect them.

Some think they labor at their souls

alone, yet they have fellow-craftsmen, seen and unseen. Some believe we are largely finished before we begin with ourselves at all; the influences of infancy and early childhood give to life a direction which few of us escape, and even when in ripening maturity we begin to assert some definite self-control over our own growth, we are reached and shaped by countless influences falling in upon us from every side. Some are so sobered by such considerations as to urge that we have no power over ourselves at all, taking of necessity predetermined lines and cheating ourselves in our dream of liberty. But this is a counsel of despair. We do have power and vision enough to take whatever life offers and make it tributary to our growth. Let the Almighty One breathe through our intellect, and behold, genius! Let the Oversoul breathe through our affection: behold, a love that brings a heavenly atmosphere to our earth. Let the Everlasting God breathe through our will, and it is virtue, a saving, healing force. We must not paralyze ourselves by the persuasion that life is too rigid for our mastery, but we must not cheat ourselves by thinking it too plastic. We can indeed make shipwreck of our souls, even as Balaam and Judas Iscariot did.

Do we love lucre more than the favor of God; do we fear its loss more than we fear the frown of God? And is there nothing in your heart like this—no evil desire and motive preponderating against conscience, and preventing the perfect union of your heart with God—nothing that makes a partition wall between you and His people, between you and Himself, and keeps you from following the Lord fully, from “following the Lamb whithersoever he goeth?”—nothing that you love more than the Great Eternal Himself? Is your situation like that of the amiable young man to whom our Savior said, “One thing thou lackest:” one thing only, and yet that was equivalent to

many, yes, to all things, since it kept him from following Christ; it prevailed against eternity, it outweighed the value of his soul. But whatever it may be, God is not mocked; He sees it, and withholds His blessing. God will never dwell in any heart in which He is not enthroned. God will never be a patron of idolatry; a party, a pander to any man's lusts. He will have a living sacrifice or none at all.

If the chance for a new disposal of the past were really given us, would either ourselves or our world be so greatly changed? Barrie touched upon this awhile ago in a play, “Dear Brutus,” because in that play he would teach us that the deeper fault of situations gone wrong is “not in our stars, dear Brutus, but in ourselves.” He gathers together in an English country house on Midsummer Night's eve, as the guests of an elfish host, a group of people who have one thing in common: they are all persuaded that they would have been happier and better if in the past they had taken another turning. So he recreates for them the vanished opportunity for which they long. There is a magic wood which on Midsummer Night appears for a few hours so near the garden gate that one may step into it, and once in that wood, become what one dreamed he might have been. One by one the guests make the great adventure. They are for a night actually citizens of the Land of Might-have-been. The man who cared more for another woman than he cared for his own wife has married the other woman; the butler who dreams that he might have become a financier becomes a financier; the artist becomes the painter of his dreams, and has the daughter of his dreams. And yet, strikingly enough, this company, so greatly changed in circumstances, are after all in their new estate very much what they were in their old.

The philanderer now discovers that his present wife is the wrong woman and his past wife the right one; the

butler is rich enough but just as vulgar and shift; the fine lady who scorned him has become his wife, having been all the while akin to him in soul. When the magic wood has gone again in the morning and they are come out of it and come back to themselves, there is among them generally a sobering recognition of the fact that they are what they are, not through the trickiness of fate, but through some inevitableness of spiritual and personal development.

George Eliot says that we have great capacity for fancying ourselves in happier states, building, as it were, our castles in Spain without taking any account of what we would really be who inhabit those shining castles. And if we were to take over into them our old selves, they might turn out to be no castles at all but prisons, maybe, or at least after all just the houses in which we are now living. To enter upon a truly happier estate we must take our souls in hand and richly shape them to finer uses. We must let more of the Everlasting Light shine upon them and through them. For whenever the soul is strong and free and right, the whole of life is right; when the soul is wasted, the tides of action run scant; when the soul is sick, creation feels its pain. We cannot live happily or greatly out of an impaired inner life.

So we should carefully note what undoes the integrity of the soul. Weariness and care may do it but the soul may suffer, also, from the attack of enemies more nearly akin to itself. There may be a failure of love, because the soul itself is poisoned by selfishness. Too frequently we let ourselves become the centers of our little world, concerned only for our own ease and well-being; some vicious pride persuades us we are ill-served or less considered than we ought to be. The competitions of business, maybe, or ambition, sterilize our sympathies, exalt our egotism or harden our temper until nothing counts except our brutal will to power. There is a

weariness upon such a state as this beyond the power of any outer rest to heal; our self-wearied souls need to be renewed in love and self-forgetfulness.

Still there is some real connection between green pastures and still waters and the healing of the soul. Each roadside flower is God's minister, and the meadows are spread with His rest as with light. We have only, in our times of doubt and exhaustion, to let these have their way with us to feel, even as rising tides find their quiet ways through the salt marshes, threading them with blue and healing waters which reflect the sky and temper summer heat, the transforming touch of the Shepherd God come back into life. The soul-restoration of the green pastures and the quiet waters lies in more than their beauty or their suggestion of a communicable quietness which the soul may share; it is in their evidence of something deeper still, an unhastened and unresting power directed in unending renewals toward great ends. If all nature is being led in right paths, is there not for man also the right paths? If there be for nature the ineffable pomp and loveliness of the sunset, is there not for man a like splendor? Nature suggests One who loves and cares, who provides for the wants of His creatures. Can that One leave off caring for man, providing for his needs, loving and cheering him in his worldly pilgrimage? Will He not show to man His true rest?

The Initiate-poet, Goethe, declared that rest is not quitting the busy career, it is rather the fitting of self to one's sphere.

“ 'Tis loving and serving  
The highest and best;  
'Tis onward, unswerving,  
And this is true rest.”

The second gift of the wise men was myrrh, an aromatic plant growing in Arabia, yet rare and scarce. It is the symbol of the soul. Through pain and suffering wisdom is born, and the soul

is made of the thoughts, words, and deeds that are filled with the spirit of wisdom. Hence the soul chooses not by appearance; like Bassanio in Shakespeare's *Merchant of Venice*, it is aware that "outward shows be least themselves"; inner worth is its principle. It chooses the leaden casket with its solemn warning: "Who chooseth me, must give and hazard all he hath." In this the soul is wise although many men deem it foolish.

Some think of the soul as a great winged bird, such as the eagle. Birds have a freedom of movement denied the earth-bound, and have quick, far-ranging ways of finding food and water. They may nest their young securely in high and hidden places, and make with joyful wing their annual visit over the globe, companions of the spring. But for all that, there was a stage in evolution when for these strange creatures, half of earth and half of sky, whose fossil forms are left us, their unperfected wings were as much handicap as help and flight itself a doubtful adventure. Even today a bird's flight is not as easy as it seems. When you take five thousand pictures a second of the homing pigeon and then slow them down, you find, to your astonishment, the element of struggle is still there. The pigeon beats the air with his wings a half score of times before he gets off the ground, and there is thereafter, until his flight has attained its full swiftness and poise, the suggestion of very real effort.

This should teach us that we must continue to give and venture and struggle. We should make real efforts in our soul-getting and soul growth, being persistent in well-doing, thinking right thoughts, feeling the finer and better emotions. The wings of our minds have carried us far, but if we are to be carried still farther on the Path, we must be winged with love. We must rise on the two wings, Love and Wisdom.

Yet love may be a burden. It re-

bukes selfish ease and weights us down with solicitude for others. It makes us comrades of weakness and need when we might go high and far alone. Love always asks something of us. It wants our money, our blood, our time, and our strength. It shuts us up with the imprisoned and takes us to the far country with the prodigal. Our brute inheritance is not our real burden, no, it is our spiritual destiny, that which stirs within to lift and transform us, half-heard calls and dimly seen visions and the restlessness which will not let us rest until we rest in God.

Oh, the cost at which the soul at last finds its wings and its true dwelling place! The clear-visioned among us, from the days of the Hebrew prophets till now, have never been content with social injustice and a wearing inequality between man and man or the lack of a practical and effective brotherhood, or our ceaseless wasting of ourselves in our warring among ourselves. The passion for a better world or a juster state or a more humane economic order possesses a tremendous saving and transforming power. It electrifies our souls, jolting them out of man-made ruts and grooves of wrong thinking, feeling, and living, and aligns them more closely with the Divine Will and Purpose.

Love can lift us above ourselves. It binds us to one another in inescapable fellowships; it lays upon us moving solicitudes for the weak and needy; it teaches a divine self-forgetfulness; it raises us to levels of Christlike sacrifice; it touches and transforms like light all that upon which it falls; it gives to every enterprise some great and noble quality; it makes the intimacies of life sacred, the friendships of life beautiful. Love is the purest expression of the richest possibility of our lives. Whatever form it takes, if only it be right and holy love, it is a power beyond our calculation, the unconquerable force in the world.

# An Inner Tribunal of Truth

By MAX HEINDEL



LAST week a visitor to Mt. Ecclesia told me that she had been studying all the different philosophies she could get hold of for about twenty years; also that she had in the past few years taken up the study of the Rosicrucian teachings, and that they appealed to her as being the absolute truth. She naturally expected me to give acquiescence to that sentiment, and was both amazed and dumfounded when told that I did not so consider the teachings given me by the Elder Brothers and written in our various books.

To the Bushmen, the Kafirs, and other savages who may develop a religious temperament, so far as they are capable of such a thing, it probably seems a great truth that there is a divine being of a higher nature than the human. From such men and from such a conception of religion there is a gradual advance towards the transcendental philosophies which call our reverence in the most highly developed specimens of our human race. This gives us reason to believe that the evolution of man demands also an evolution of religion. We have climbed from the valleys of childlike ignorance to the point where we are today, and it would be absolutely contrary to the law of analogy to suppose that anything in the religious line which we have today is the ultimate; for if there is to be no more religious progress, there can be no more human progress either.

What, then, is the way to the heights of religious realization, and where may one find it? This seems to be the next logical question. The answer to it is that it is not found in books, either my

own or anyone else's. Books are useful in so far as they give us food for thought on the subjects dealt with. We may or may not come to the same conclusions as the writer of the books, but so long as we take the ideas presented into our inner being and there work over them carefully and prayerfully, whatever comes out of the process is our own, nearer the truth than anything we can get from anyone else or in any other way.

The *Within* then is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively whenever we hear an idea advanced, we shall know whether it is sound and true or not. The Bible in a number of places exhorts us to beware of all kinds of doctrines floating about in the air because many are dangerous and unsettle the mind. Books are launched on the market which advance this, that, or the other system of philosophy. Unless we have established, or have started to establish, this inner tribunal of truth, we may be like the lady referred to above—wandering about from place to place, mentally speaking, all our lives and finding no rest, knowing little more at the end than in the beginning and perhaps even less.

Therefore my advice to the student would be never to accept or reject or follow blindly any authority, but to strive to establish the tribunal of truth within. Refer all matters to that tribunal, proving all things, and holding fast to that which is good.



# First Experiences in Leaving the Physical Body

By AZTAROTH



GREAT many mistaken ideas and fallacies exist in the popular mind regarding the terms "clairvoyance," and "leaving the dense body." Max Heindel in one of his lectures very comprehensively states: "Clairvoyant is the name given to persons who see objects invisible to ordinary humanity. The name means simply 'clearsighted,' and contrary to the generally accepted idea, there are different kinds of clairvoyants. Some are like a prisoner behind a barred window, who can see everything within his limited range of vision, and according to whether his window chances to face upon a narrow prison yard or upon a wide expanse of country, will be his scope of vision. If his view is further hampered by a shutter which he cannot control, which opens and shuts independently of his will, we shall understand that his observation is of little value to himself or others. Some clairvoyants are like this prisoner. When the shutter is opened they have a view of whatever happens to be going on in that part of the inner world which they chance to see at a given time and place. They cannot help seeing, whether the vision pleases them or not; they must endure it until it passes away of itself. Such people are called negative involuntary clairvoyants.

"Others again, while limited in the scope of their vision, have control of the shutter, which they open and shut at will, seeing anything which comes within range. They are also negative, but are able to see 'at will' and are called voluntary clairvoyants.

"Then again others have a faculty which may be likened to the state of a prisoner whose prison is a glass house

situated upon a hill and supplied with telescopes of the highest magnitude, shaded by blinds of such a construction that they would open as soon as he looked at them, and close as soon as he turned away. Thus he would have perfect control over his vision, being able to see and to turn his gaze to any subject he desired to investigate and would therefore be a voluntary, trained clairvoyant.

"There is a higher stage where the prison doors are opened, and the man is able to leave the dense body at will, go into the invisible worlds and investigate at close range the things he wishes to know about, which the last named class could view only from a distance. Leaving the dense body at will is, of course, the ideal method—then the man is not only a clairvoyant; he is a citizen of two or more worlds."

For the benefit of those persons who are interested in the occult and who would like to know even more about this "sight" as well as the emotional and physical reactions of an individual when he is first able consciously to leave the dense body, this article has been prepared from the personal experiences of the writer. It has been written with the desire to remove much of the mystery, unreality, and eeriness with which even metaphysical students often view these subjects. There is nothing strange, weird, or uncanny in clairvoyance (only in the present day conception of it) nor is it a vague, imaginary function, but rather a definite, natural faculty as real as physical sight. In the course of spiritual evolution all will eventually attain this ability and when it occurs we find it as natural and simple as our ability to use our physical eyes.

When yet a small boy I was impressed



with the reality of the "unseen." On numerous occasions, especially when danger was imminent, the "shutters" would open momentarily in warning or a visitant from another plane would become fleetingly visible in the physical world. Consequently as I grew older I was well aware of the actuality of the inner worlds; but it was not until I was in my early thirties that I attempted to get this awareness definitely under the control of my will. My efforts were greatly aided by the Rosicrucian exercises of Concentration and Retrospection. Eventually I was able to see with a fair degree of accuracy what I wished to see when I wished to see it. At this juncture popular misconception will again enter in, and you may well ask, "What do you mean by 'see'?" and "What did you see—and how?" I shall endeavor to tell you as clearly as possible:

Sitting in a comfortable chair with body entirely relaxed, with my mind free from abstractions and fixed upon a single object, I am soon in a positive, receptive state. Almost immediately great, rhythmic waves of luminous, blue-white astral light appear. After a few moments these waves focus into a shimmering silver screen, yet screen is scarcely the word, for it is as though one were looking into a vast three-dimensional luminous void. Soon the "pictures" begin to appear and thus while fully awake I watch a succession of wonderful three-dimensional scenes. First I may see exquisite flowers, delicate and perfect in every detail—many are more exotic and lovely than any I have ever seen in the physical world; great ancient vases with strange inscriptions, ornamentations, and symbolical figures. As swiftly as one picture fades another takes its place and they continue to grow in detail and clearness of outline. Soon I am regarding scenes from ancient times, triumphal processions, religious festivals, and, on a number of occasions, scenes

from my previous lives here on earth. Most impressive of all is the delicate coloring of each object and scene.

Words cannot adequately express the radiance and beauty which illuminates each "picture" and which seems to light the very space itself. Even more remarkable is the minute detail of everything viewed. Each new picture appears instantaneously and in its entirety; I can only look in wonder and awe as I study the colors and multiplicity of detail. As the pictures are clear and brilliant, now I attempt to exercise will. First I *will* to see the Great Pyramid of Egypt. For a few seconds there is only the shimmering light—then the pyramid appears—but not as we view it today, for it is covered with what seems to be marble or fine white stone and at the pinnacle is a capstone that gleams like pure gold in the sunshine. This scene fades and is replaced by the pyramid as it is today denuded of its marble beauty and capstone. After the pyramid, other scenes are willed into the light. Often, however, the pictures which are willed are not as clear or as sharply etched as are those which come unwilled.

At this period I felt much as Alice must have felt when in "Through the Looking Glass" she was able to look into that other room. Alice knew definitely that room was actually *there*, but evasively it was just a little beyond her. Another experience which made me understand Alice's predicament even more was the fact that I often similarly found myself looking into another room. Then, quite unexpectedly, it happened! But let me tell you in detail:

One late afternoon while lying on the lounge in my room, watching various scenes, I found myself looking into an exquisite room. With pleasure I noticed the lovely, silver-gray carpet bordered with an intricate pattern of rose and pale green. The walls were a soft rose and the furniture was elegant brocaded 18th century. I was delighted, and at-

tempted to see everything at once. Then instantaneously it occurred—I was there in that room standing on the carpet! For a moment I was not even aware of the transition so engrossed had I become. Then I realized what had happened. I understood that I was actually in the fourth dimension in a body other than my physical one! Frankly, I could scarcely believe it. My body seemed real—just as real as my physical body; and the room and every object therein was definitely substantial.

Amazement, wonder, and delight tumbled over each other in my emotions. My mind fairly sang. I was there—there in another world and *that world was real!* Nothing nebulous, nothing ectoplasmic, nothing negatively ghostly, but wonderful, glowing *reality*. Feeling much like a toddling infant I attempted to cross the room. At first I was aware of a certain unfamiliarity, but withal my new body felt strangely light and free as though a great weight had been lifted from me. I remember thinking, “Why this is much like what happens to a butterfly!” The old, ponderous body was left behind, and there I was in a wonderful world in possession of memory and senses. However, my human apprehensions soon asserted themselves, and I began to wonder if I could ever find my way back to my physical body.

With the first qualms the new world faded. It seemed as though I came through a grayish mist and suddenly I was back in my own room again. I jumped up and looked about in amazement. I was so excited that I felt I had to express my exuberance in some manner. How wonderful! How fantastic! I thought. Almost like a fairy tale! I could scarcely contain myself for the wonder of my great discovery—there *did* actually exist another wonderful world just a breath away! We were not animals nor machines, but children of God who one day would walk and live entirely in that world of Reality!

Here, for the sake of those whom I hear inquiring, “What about the Dweller—what about the Dweller on the Threshold? Didn’t you encounter him?” To them I reply yes, I did encounter him—but that is another story. A story not of the land of light, but of the region of darkness. In another article I shall tell you of the Dweller—the Frankenstein monster who is the embodiment of all our evil of past lives, who waits at the limits of the physical world for the spirit who seeks the Light beyond. But this much I may say here: Love can slay the Dweller—Love and Understanding.

As time passed I had other experiences somewhat similar to the first. Perhaps you will wonder that the first experience was so utterly simple. I later learned that the reason for this was merely to make the transition from one world to the other so natural and unaccompanied by strangeness as to remove all possible fear, for with the first apprehension one must return. There are those who in previous earth lives have become familiar with the inner worlds and do not require or experience such a “conditioning.” Immediately such individuals step into the inner worlds, they recall their knowledge of the past and can begin at once their active work on other planes. However, for one such as I, taking the step for the first time, he must be gradually introduced into the wonders of the inner world much as a child becomes acquainted with the physical world. Actually one is indeed a little child in the new dimension, and gazing in wonder and excitement practically finds himself crowing with delight. Later, however, I was to learn that a “substantial” exquisite room such as the one where I first found myself can change with a swiftness and facility suggested by our fairy tales. As you can understand, unless one becomes accustomed to such conditions gradually, the first experiences might prove appalling.

In later experiences I encountered persons in this new dimension. In fact I remember a succession of lovely faces and personalities, and I usually experienced regret when the time for parting came. I can recall distinctly the colors and detail of dress which were no more unusual than in our physical world. My greatest difficulty at that time, however, was my inability to remain very long at a time on the other plane; apprehensions about returning to my physical body always terminated the experience. By way of illustration: In one of my earlier trips I found myself in a fine workshop where a number of young men were at work on small ship models. I went about examining various objects and remember being impressed with the harmony and serenity there as well as the exquisite colors in everything. It is difficult to explain, but neither the colors nor the substance of that plane are as coarse as in the dense world, but seem to be much finer and the colors glow with delicate beauty. These young men were clothed in modern casual clothes such as they might wear at a technical school here.

One of the fellows noticed me and smiled pleasantly. "I don't remember you," he said kindly. "Do you come here often?" His words startled me and made me acutely conscious of my new environment in contrast to my own room where I had been a moment before.

"Why no, this is the first time I have ever been here," I replied. "And I really don't know just how I arrived." And with those words I became apprehensive. Then immediately it was as though a mist surrounded me and I was back in my room once more. However, with each experience I was able to remain longer. Another interesting fact was that I was usually aware of someone being with me on these trips, but never visually; in other words, I was conscious of a kindly guiding presence whom I could not see.

Another interesting phenomenon

greatly impressed me in the transition from the physical world to the higher dimension. When out of the physical body the substance of the physical world becomes strangely unreal, and paradoxically enough the substance of the other world becomes true substance and reality. This was strikingly evidenced one afternoon when following an experience in the fourth dimension I believed I was back in my dense body. I thought I would get up and attend to several duties downstairs, but half way across the room I was struck with the unreal appearance of the furniture and every familiar object in the room as well as the actual room itself. Everything appeared so hazy and unsubstantial that it seemed I could easily walk right through them. Then it dawned upon me that I was not actually in my physical body. The shock of this realization had a peculiar effect—it was as though a rubber band about my waist suddenly precipitated me backwards and into my dense body and with such force that I was a trifle stunned for a moment. As you can understand, this might prove disconcerting.

This article is being written during the week between Christmas and New Year's Day and thus, before closing, I should like to tell you of my Christmas morning. Here the day had dawned clear and sunny. I wakened to see the sun streaming brightly through my window. Outside I could see the tall palms on the palisades and the blue ocean in the distance. For a time I lay in the hushed stillness of the morning thinking of the birth on our small star almost two thousand year ago of that radiant Sun Spirit—the Christ. Lost in reverie, the waves of astral light soon dimmed my eyes and the outlines of my room faded into the now familiar gray mist.

Even before I was able to see I could hear the glorious singing of birds. Never, I thought, had I heard so many with songs so beautiful, for it seemed

they sang with sheer ecstasy. Then appeared the shining beauty of the new world! A moment before I had thought that Earth's day was clear and bright, but compared with what I then saw, the world left behind appeared coarse and dull. That new world fairly sparkled with beauty. The trees and every green thing seemed vibrant with life, and the sunlight was so golden that it actually flashed. All things there were so fresh, so radiant, so new! The streets of that beautiful city were so wondrous that even the pavements seemed to glow like finely powdered gold dust.

As I looked in childlike wonder, I thought of an old hymn which sings of the golden streets of heaven, but no gross, heavy earth gold could ever compare with the wonderful substance of those shining pavements. Likewise, as I gazed at the beautiful and picturesque dwellings on those streets I remembered those familiar words, "In my Father's house are many mansions." And there they were indeed—just as He had said they would be—without any devious or cryptic meanings attached to His words. Many beautiful mansions fashioned from the wonderful substance of that world! I was so eager to see everything—to observe all the rare details of that scene, for I knew I should not be permitted to stay long. Many laughing, happy people were in the streets and the joyous spirit of love and kindness seemed to be everywhere.

If you can imagine the loveliest city you have ever seen with every vestige of ugliness and discord removed; with sorrow, pain and tears forgotten; a city built of a substance so fine and radiant that each lovely color glows with a peculiar beauty of its own—then you can imagine that city. I was so eager to see more, but I knew that it was time for me to go as the gray mist formed about me. With regret I left that fair city. A moment in darkness and my eyes looked forth again upon Earth's day—but even the sunlight streaming through

my windows appeared dull as I remembered the radiant world I had just seen.

And thus on Christmas morning after the wonder of that experience, I lay in my bed thinking of the beauty and the glory and the miracle of life. My heart sang with rapture—joyous rapture for the Children of Earth. I beheld our world as a kindly planet shining in the boundless heavens. A planet of vast oceans and fertile earth, watered by life-giving rains, cooled by gentle winds and warmed by the glowing sun. And this, our planet, appeared as a great and beneficent harvest field wherein each man, and woman, and child is a seedling fashioned from the clay of earth, but bearing sacredly within each body a tiny, radiant sprout of true divinity. From all these Children of Earth I saw coming forth the perfected beings of tomorrow. Divine, immortal children who, as a fruition of many earth lives, will inherit glorious life in the City of Light where selfishness, sorrow, tears, pain, hatred, and all kindred evils are unknown. Children of God who will know Love as the only Law, and whose gentle hearts will be lighted with understanding and compassion.

## The Peace of God

By MARJORI ATKIN

*And in the night when quietness stays,  
The Peace of God surrounds us,  
And listening souls may hear His  
voice:*

*"Be brave, my son, for thou art mine,  
And unto Me returnest.  
How shall I tell thy infant mind  
The things I know?  
But for thy good I let thee go  
A little from Me;  
And when thy work on earth is done,  
The lesson learnt,  
The victory won,  
To me thou comest."*

## Wanted: Men

By O. R.



**F** we pick up a daily newspaper nowadays—whether it be a metropolitan daily or that of a small town of only a few thousand inhabitants—and turn to the classified advertising section, over and over again we find these words, “Wanted: Men”; and then follows a long list of various trades, arts, and handicrafts, and almost every known form of human activity for each of which men are wanted. Others are required as instructors for the untrained who have no special knowledge, but are eager to learn. Still others are needed who can be entrusted with confidential information and will prove worthy of trust. And many others in the thick of battle on land and sea and in the air, are being daily entrusted with dangerous missions at the risk of their lives, and here the country is not failing, if the numerous citations for heroism that we hear on the radio every week are any criterion.

Even the common laborer, without any special training and only a pair of willing hands to offer, is in active demand, for today, as perhaps never before in the world’s history, there is issuing this clarion call for men, men, and still more men. So far as possible, these demands must be met, for the need is great indeed. (We are using the masculine term, purely as a matter of rhetoric, for there is quite as great a demand for women, nowadays, as for men.)

A number of years ago we read the statement that, spiritually speaking, we are now about 5,000 years behind where we should be at this time. While there is perhaps no accurate way of proving or disproving this claim, we believe we will all agree that our material progress has far outstripped our spiritual progress. Small wonder, then, that we are

now engaged in an iniquitous and devastating war that includes nearly every country on the entire globe.

As another evidence of our spiritual lagging, we were startled a few weeks ago by an advertisement of an aircraft manufacturing company, which read as follows: “No man on earth lives more than 60 hours from your local airport. The Fiji Islander is only 34 hours flying time from Denver. The Chinese student of Chung King is 37 hours out of Kansas City. Calcutta, India, is 41 hours flying time from Times Square, N. Y., and the Alaskan Eskimo is only 13 hours flying time from the Chicago airport.” There can be no more isolated continents, no more isolated hemispheres, for materially we have gone beyond it and cannot go back; life is a one-way street and we can only go forward. “There is nothing left on this earth now but a clustering of nations, and we and all other nations must contrive somehow to get along together as neighbors.” Are we ready for this radical change in world conditions? Time will tell. It will prove difficult, to say the least.

As a nation we are all too prone to rationalize and make excuses for our mistakes, defects, and shortcomings. As Dr. Henry Link says, “We blame our misfortunes on the bankers, on Wall Street, on the Republicans or the Democrats, on the delinquency of foreign debtors, the capitalistic system, on the rich, on technology and overproduction—in fact, on everybody and everything except ourselves, our own past follies and the selfishness which has governed people of low as well as high estate.”

Every penny, nickel, dime, quarter, half-dollar, and dollar of our United

States money bears the inscription, "In God We Trust." Once this was true because this nation was founded on religion—but when we look at things today, we find much, very much, that is not in accord with this statement. "Eat, smoke, drink, and be merry, for tomorrow we die," seems to be the motto of an ever-increasing number of our young men and, worse still, of our young women, due in part to their sudden rise from the low-salary class to the comparatively high-salaried class, brought about by war conditions. Then, there is the ever-increasing tide of advertising devoted to extolling the virtues of the insidious cigarette. This may, in time, bring a serious reaction.

There is another serious menace confronting us which is now getting some attention. Just a few weeks ago, we heard over the radio that juvenile delinquency had increased 75 per cent in California during the past three years. This, again, is due to war conditions.

Then, as a nation, we almost lead the world in crime, and a disrespect and disregard for law, and owing to the flood of publicity given such sensational conduct in our daily newspapers, we almost seem to brag about it. Does all this justify the claim, "In God We Trust"? Or, should we substitute for it, "In Gold We Trust"?

To quote Dr. Link again: "There can be no solution of life's deeper problems, no increased happiness for the individual through the development of greater scientific knowledge alone. More science only adds more confusion. Unless the sciences are integrated and subordinated to the homely facts of everyday living, they will destroy rather than liberate the minds which created them. This integration must come from without the sciences themselves; it is not inherent in them, and it is not a subject for scientific proof. It must come from a faith, a belief, in certain values of life which are fundamental and which no logic can displace."

But, there is a brighter side. Some weeks ago we heard over the radio that the demand for Bibles had become so great that the rationing of the sale of them was being considered. We are awakening to the value of religion, although it took a world-wide war to jar us out of our complacency, and doubtless we will remain awake for a period. We need to re-read the story of Daniel who "purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank." And Paul's letter to the Ephesians, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Only when we have grasped enough of the truth of the workings of the divine Law to give us a reason for the faith that is within us, a reason that cannot be shaken by doubts or sophistries, can we have a firm foundation upon which to stand.

To exist is not enough. It is desirable to live intelligently. To this end we require a reason based on demonstration, until in time we come to "know absolutely that the law *is*, and and that it must work out."

To the writer this war is, in some respects, different from other wars. The people of this country, who are engaged in the task of trying to win the war, whether in defense plants, on the battlefield, or elsewhere, are motivated not only by an ardent love for our country, and the principles for which it stands, but also by an aroused conscience and an outraged sense of justice and fair

play. These are powerful incentives and should prove a steady urge to persevere until victory is won, which shall be followed by a just and lasting peace to our sorely tried earth.

We cannot all be in uniform and march away to the battle front, but we can all be soldiers. No matter where we are placed, no matter what our station, no matter what our work, we can each and every one of us enlist as a soldier of the common good. If we do this, if we keep this idea constantly in the forefront, we will be of as much value as any soldier on any battlefield.

In times such as these it is well to remember that there is an invisible government which is ceaselessly striving to bring good out of evil, and one great good that is resulting is the return to religion already pointed out.

Some years ago the writer used to see quite often a large electric sign which read: "So and So's paints and varnishes cover the earth," and it represented a huge can of red paint being poured over the earth and covering it. In a crude way this symbolized to me the work of the Elder Brothers, who are constantly pouring out their spirit over the world and trying to lift its humanity to higher levels of thought and action through the white magic of the Christ principle.

"Isn't it strange that princes and  
kings,  
And clowns that caper in sawdust  
rings,  
And common folks like you and me,  
Are builders for eternity?"

"Each is given a bag of tools,  
A shapeless mass, a book of rules,  
And each must make, 'ere life is  
flown,  
A stumbling block, or a stepping-  
stone."

There are tens of thousands of young men today on the battlefields who are

facing the possibility of death at any moment and yet are going steadily forward at the call of duty. If all of us who are here were told that tomorrow might be our last day on earth, how different our attitudes toward life and living would be, and how much more worth-while our lives would be if we lived each day as though it might be our last on earth.

To quote from Dr. Link once more: "Jesus Christ was the ideal of unselfishness and the great exponent of the unselfish life. He did not hesitate to accept water from the woman at the well because she was a Samaritan, nor did He refrain from talking with her because she was ignorant and did not speak His language. He did not confine His attention to those who were worthy of Him, but devoted Himself to Zaccheus, the tax collector, Nicodemus, the Pharisee, to the halt, the maimed, and the blind, the publicans and the sinners.

"Although inspired by the concept of a higher life, His own life on earth was a series of intensive and extensive social contacts. While trying to motivate people for their ultimate good, He was much more conscious than His disciples and others of their immediate physical needs. He was quick to see others' points of view, even though He had positive ideas of His own. The intrusion of little children did not upset Him, the pressure of the multitudes did not embarrass Him. Instead of avoiding the people whose mode of life He criticized, He visited them in their homes. His energies and inspiration were being constantly converted into useful deeds and contacts with a wide variety of people. He believed in principles, but He practiced them in living, and He lived an abundant life."

What are the qualities that are the most important and most necessary in these trying times? We believe that foremost of all, we should strive to be strong, stable, steadfast! God meant

that we should be *men*, not mental and moral weaklings.

Then there are the words of Seneca:

"O Neptune, you may sink me if you will, you may save me if you will, but whatever comes, I will keep my rudder true."

You may have heard the story of the bugler of Algiers. The faint-hearted commander, believing the hill to be lost, ordered his bugler to sound retreat, but the bugler, instead of sounding retreat, sounded charge, and the line swept forward and took the hill and held it.

About forty years ago, when Theodore Roosevelt, after having nearly completed the unexpired term of our martyred president, William McKinley, was making a swing around the states campaigning for reelection as president, he was definitely committed to the gold standard. Some of the states at that time were strongly in favor of silver money. Among these was the state of Colorado. This, Mr. Roosevelt knew well. When he reached the city of Denver where he was scheduled to speak, he found a large audience waiting to hear him. Immediately after the introduction, he walked out on the platform and, in a clear, firm voice, began his speech with these words: "We stand on a *gold* platform in Colorado, the same as in New York." And there was a roar of applause, not because he made a statement in accordance with their wishes, but because they recognized a man.

A number of years ago there was a representative in the Illinois legislature representing a rural district. He was a poor man and had a large family. His term was nearly up, and he was not a candidate for reelection. There was pending at this time before the state legislature a bill favoring the street railways of the city of Chicago. Those calculated to profit by the passage of the bill had sent a lobbyist to the Capital to work for the passage of it. The

lobbyist had investigated this man and was thoroughly familiar with his situation, financial, domestic, and otherwise. He approached the man and spoke in favor of the passage of the bill, offering him a tidy sum of money if he would cast his vote for it, pointing out how it might be used to make improvements on his home, give his children added advantages, and that no one would need to know where the money came from. The representative listened quietly and, when the lobbyist had finished, he replied: "I reckon you're right. I'm poor and I got a big family, and I don't hardly know where the next meal is coming from and when I get home I'll have to go out in the harvest fields to make a living for them but—I'm going home an honest man."

"Give us men, men from every rank.  
Fresh and free and frank,  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
The nation's welfare speeding;  
Men of faith and not of fiction,  
Men of lofty aim in action,  
Strong and stalwart ones:

"Men whom hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath  
them  
As her noble sons, worthy of their  
sires;  
Men who when the tempest gathers  
Grasp the standard of their fathers,  
in the thickest fight,  
Men who strike for home and altar,  
(Let the coward cringe and falter)  
God defend the right.  
True as truth though lorn and lonely,  
Tender as the brave are only,  
Men who tread where saints have  
trod,  
Men for country—home—and God.  
Give us men! I say again—again—  
Give us MEN."



# WESTERN WISDOM BIBLE STUDY



## "What Reward Have Ye?"



But I say unto you, 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.

That ye may be the children of your Father which is in heaven.

For if ye love them which love you—what reward have you?

Matthew 5:44-46.

Here, as in various other instances, the Christ stresses reward as a consideration in the life of an aspirant. What reward have ye? asks the logical Lord, implying this: Why do these things, enjoyable though they be, if they bring no gain to YOU; why waste your precious life energy in pursuits that accomplish nothing for YOU? The real YOU, of course—not the personality which lives for itself, but the YOU that is universal in its helpfulness.

The reward, He stated, is "that ye may be the children of your Father which is in heaven," and, contrary to the supposition of unaspiring idlers, striving for this reward is not selfish. The requirements involve the most difficult procedure a mortal can impose upon himself, eternal vigilance and unceasing discipline; making himself do things he does not want to do, and holding himself back from doing things he does want to do; tying himself down to principles, the straight and narrow way, which demands sacrifices that, without the reward, would be foolish, illogical, and futile. The attainment of the reward, however, is the greatest boon that a soul can give to the world.

Not only is such conscious striving for this reward unselfish but it is imperative. Some time every mortal must

rouse himself to meet this demand of the Law of Life, of evolution; must voluntarily enter that stream that moves away from the physical toward the spiritual; must root himself less in the trammels of earth, more in the powers of heaven. Most of us live seldom in the heavenly regions within ourselves. Boredom, loneliness, sickness, fear, our daily lot; these do not exist for the soul that lives in heaven. These unrealities belong to the personality and to the consciousness that yields to its control. That control must be broken, its selfish indulgences stopped, or what reward have ye? What development of spiritual power?

The way, says the Christ, is to love those whom our personality does not *feel* inclined to love, enemies, persecutors. Such loving costs something, effort, that rouses the spirit and makes it grow, releasing heavenly currents that change us, make us less the man and more the Child of God.

Where we are is the place to begin, in our relations with those with whom we live or work. THEY provoke us, bore us, get on our nerves; by merely being what they can't help being they unconsciously persecute us. They are the enemies we must learn to love; not merely tolerate in suppressed impatience or forced resignation, but in understanding sympathy *feel* that they too, like ourselves, are striving to become. If we could only grasp the eternal truth that every mortal is like ourselves within, a groping, stumbling creature, persevering toward the Light, our blame would melt to pity, resentment to understanding, hatred to love, and great would be the reward therefrom.

# A ROSICRUCIAN CATECHISM

## The Blood the Vehicle of the Ego

Q. Do the red marrow-bones make the blood corpuscles?

A. In infancy, and up to the fourteenth year, the red marrow-bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the foetus and gradually diminishes as the individual blood-making faculty develops in the growing child.

Q. What is the source of the blood in the thymus gland?

A. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents, and consequently the child, which draws its blood from that source, does not realize its individuality.

Q. When does the sense of individuality appear?

A. Not until the blood is made by the child does it think of itself as "I," and when the thymus gland disappears at the age of fourteen, the "I" feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

Q. What indications are there that the Ego expresses itself through the blood?

A. Among others, when passion and temper overheat the blood, the Ego is forced outside the body, and we say the person "has lost control of himself," or "loses his head." The description is accurate, as the man's vehicles are running amuck, bereft of the guiding influence of thought, part of the work of which is to act as a brake on impulse.

Q. What danger is attached to such a state?

A. The terrible danger of such outbursts is that before the owner re-enters

his body some disembodied entity may take possession of it and keep him out. This is called "obsession." Only the man who keeps cool and does not allow rage or excess heat to drive him out can think properly.

Q. Is there other proof that the Ego cannot work in the body if the blood is too hot or too cold?

A. The well-known fact that excessive heat makes one sleepy and, if carried beyond a certain point, it drives the Ego out, leaving the body in a faint, that is, unconscious. Excessive cold also has a tendency to make the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

Q. What further connection of the Ego with the blood could be mentioned?

A. The burning blush of shame, when the blood is driven to the head, thus overheating the brain and paralyzing thought; fear, when the Ego wants to barricade himself against some outside danger. He then drives the blood to the center and grows pale, because the blood has left the periphery of the body and has lost heat, again paralyzing thought. In fever the excess of heat causes delirium. The full-blooded person, when the blood is not too hot, is active in body and mind, while the anemic person is sleepy.

Q. When is the proper heat for the real expression of the Ego present?

A. Not until the mind is born from the macrocosmic Concrete Mind, when the individual is about twenty-one years of age. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise.

(Reference: *Cosmo*, pages 143-146)

# The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

## Fixed Stars--Lords of Destiny

By FRANC B. HAMMER



STROLOGY and astronomy, originally united as one, was by far the most important science known to antiquity. Greed and avariciousness have separated them. The modern scientist now accepts astronomy alone. He looks down on astrology as a superstition; he has lost sight of the spiritual essence so necessary to both which is concealed within astrology. Modern science does not recognize occult science.

The ancient sage divided his attention between the erratic or wandering stars, known to us as the planets, and the fixed stars which appear immovable. He had a great knowledge of both, divinely given him. Placedus, Ptolemy, and the Egyptian masters never thought of such a thing as occult influence. They understood the chemistry of light, and knew that all influence of an astrological nature was due entirely to this, a knowledge which transcends all modern science and is practically unknown to mankind today. All of the ancient Masters among the Persians, Chaldeans, etc., possessed and used this knowledge in regard to the stars.

During the so-called Dark Ages much of value was lost to the world. Records and formulas of priceless value were destroyed. A wide vacancy still exists

in *astrological* literature, especially regarding the fixed stars, to such an extent that the modern astrologer, through ignorance of the subject, skips over them as having little influence upon our lives. This is a mistaken idea.

Sun or stars (but not planets) are radioactive. They emit electromagnetic waves, termed light-frequency waves. The sun and stars, the planets, earth and man are all charged bodies, each with an accompanying electromagnetic field. The so-called ether is nothing more or less than the sum of these magnetic fields as they intersect and interact. "Every star in heaven communicates with every other star and with man by sending out electrical waves. The method of communication is a wireless method; as soon as the waves have reached the eye, they are guided to the brain by a network of nerves. It is much simpler to determine how electric waves pass through space than to understand how their influence is transmitted over the nerves to the central brain where the message is finally deciphered."

The size of the universe is beyond the conception of mortal mind. It is composed of myriads of separate solar systems, worlds without end. Each one of these solar systems is the embodiment of a God. If we look up into the heavens

on a clear night we see the sky thickly studded with "stars" of various size and brilliance. *These are the fixed stars*, and each one of them is the sun of one of these solar systems. There are between 7,000 and 8,000 of these stars visible to the naked eye, and almost all of them are larger than our own sun, which in comparison would be about a sixth degree magnitude star, and would be barely visible to the naked eye if viewed from the same distance as the nearest fixed stars. The distance of the stars visible to us, expressed in miles, is incomprehensible; therefore their distance is expressed in *light years*, a measure based upon the length of time required for their light waves to reach us. This means little to the average layman, although he may recollect that a light beam from a fixed star, Arcturus, was awaited to set in action the recent Chicago Exposition.

Each one of these stars, sun or God, becomes a cell in the living body of a Great Being known to us as a Creative Hierarchy. Certain of these Hierarchies are called the Lords of Destiny; and they use their influence in guiding man's activities. Our knowledge of them is limited. We know of their existence; we know that they are Spiritual Beings, highly exalted, belonging to previous life waves and now dwelling in spiritual realms beyond our comprehension.

In his conception of the Cosmos, Max Heindel sheds some light upon the subject. He tells how these Beings aided our life wave in the beginning when we were newly created Virgin Spirits, and our earth was void and without form.

There are many orders of Hierarchies. Twelve of them belonging to our solar system are active in the work of our evolution. The first two orders are so highly evolved that they are, for us, nameless. We identify them only as Aries and Taurus. They worked with us of their own free will for a short time only, in the very beginning so

long ago that the nature of their work is not now clear. They have passed into liberation beyond the ken of anyone on earth. The following three orders of Creative Hierarchies also worked with us of their own free will. They were the Seraphim and Cherubim belonging to the Gemini and Cancer life waves and the Lords of Flame who belong to the life wave Leo. The Lords of Flame, because of their great spiritual powers and brilliant luminosity, are referred to in the Bible as Thrones.

These three orders, Cherubim, Seraphim, and Lords of Flame, worked with humanity during the first three periods of our earth's evolution (Saturn-Sun-Moon Periods), while the Virgin Spirits, our humanity, were gradually descending into matter, becoming involved or self-conscious. The Lords of Flame gave from their own bodies the germ which we have since been able to develop into dense bodies. Also in the last or seventh revolution of the Saturn Period they aroused the spark of the Divine Spirit. The Cherubim worked in the Sun Period to arouse the germ of Life Spirit, and the Seraphim in the Moon Period awakened the Human Spirit which we call the Ego. At the passing of these three periods these three orders of Hierarchies withdrew into liberation.

The Lords of Flame worked with both form and spirit, but the Cherubim and Seraphim had nothing to do with form. They worked entirely with the spirit.

After the first five orders had withdrawn, and at the beginning of the Earth Period, seven other Hierarchies were left. They were required to aid humanity in order to complete their own evolution. The highest of these were the Lords of Wisdom, belonging to the Virgo life wave. They aided the Lords of Flame to reconstruct the dense body in such a manner that it might be infused with the vital body, of which body they gave the germ. They also helped to link the Divine Spirit with the

Life Spirit. They are now in charge of the Divine Spirit.

The Lords of Individuality belong to the Libra life wave. They began their work with us in the Moon Period, aiding those Hierarchies which had preceded them. They worked on the reconstruction of the dense and vital bodies. The germ of the desire body they radiated from themselves. At present they have charge of the Life Spirit. The Lords of Form, belonging to the Scorpio life wave, have now taken over our material or physical evolution, and also have charge of the Human Spirit. They gave us the germ of a brain, thus providing at present a rudimentary vehicle for the infant mind body.

As we hark back through the Memory of Nature from this, the present stage of our evolution, we faintly glimpse a synopsis of the work accomplished as each of these Great Ones has taken his turn, contributing his share toward our creation. United they are the "God" of our western Bible. They are the Elohim referred to in the Bible story of Creation as related in the first chapter of Genesis. Their entire work *throughout the ages* is condensed in this one Bible chapter. Elohim is the Hebrew word for God. It means not one God, but many Gods united in one purpose—uni-plural beings (dual sexed). The characters and stories found in both the Bible and mythology are mystical, allegorical, or esoteric records of celestial phenomena.

Freemasonry originally possessed the permanent key to unlock these mysteries, but it has long been lost. All celestial activity has an analogy in the earthly events recorded in history, for the heavens are reflected in the earth—as above so below. The ecliptic forms the magnetic field where celestial forces are gathered and accumulated to be delivered by the transitory planets to a corresponding place on earth, which is the dynamic field. The astronomer has carefully catalogued thousands of the

stars, listed them by right ascension, declination, and magnitude, and Greek-lettered them according to their individual places among the constellations. But the constellations pictured in the heavens mean nothing but mystery to the uninitiated, unmeaning chaos to even the most learned modern professors.

Three thousand years before the birth of Christ four royal stars were known to the Persians as watchers of the four corners of the heavens. They are now among the oldest and most brilliant. Aldebaran is a pale rose star and marks the Bull's south or left eye. Aldebaran means "The Follower," and received its name because it followed the Pleiades, whose brightest star is Alcyone. Aldebaran is a single bright star, one of the largest, of first degree magnitude. It was allotted the watch of the east, and at one time marked the vernal equinox. Today it is found in eight degrees and forty minutes of Gemini. Exactly opposite in eight degrees and thirty-nine minutes of Sagittarius we find Antares, the rival of Mars. It is a different type of star, belonging to the binary class, fiery red and emerald green. Situated on the body of the Scorpion, it is sometimes called "the Scorpion's heart." By the Persians this star was allotted the watch of the west, and marked the autumnal equinox.

The other two royal stars are Regulus, watcher of the north, and Fomalhaut, a reddish star, watcher of the south. Its name means "fish's mouth." It is in two degrees, forty-four minutes of the sign of Pisces. Of the four, this star is not only powerful, but also fortunate. It causes sublime benevolence, and its influence transmutes the native's material nature into spiritual expression. It marked the winter solstice for the Persians. Regulus is the most royal star. It is a triple star, composed of three white and ultramarine bodies. It is situated in the body of Leo, and is

(Continued on page 316)

## The Children of Cancer

Birthdays: June 21 to July 22.



AS the Sun enters Cancer at the Summer Solstice, it reaches a climax in its cycle of experience. It has attained its maximum northern declination; the first quarter of its annual journey has been completed.

Continuing the analogy of the Sun as an individual who began as a pioneer in Aries, he may be said to have arrived in Cancer at a time when he is no longer satisfied to live more or less irresponsibly and solely for the sake of self. Age-old biological urges stirring restlessly within, strongly impel him to seek emotional satisfaction through the responsibilities and privileges of home and parenthood. It is as though he came to realize that he wants regular meals, the seclusion of home, the companionship and sympathy of a mate, offspring to protect and provide for. Under the influence of Cancer, the individual becomes a family man.

The restless Moon, ruler of tides, organic functions, and the stomach, has its home in Cancer. And, like the stomach, an organ possessing appetites never long satisfied, the natives of Cancer are ever aware of recurring hunger not only for nourishment, of which they are generally almost inordinately fond, but also for sympathy, and intense emotional experiences. Vivid awareness of their feelings results in definite personal opinions and reactions, which tend to be strongly qualified by subjective standards so that it is not easy to arrive at impersonal, objective views. Cancer people cling tenaciously to "rights," needs, possessions, and habits as being correct and distinctively their own.

Cancer is the sign of the mother. Those born when the Sun is in this sign are so sympathetic and sensitive that they readily become absorbed in the conditions and basic needs of others,

making them adept hosts, nurses, homemakers, and fine cooks. Caring for children, the aged, and all in need, instinctively interests them, as do the weak or afflicted. A motherlike approach to life explains why, though inherently timid and retiring, Cancer can be exacting and autocratic in ordering the lives of others. Cancer is indicative of the "home" of the individual in a psychological as well as in a physical sense. From it come the biological urges, instincts, and ancestral characteristics that form the basis of action. Culture, provincialism, racial traits, traditions, and taboos stem from Cancer. Unless continually on guard, the intimacy of these strong factors is such that the most rational are seldom entirely free from the cramping influence of an overdeveloped sense of propriety and biased opinions.

Tremendous capacity for feeling offers many problems. If the native of this sign is to live happily with himself and others, the cultivation of a philosophical indifference towards himself, his feelings, and whatever life may bring or withhold is essential. Regarding his inner conditions, more detachment will facilitate the brushing aside and forgetting of slights and disappointments that formerly may have hurt and tormented him. This will prove more wholesome than attempts to isolate himself from the causes of emotional upsets that threaten his inner security.

Although seldom as strong and large physically as some, these people can enjoy a healthful, active life, particularly if by self-control they regulate the feelings and appetites, thus preventing the creation of inharmony within which is so often the cause of functional and digestive disorders. A moderate, rational diet, and resisting temptations to brood over personal affairs are necessary to health.

## Astrological Readings for Subscribers' Children

In an endeavor to render special spiritual service to our subscribers we delineate each month in this department the natal chart of ONE of our subscribers' children, up to 21 years of age. This includes a general character and health analysis, and vocational aptitudes.

Each FULL year's subscription, new or renewal, entitles you to an *application*, which should be made when the subscription or renewal is sent in. One name only is selected, impartially, each month; thus during your year's subscription you have

twelve opportunities for *your* child's name to be drawn.

In making application, be sure to give the following information: Name, sex, birthplace; year, month, date, hour, and minute of birth, as nearly as possible. If *Daylight Saving Time* was in effect, be sure to state so, otherwise the delineation will be in error.

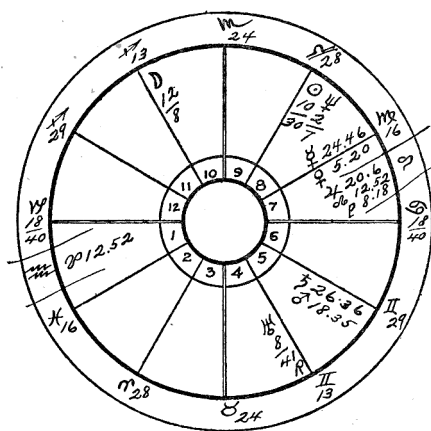
We do NOT set up individual horoscopes or make chart analyses, EXCEPT in this magazine.

ANN U. T.

Born October 4, 1943.

2:45 P.M., G. M. T.

Latitude 52 N. Long. 2 West.



A child born with the Sun in the artistic sign Libra, is ruled by the planet of love, Venus. Very ardent in everything undertaken, but very changeable, taking up one vocation or avocation with enthusiasm, but soon tiring of it, and with the same enthusiasm taking up something else. Early in life Ann must be taught to finish one task at a time, thus learning the patience and persistence needed to insure success and accomplishment. A Libra child is usually optimistic, cheerful, and happy, then suddenly down in the dumps of worry and melancholy. Libra represents the scales, so balance and poise must be acquired as early in life as pos-

sible so as to attain an even temperament.

Capricorn rising, ruled by Saturn, gives a very ambitious nature and a desire for recognition; also a tendency to worry, but this is offset to a great extent by the Moon in Sagittarius, which gives an optimistic, good humored, and jovial nature. The Moon trine Jupiter gives an optimistic, noble, generous disposition, open-hearted honesty, friendliness, and fairness. Jupiter in Leo, a truly noble nature, kind, courageous, self-reliant, compassionate, with a desire to uplift humanity. The sextile of Jupiter to Saturn indicates a strong character and a strong sense of justice and fair play; and so with all this good material to work with, a great deal can be accomplished in eradicating any propensity for worry or melancholy, also evil tendencies.

The Sun and Neptune in Libra give a musical, artistic, poetic temperament. The Sun gives a fine, sonorous voice and vocal talent. Three planets, Venus, Jupiter, Pluto, and the Dragon's Head in the 7th house indicate that Ann will come before the public as a singer, speaker, or in some prominent position. The Moon in Sagittarius gives an alert and active personality, with a fondness for foreign travel, and all outdoor exercises, athletic sports and games.

The Sun trine Mars bestows vital energy and radiant health, a dauntless determination which does not recognize defeat; executive and constructive abil-

ity; also a frank, open disposition which is apt to be blunt and brusque at times, and may cause the native to be misunderstood. The Sun trine Uranus gives an original, independent, intuitive, and inventive mind.

As life is not all a bed of roses but a school of experience, there are some lessons to be learned and pitfalls to be avoided, and being forewarned is being forearmed. As early as possible in life this child should be taught the sacredness of the creative force and the results of misuse and abuse of it. Venus square Uranus shows there may be trouble through sex relations, clandestine attachments. Mars in the 5th house shows an ardent, demonstrative nature with an inclination to overindulge the amorous tendencies, which saps vitality and creates dangerous physical conditions, particularly disturbances in the organs of generation, warned against by Moon square Venus and opposition Uranus.

The opposition of Mars to the Moon tends to give a quick temper, hasty and impulsive actions; Mars square Mercury, a sharp, sarcastic tongue with the impulse to make false statements. However, there is always a ray of sunshine on even the cloudiest days, and we have it in the beautiful trine of Neptune and Uranus; this is of great help as it gives an inclination to study the occult or mystical side of life and gain information at first hand. It strengthens the healing power shown by Venus in Virgo, and gives a deep, tender sympathy for the sick, with nursing ability. The trine of the Moon to Jupiter gives personal magnetism needed in this work; thus much can be done for suffering humanity through a knowledge of astrology and other powers given by this trine.

The vocations which would bring the most satisfaction, happiness, and success would be first that of a singer, speaker, actress; Saturn and Mars in

the 5th house in Gemini, also Jupiter, Pluto, the Dragon's Head, and Venus in Leo in the 7th house would indicate this. With five planets, Uranus, Mars, Saturn, Neptune, and Sun in airy signs, writing ability is shown, and Saturn in Gemini favors the more serious subjects such as education, music, astrology, healing etc., but not fiction.

### FIXED STARS

(Continued from page 313)

often called Little King or the Lion's Heart. Symbolically it means "The Crushing Foot." It is in twentieth-eight degrees and forty-three minutes of Leo. Regulus is usually prominent in the charts of Royalty.

Vega, in the constellation of Lyra, is a pale sapphire star. Its zodiacal position is fourteen degrees and twelve minutes of Capricorn. It is the sixth largest star in the heavens. During the Middle Ages it was known as "The Fallen Vulture." During the month of July, 1943, it was the brightest star visible, and now about midnight it reaches the Midheaven. It gives out fifty times as much light as our Sun and is nearer to us than most stars.

(To be concluded)

## Renewed Hope

By HELEN VAN CLEVE

Life was like the barren hills  
From whence all hope had passed.  
What use to strive for beauty  
When bitter winds of winter  
Blew relentlessly?

But a divine breath brought warmth  
and life,  
And out of the very blackness of the  
soil  
The choicest flowers bloomed.



# VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



## Author. Illustrator

**CLEONICE J. U.**—Born March 4, 1904, 10:20 A.M., T. L. T.

Gemini on the Ascendant and five planets in airy signs point to success as an author. Moon in Libra trine Venus and Pluto, and Venus sextile Mars, indicate a vocation as illustrator of books, periodicals, magazine covers, or advertising. The Sun in the 10th house suggests a position of trust and responsibility for the Government, or some large corporation; Sun in Pisces, as head of a hospital, asylum, or other similar institution. Venus, Mercury, and Saturn in Aquarius in the 9th house, show ability as a radio broadcaster.

## Lawyer. Inventor

**MAURICE F. M.**—Born February 7, 1926, 9:05 A.M. Lat. 38 N. Long. 122 W. Sagittarius on the cusp of the 9th house, Moon and Mars posited in the 9th house, Libra on the cusp of the 7th and Mercury conjunct Jupiter, point to the vocation as lawyer. Sun, Mercury, Venus, and Jupiter in Aquarius indicate the faculty of invention along electrical lines, also the ability to write articles on scientific subjects. Sun in Aquarius shows a tendency to new and advanced methods in healing such as naturopathy, electrotherapy, astrotherapy, magnetic healing; and Sun sextile Moon shows ability as a magnetic healer.

## Physician. Landscaping

**ROBERT M. J.**—Born September 3, 1920, 9:25 A.M. Lat. 37 N. Long. 120 W. With six planets in Virgo, success is indicated in the new order meth-

ods of healing. Manipulative therapy or therapy where electrical appliances are used is suggested. Seven planets, Sun, Venus, Mercury, Mars, Saturn, Jupiter, and Moon in earthy signs would show ability for gardening, landscaping, animal husbandry or nurseryman. Neptune in the 10th house in Leo shows ability to teach, and Jupiter in the 10th in Virgo indicates probable success in whatever profession is undertaken. Saturn in Virgo gives ability to manage others successfully and intelligently.

## Engineer. Chemist

**JAMES A. G.**—Born August 30, 1928, 10:16 A.M. Lat. 42 N. Long. 92 W. Scorpio on the Ascendant, fire signs on Midheaven, 2nd and 6th cusps, Mars in Gemini sextile Uranus in Aries, indicate success as an engineer, machinist, or surgeon. Sun, Venus, and Mercury in Virgo show ability in chemistry; and Sun in the 10th house trine Jupiter, Saturn trine Uranus, possible position with the Government. Neptune in the 10th house favors scientific research work. Four planets in earthy signs suggest another vocation: agriculturist, horticulturist, floriculturist, or dealer in food stuffs, building materials.

## Teacher. Engineer

**ROLAND A. G.**—Born April 1, 1929, 9:49 A.M. Lat. 37 N. Long. 122 W. Mercury, ruler of the Ascendant in the 10th house, indicates mental and literary ability and probable success as a writer or teacher, or in secretarial office work. Also in occupations which involve travel, as a salesman. Four planets in earthy signs indicate a liking

for and possible openings in agriculture, gardening, and in connection with land, mines, timber, building materials which might work out eventually to make him a contractor. Three planets in fiery signs indicate profitable employment in occupations in which the metals and fire play a part, such as those of engineers, mechanics, etc. Three planets in watery signs show possible occupations in connection with ships, as sailors, shipbuilder, etc. The Moon is strongly aspected by seven planets, and in the 7th house, which shows it will have considerable influence as a ruler in the chart, and signifies success in occupations involving traveling, and transportation of the public. Sun in conjunction with Uranus indicates ability for, and success in electrical science and its application as an engineer. Venus in conjunction with Jupiter in Taurus shows possible success in an artistic capacity in music, drama, etc.

### **Salesman. Industrial Worker**

*CHARLES D. N.*—Born May 23, 1900, 5 P.M. Lat. 42 N. Long. 88 W. Jupiter, Uranus, Dragon's Head and Saturn in the 2nd house, and Sun, Pluto, and Neptune in Gemini, show success in selling stocks and bonds, automobiles and parts, or out-door sports commodities and paraphernalia. Fire signs on Midheaven, 2nd and 6th cusps, and three planets and the Dragon's Head in fire signs, indicate an occupation such as telegraph operator, industrial worker where fire, metals, tools, etc., are used or manufactured. Executive ability is shown by Saturn trine Mars, and by Leo on the Midheaven; writing ability by Sun and Neptune in Gemini.

### **Publishing Work. Executive**

*MARTHA G. N.*—Born March 2, 1914, 11:55 P.M. Lat. 31 N. Long. 110 W. The Sun, Venus, Mercury, and Dragon's Head in the 4th house, three planets in the 8th house, show ability in

connection with estates and the handling of money. Sun trine Mars, Jupiter conjunct Uranus, Saturn trine Uranus show executive ability. Five planets, Dragon's Head and Ascendant in water signs indicate success as a restaurant manager or in similar establishments. Sun and Mercury in Pisces, ability as chemist or pharmacist. Mercury in the 4th house sextile Moon; Jupiter and Uranus in Aquarius in 3rd house, and Saturn in Gemini suggest a vocation in the newspaper field or publishing business.

### **Executive. Research Worker**

*HAROLD J. B.*—Born August 6, 1906, 2 A.M. Lat. 41 N. Long. 81 W. Executive ability and ability to hold a position of trust and responsibility, either in a public or private concern or government office, is shown by Jupiter in the 1st house, three planets and Dragon's Head in Leo, Sun conjunct Mars and Dragon's Head, and Saturn in the 10th house. Mercury in the 3rd house, Saturn in Pisces conjunct Midheaven favor research laboratory work. Success as a writer of stories is indicated by Sun in the 3rd house, Mercury in Leo, Jupiter in Cancer, Moon in Pisces trine Jupiter and sextile Uranus.

### **Hydrotherapist**

*ALICE D.*—Born August 16, 1935, 11:55 A.M. Lat. 41 N. Long. 74 W. Scorpio on the Ascendant, Mars conjunct Ascendant and in the 12th house, and fire signs on Midheaven, 2nd and 6th cusps, indicate success in healing work, and five planets in water signs as a hydrotherapist. Uranus in the 6th shows new, advanced health methods. Saturn in Pisces and Venus in Virgo, show a liking for chemistry and dietetics. Sun and Mercury in the 10th house, in Leo, conjunct Midheaven; Saturn trine Mars in 12th and Jupiter in the 1st house, show executive ability, leadership, and a position in some public office, possibly with the Government.

# Worth-While News



## A Vision of the Savior in the Sky

IPSWICH, England, May 8.—(A.P.)—The Rev. Harold Godfrey Green, vicar of St. Nicholas Church and chaplain to British forces said today he had verified "quite definitely" the story of hundreds of Ipswich residents who said they saw a vision of Jesus on a cross in the sky during an April 27 air raid alert.

"There was scarcely any variation—if any—in these accounts," he said after extensive conversations with residents in this East Anglian coast town. "Hundreds of persons have said they saw the sign clearly."

Nearly 800 townspeople crowded St. Nicholas Church—which seats only 500—for a sermon on the vision yesterday, when the vicar said:

"I have satisfied myself beyond doubt of the authenticity of the vision. I regard the sign as a good omen. . . . I did not myself see the sign and for this I am sorry."

The vision which lasted 15 minutes, first took form as a large white cross, the chaplain was told, and then the form of Jesus appeared.

"His head was bowed and his feet were crossed—all who saw agree on these details," he said. "When it disappeared it did not drift away like clouds but vanished instantly and entirely."

Clouds in the sky drifted by while the vision remained stationary.

In the above newspaper article from which we have quoted it is stated that hundreds of people in England on April 27 saw what seemed to them to be a vision of Jesus on a cross in the sky, a vision lasting about fifteen minutes. The question is whether this vision was imaginary or whether there was some reality behind it.

The Rosicrucian student knows that Christ, who took the body of Jesus for the three years' Ministry followed by the crucifixion, has become the indwelling planetary spirit of the earth, spending six months of each year in that capacity and the other six months on the invisible plane, starting at Easter and ending at the autumnal equinox. He

also knows that Christ is expected to return in an etheric body at the beginning of the Sixth Epoch to take the active leadership of humanity. But that event will probably be several thousand years hence. Some sects believe however, that Christ is likely to return at any time, notably the Seventh-Day Adventists.

Now as to the reality or non-reality of the vision which the people in England thought they saw: It is quite within the realm of possibility for Christ to have manipulated the ethers into His own likeness on the cross and the attraction by that likeness of floating material in the atmosphere, dust, etc., so as to create the vision which these people saw. As to whether this was actually the case we cannot say. It is possible, however, that Christ wished to convey to the people of England a message of hope and took this method to do it; or there may have been some other reason connected with it. But in any case, the Rosicrucian student would not interpret it as meaning the imminent return of Christ to earth.

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## Phantom Limb

One patient may complain that his foot is being crushed in a vise. Another may insist that his hand is being tortured. But the tragic fact is that the first patient has no foot, the second no hand. Both are suffering from "phantom limb," a false "consciousness" of a limb after it has been amputated.

Usually the sensation disappears in time, spontaneously, but in other cases it persists. In the past patients who complained continually were often classified as psychoneurotic. But now that war has made painful amputation stumps a major surgical problem, doctors have become increasingly conscious that such faulty diagnoses may prevent proper physical treatment. Last week, in the *Journal of the American Medical Association*, Comdr. James C.

White of the Navy described the changed attitude toward post-amputation pain.

*Neuroma*: Usually responsible for phantom limb is a neuroma—a hard knob of nerve cells and naked nerve ends that often grows at the end of a stump. As the nerve ends contract, each one sends a message back to the brain. The brain interprets the message as coming from where the end was before the operation—hence, the “phantom” sensation. The scar tissues in which the neuroma is imbedded may also contract so that blood circulation in the stump is reduced, causing severe pain.

When the stump has been infected and healing delayed, relief surgery has to await disappearance of the inflammation. Then the surgeon cuts out all the fibrous tissue of the neuroma and makes a neat cut in the nerves. This leaves the nerve ends lying quietly in a bed of healthy muscles. The pain disappears.

If this local measure fails, other surgical techniques are used. One involves cutting the sympathetic nerve which feeds the section of the limb that is causing the trouble. Another is the surgical division of that part of the spinal cord which supplies the nerves of the painful area.

Finally, in the most severe cases, where the patient becomes sunk into a mental state of hopeless invalidism, or threatened suicide, the surgeon may aim at removing the sufferer's self-centered concentration on his condition. When all psychotherapeutic measures fail, he may resort to a frontal lobotomy (removal of the frontal lobes of the brain—the seat of anxiety). This often relieves intractable post-amputation pain, just as it has benefited other patients suffering from acute agitation.—*News Week*, April 24, 1944.

The problem of the phantom limb as described in the above quotation is one that has puzzled surgeons and doctors for a long time. The phantom seems to cause the patient pain in some part of the limb that was previously amputated. The explanation given by the doctors under the title of “neuroma” is quite ingenious and doubtless has some physical basis. But the real reason for this phenomenon lies deeper, namely, in the vital body of the patient and the etheric counterpart of the limb which has been amputated.

As the Rosicrucian student knows, the vital body is an exact counterpart of the physical and is composed of ether. It is the vehicle which conveys the vital force through the body, which force

is reflected in the nerves of the physical body. When a physical arm or leg has been amputated, the vital body counterpart of it is not affected by the operation but still remains as it was before, and to a certain extent is capable of producing sensation. Thus the patient, as stated in the quotation, may feel that his foot is being crushed or that his hand is being tortured even though the foot or hand in question has been removed. And the feeling is real, not a false consciousness as the doctors suppose. It is doubtless the product of some of the conditions in the physical limb before amputation, or sensations which have their origin in the amputation itself.

The surgery which is being used to remove the pain often succeeds in doing so by cutting the nerves which run from the section of the limb that is causing the trouble, to the brain. Or in extreme cases, as noted, the removal of the frontal lobes of the brain when the object is to remove the patient's mental state of anxiety or hopeless invalidism. In time, however, the etheric counterpart of the physical limb which has been amputated will decay and dissolve and float away in the ethers; then the sensation coming from that part of the body will naturally cease without the need of physical surgery. But when the pain is severe and continues for a long time, surgery may be advisable rather than waiting for the slow dissolution of the etheric limb.

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Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you can keep it for a day, why not always? But you can never keep it alone.

—Henry Van Dyke.

# Question Department



## Nature Spirits and Their Work

### Question:

Recently I have become very much interested in the Nature Spirits. Will you please tell me something about them? I would like to know whether they have any certain work to perform, whether they are immortal, and if so, whether they will ever reach a stage in evolution corresponding to the human?

### Answer:

The Nature Spirits as a class include many different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, undines, sylphs, and salamanders. The gnomes are the earth spirits, and in folklore are called fairies, elves, pixies, etc. Their bodies are composed of chemical ether chiefly, combined with a small amount of life ether. They do not fly about but are of the earth, earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only about five hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetype of each particular class. It is the gnomes who tint the flowers with innumerable shades and various hues of colors. They cut the crystals in the minerals and make the precious stones. They martial the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric food. The gnomes work in the material substances found in both animal and man helping to build in the necessary chemical constituents needed.

The undines are the water spirits.

They inhabit streams, rivers, and all other bodies of water. The undines live thousands of years, their bodies being composed of the life and light ethers making them much more enduring than those of the gnomes. This class of Nature Spirits work with the vital essences and liquids of plants, animals, and man, being much concerned with the maintenance of the species; they are the forces of propagation.

The sylphs are the air spirits. Their bodies are composed principally of light ether. They too are subject to mortality, but live thousands of years. They lift the vaporized water into the skies where it is condensed into clouds, cause the wind to blow and move the clouds about bringing storms and rain. The sylphs are responsible for the frost pictures, and they model the snowflakes in their innumerable forms. The sylphs work in the light ether which is closely correlated to the physical organs of sense. There is something about the swift, darting, yet graceful movements of the humming bird that reminds one somewhat of the movements of the sylphs. Through the agency of storms the sylphs are responsible for the purification of the air.

The salamanders are active in the production of fire and are present in the electrical discharge called lightning. The salamanders are the fire spirits and they live in that element. Their bodies are composed principally of reflecting ether and they live many thousands of years. They are found everywhere, and no fire is lighted or could exist without their help. No match can ignite and no steel give off a spark without the help of the salamanders, whose aid is invoked by friction. The salamanders are very active underground

and particularly in the sixth and seventh strata of the interior of the earth. This is the class of nature spirit that is responsible for explosions and volcanic eruption. It is well to note that the emotions find expression through the fiery desire body of man, and that it is the reflected immortality expressed through the desire body, and the anti-spiritual tendencies of mankind, which arouse the nature forces (salamanders) in the seventh earth stratum into destructive activity.

The gnomes, undines, sylphs, and salamanders are all still subhuman, but under different circumstances from those under which we evolve, they will ultimately reach a stage in evolution corresponding to the human. All four of these classes of nature spirits work with our own life wave, rendering most valuable and necessary assistance.

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#### STRAGGLERS AND FAILURES

##### *Question:*

The fact that so much is being said about the approaching New Age, a New Epoch, etc., and the changed conditions which will pertain, has started me to wondering about what became of the ancient Atlanteans who had not prepared for the great change which took place by not having evolved lungs. Have they been given an opportunity to catch up in their evolution, and what will become of the people who have not made the "Golden Wedding Garment" or "Soul Body" when the New Epoch is ushered in?

##### *Answer:*

All of the ancient Atlanteans who had not evolved lungs at the time of the great Atlantean flood passed out of their physical bodies. These people are now among the stragglers, and will have to catch up in their evolution or else become failures. It is possible for the stragglers to forge ahead and reinstate themselves in their own evolutionary scheme; but the failures will have to be held over until some future evolution

reaches the stage where they can drop in and proceed with their evolution in a new human period.

The Atlantean stragglers were given a chance to build lungs later on, and we now find them among the lower races. As to whether they will catch up and be ready to go on in the next Epoch when the pioneers will be concentrating their efforts on perfecting the "Golden Wedding Garment," remains to be seen.

At the present time in addition to perfecting the physical body the pioneers are working on the separation of the two higher ethers from the two lower ones. All who have not perfected this separation and thus made the "Golden Wedding Garment" out of the two higher ethers will not be able to live in the rarefied atmosphere which will prevail when the Christ comes again, and consequently they will pass out of the physical body at that time. Later, however, they, too, will doubtless be given a chance to catch up in their evolution just as the Atlanteans were. Whether they will take advantage of the opportunity depends in each case entirely upon the individual ego.

It was these ancient Atlanteans who perished at the time of the flood that Peter referred to when he spoke of Christ preaching to certain spirits in prison during the time between His physical death on the cross and the resurrection three days later.

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#### THE DANGEROUS OUIJA BOARD

##### *Question:*

What is your opinion regarding the use of the ouija board? I know a number of people who trust its messages implicitly.

##### *Answer:*

The use of the ouija board is dangerous in the extreme; for it is possible by means of it to get into contact with disembodied entities which may lead one to accept erroneous beliefs and may cause them to take up practices the results of which are oftentimes most evil.

# Nutrition and Health

## Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

*Our motto is:* A SANE MIND, A SOFT HEART, A SOUND BODY

## Reasons for a Vegetarian Diet

BY ENID S. SMITH, PH.D.



IN an article reviewed a few years ago in *The Reader's Digest*, Doctor Victor Heiser indicated that we are what we eat. In a series of experiments in which the diets of various nations were given to rats and other lower animals, the physician called to our attention the fact that the characteristics of these various nations were reproduced in these animals solely through diet. For example, the diet of the English working man, which consisted largely of beef, was given to rats who at once became pugnacious and ready to fight at the drop of a hat. The diet of the French consisting largely of *pot au feu* and fatty substances, when given to the lower animals, produced an oily, greasy appearance even in the fur and caused it to curl. The diet of a certain district in South India consisting mostly of starchy substances and tapioca, produced a disease similar to cancer. If the diet was changed within a certain period, the disease disappeared; otherwise, the animals died of cancer. When the diet of a large part of India was given to rats, a diet consisting of grains and vegetables, the animals became gentle, sleek, and healthy. These animals did not fight, but rather were cooperative.

Vegetarianism is as old as the ancient religion of Hindustan and was

taught by Plato, Plutarch, and other writers of classical antiquity. In Great Britain, one of the oldest pioneers of the movement was George Cheyne, who was born in 1671, a Scottish physician, who gave his reasons for belief in vegetarianism in a document entitled, "*An Essay on Regimen*." J. F. Newton's "*Return to Nature*" or "*A Defense of Vegetable Regimen*" was published in 1811. This document had a great influence upon the thinking of the young poet Shelley, who two years later published his reasons for a vegetable diet in a tract entitled "*A Vindication of Natural Diet*." So much influence had these writings that in 1847 the Vegetarian Society was founded in Manchester. From thence the movement spread to Germany through Eduard Baltzer, a German liberal clergyman. In France, however, the movement obtained less hold than in Great Britain. The early leaders of Vegetarianism in America were Amos Bronson Alcott, Sylvester Graham, the latter the author of *The Science of Human Life*, and Charles Lane, author of *A Brief Practical Essay on Vegetable Diet*. The Vegetarian Federal Union was founded in 1889 and several societies throughout the world are affiliated with it.

All of these people in their various writings give practically the same rea-



sons for the efficacy of the vegetarian diet. On physiological grounds it is urged that the formation of the teeth and the intestines in man prove that he was not intended to be carnivorous but a fruit and vegetable-eating animal. Man is closely akin to the apes and widely different from the carnivora and omnivora. It is universally admitted that the actual state of mankind and the science of physiology both show that a complete fleshless diet is possible and readily procurable, and with these things in mind writers on vegetarianism emphasize that any moral argument advanced against the eating of flesh ought to have decisive weight. These writers know that a vegetable diet is best for man physically, economically, intellectually, and morally—that with it life is longer, more enjoyable, and bodily strength and symmetry superior. They also know that the use of animal food begets and stimulates a fierce disposition and a carelessness about the finer things of life, whereas a vegetable diet does just the opposite. All elements necessary for nutrition, (as has been proved), are contained in the vegetable diet; it has also been proved that a given acreage of land will support more people if devoted to growing grains and vegetables than if used for the raising of sheep or cattle.

Vegetarians know that the eating of flesh is responsible not only for the propagation of some of the most serious diseases, notably tuberculosis and cancer, as well as hindering the development of the higher nature of man both by its physiological influence and by the necessity of systematic slaughter of innocent animals entailed by it.

In regard to the vegetarian's diet which usually consists of nuts, seeds, roots, vegetables, grains, eggs, and milk products, M. Gautier says, "This diet has the advantages of alkalizing the blood, regulating the circulation, and preserving the elasticity of the arteries. It makes one less liable to danger from

the maladies of the skin, of the joints, and to congestion of the internal organs. It tends to soften the disposition, to make people more calm and less agitated and aggressive. It should be followed if races of men are to become intelligent, artistic, peace-loving, yet prolific, vigorous, and active."

It is interesting to recall that many of our great writers and statesmen have been vegetarians, among them Benjamin Franklin, George Bernard Shaw, and Percy Bysshe Shelley.

Shelley began his own practice of vegetarianism during his first visit to Dublin, February and March of 1812. The depravity of man, both moral and physical, originated, he declared, in a departure from a natural way of life. Religions and mythology alike bear witness to this departure, which probably coincided with some great change of climate. The allegory of Adam and Eve eating of the tree of evil can mean that "disease and crime have flowed from unnatural diet." The myth of Prometheus, likewise allegorizes some great change in human nature, perhaps the use of fire for cooking, with consequent disease, vice, superstition, and tyranny. Not only did man infect himself by this habit, but also the domestic animals. Wild animals are perfectly exempt from malady in their natural state under their vegetarian regime, and invariably die either from old age or from external violence. The problem of man is to combine the advantages of intellect and civilization with the benefits of a natural life. According to Shelley and many other thinkers, he can do so by "abstinence from animal food and spirituous liquors." That those accustomed to a flesh-eating diet find it difficult at first to change is true, just as it is difficult to break any other bad habit which has enchained a person. Young children, however, started right, prefer a natural diet until habituated to the eating of flesh, which man had to cook to disguise its taste



and make it less obnoxious. With abstinence from animal food, health returns and the cheerfulness and elasticity of the mind are restored. The morbid action of the animal system can be due to nothing other than an unnatural diet. "Crime is madness," insists the poet; "madness is disease." Remove the cause of disease and this reformer sees that society is renovated. "No sane mind in a sane body resolves upon a real crime." Likewise, fermented liquors are the cause of much disease and consequent crime. Had the Parisians drunk from the Seine and eaten vegetables only, would they have accepted the proscription list of Robespierre? Was Nero temperate? Had Bonaparte descended from a race of vegetarians, he would not have seized tyrannical power. The departure from natural instincts and habits has brought upon the human race disease and irreparable woe.

Not only Shelley, but many other great writers, musicians, artists, scientists, religionists, and social workers have come to this same conclusion. Such workers in the Salvation Army as William Booth and his associates have found that no vegetarian is ever a drunkard, since the highest stimulant in food demands the highest stimulant in drink, and the unnatural flesh diet craves an unnatural drink. In like manner the physicians at the head of sanatoriums for inebriates forbid a flesh-eating diet for their inmates. Cures cannot be effected on this diet, they tell us.

Not only does Shelley see that no great reform can be effected in the world so long as people are wedded to flesh-eating diets, but the Christian Bible, as well as other Bibles, reiterates the same idea. Isaiah tells us that when the perfect society has come to pass, in all God's holy mountain there shall be no slaughter, that not even the former flesh-eating animals shall then eat flesh, but that in this hill of peace, even the lion will eat straw or hay like the ox. Of

course all the Oriental Bibles have long taught the truth about vegetarian diet and its benefits to mankind.

There is no disease, whether bodily or mental, which has not been mitigated by a diet of vegetables and pure water. On such a diet our only malady would be old age. We then would live longer and enjoy life. Our senses would be keener and our delights greater. Thus declared such writers as the families of Dr. Lambe and J. F. Newton, who showed that vegetarianism works wonders for old and young. Such people are confident that vegetarianism will prove its methods statistically and will win out in the end. They emphasize the fact that in time the expensive practice of growing animals to eat will cease, that the spirit of the nation will become more agricultural, and that there will be an improvement in morals and manners. Nations self-sufficient in their agricultural resources would be free, cooperative, liberty-loving for all. They declare that the "use of animal flesh and fermented liquors directly militates against the equality of the rights of men," and that "disease and war from flesh diets reduce the population." We had best reform diet, they declare, before we seek to improve legislation. Strike at the root of the evil.

Edward Carpenter writing at a later time, in his *Civilization; Its Causes and Cure* debated the same theme to the conclusion that certain barbarian tribes with vegetarian diet have surpassed so-called "civilized man" in health, vigor, and consequent happiness. Our predisposition to disease is doubtless the fruit of innumerable ages of wrong diet on the part of our ancestors. Our inhumanity to man is likewise the result of taking on, in a flesh-eating diet, the coarser vibrations of the brute world.

The return to natural or vegetarian diet will do much to exempt our successors from hereditary disease. Personally, among many other advantages

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## Patients' Letters

Nebraska, March 1944.

The Rosicrucian Fellowship  
Oceanside, Calif.

Dear Friends of the Healing Department:

Received your letter with enclosure about the marvelous healing of the lady who had cancer. I believe all this can be accomplished because I have had a marvelous healing myself from a chronic condition of the gall bladder. It had bothered me for about 18 years and at times I was about ready to die. I have not had any return of the trouble for which I thank God and the Invisible Helpers. I felt them working on me and at times awoke when I felt their arms leaving my body. I also felt the healing force pour into my body. I was wide awake when this happened, lying on my bed in meditation.

When the treatment was finished I felt like a new person—vigorous and happy, richly blessed and grateful because the Invisible Helpers really proved to me that Spiritual Healing is possible when we try to uplift our consciousness and attune ourselves to their realms. Like the tuning fork Max Heindel speaks about so beautifully.

I am truly everlastingly grateful for this healing of the gall bladder. This happened several years ago and the trouble has not returned.

With a grateful heart and every good wish for the beautiful work you are doing.

In fellowship,

—McL.L.F.

Washington, March 1944.

Rosicrucian Fellowship

Dear Friends:

I wrote you for help before I came over here. I had a radical breast amputation. My doctor said it was one of the most serious pieces of surgery that they ever perform. My friends had me pretty thoroughly discouraged, saying I wouldn't use my arm and hand for a year.

Here I am, combing my hair, writing letters, and getting along beautifully in four weeks. I had such a beautiful night before the operation. I wrote letters until midnight and then turned over and went to sleep—until they woke me in the morning to go to the surgery. I had such a joyous feeling, with absolutely no fear.

My friends are simply amazed at my speedy recovery; but of course I know the Invisible Helpers and healers deserve all the credit.

With much love and best wishes for you in the wonderful work you are doing, I am sincerely,

—S.B.

## Healing Dates

June ..... 1—8—14—21—28

July ..... 5—11—18—25

August ..... 2—8—14—22—29 ;

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

## People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

## REASONS VEGETARIAN DIET

(Continued from page 325)

we will have a body fit for regular work and emergencies, greater ease in breathing, and ability to work after eating, for food will lose its narcotic effect due to poisons, uric acid, and the rest, taken into the system through meats. There will be loss of irritability, ennui, and weariness. The religious impulses and conceptions of Deity will be purified. Again, man's enjoyment of food will be enhanced because of his sharpened taste, and his longevity may be increased to that of Old Parr, a vegetarian, who died at the age of 152. The paramount reason, however, for the vegetarian diet is, of course, man's spiritual development in the interest of a world brotherhood, or the coming kingdom or democracy of God. Certainly, no subject could be more apropos in the present war-tortured world than vegetarianism, or more far-reaching in its effects, since our characteristics seem to be determined by what we eat.

# Children's Department



## Cornelia and the Color-Fairies

BY HASMICK VEE

**O**N a warm summer's day little Cornelia was playing with her dolls at her favorite spot, underneath the shady branches of a large plum tree at one corner of the long, grassy yard. Several thick clumps of iris made this an inviting nook, and Cornelia liked to imagine that the petals were fairy wings. She hummed to herself happily as she placed her dolls around the sturdy trunk of the friendly plum tree. Some one had left a mirror on the grass, and when Cornelia reached for it, she noticed a beautiful band of rainbow colors along the bevelled edge.

"Oh," exclaimed Cornelia wonderingly, "how did that happen?" Picking up the mirror, she moved it back and forth, and discovered that a sunbeam flashed the colors on the mirror's edge. Cornelia sat and looked at the mirror in her hand, still wondering about the tiny rainbow that appeared and disappeared as she moved it, when a tinkling little laugh came floating through the air. Then she heard a musical voice saying:

"We'll tell you if you will play a game with us."

On hearing the small voice, Cornelia was the most surprised little girl you ever saw. Her mouth was like an O and her brown eyes were like two smaller o's. She stared and stared at the tiny figure who stood before her. She knew it must be one of the fairy folk, but she could hardly believe her eyes. Finally she managed to ask, "Who are you?"

"I," replied the little being, "am the queen of the Color-Fairies."

And so she was, for a dainty little crown rested upon her head and a tiny golden wand was in one hand.

"I didn't know there were any Color-Fairies," said Cornelia, feeling more at ease now.

"Oh, yes," smiled the Fairy Queen, "we are a very great number, though people seldom see us. But they see the work we do, all over the wide world."

"What kind of work?" asked Cornelia eagerly. This time a chorus of unseen tinkling voices sang the answer:

"Our work is play,  
Our work is play—  
We make the world  
All bright and gay."

"You see," explained the Fairy Queen, "we mix the colors that go into flowers, fruit, and everything you see about you. Everywhere we go, we think of some way to make the world a more beautiful and colorful place in which to live. Would you like to see something of this?"

"Oh, I'd love to," replied Cornelia, clapping her hands in glee.

"Good!" said the Fairy Queen. "Then we'll begin our game. But first let me explain how the rainbow is formed. Sunlight is pure white light to your eyes, but it is really made up of seven different colors. When the pure white light is divided, as it happened on the mirror, and as it happens in the sky after a rain, then you can see each color separately, forming the band of seven colors. We combine these in various

ways to form the many tints and shades you see all about you." Then, waving her wand, she said, "Come, Red and Blue, we will begin our game."

Instantly a fairy all dressed in blue, and another all in red, appeared, each making a little bow to the Queen and to Cornelia. Then Red stepped in front of blue, and the color was purple.

"What have you seen of that color?" asked the Fairy Queen of Cornelia.

"Oh, I know—violets and iris and grapes and plums," came her quick answer.

"Yes, that's right," replied the Color Queen. "Now I'll call on Yellow. Mr. Yellow, Mr. Yellow, you're a very cheery fellow."

"Here I am, here I am," responded a gleeful voice as a little figure all dressed in sunny yellow appeared.

"Oh," spoke up Cornelia, "you are the color of sunshine and lemons and buttercups."

"What a funny combination! But you're right, Miss King, you're right," he finished with a little tinkling laugh.

"Why, how did you know my name?" said Cornelia, looking surprised.

"Oh, we are wise, we are wise, though not so very big in size," answered Mr. Yellow, twirling on his tiny toes.

Then what do you suppose Yellow did? He stood in front of Red, and now the color was—"Orange!" exclaimed Cor-

nelia. "You're the color of an orange now."

"Color of carrots and pumpkins, too. Now I'll step in front of Blue."

"Now you are as green as grass," Cornelia said.

"And trees and many vegetables are green as you know," added the Fairy Queen. "I hope you have enjoyed this little game and at the same time learned something about colors."

"Oh, yes, thank you, I have!" exclaimed Cornelia. "Will you come again and show me more about colors?"

"Indeed we will," responded the Fairy Queen graciously. "But now we must bid you good-bye, for we have many places to visit and many things to do. I must see that all of our little helpers are doing their work properly in carrying out my purpose, which, as you now know, is to make the world a more beautiful and colorful place in which to live."

Cornelia started to speak again, but before she could say anything, the little beings had vanished. Had she been dreaming? No. Cornelia had been wide-awake, and besides, the Fairy Queen had promised to come again and teach her more about the wonderful world of color. She looked about her and saw the mirror again. Picking it up, she thought, "Now I know where these pretty colors come from!"

## The Trinity Tree

By CAROL CORNISH



HE tree stood in the center of an old field. Once there may have been other trees near, perhaps even an orderly orchard growing around a farmhouse—the simple kind built by pioneer settlers in a newly cleared space in a forested country.

But now the tree stood alone, its

branches sweeping down, almost like the weeping willow in the meadow by the creek. Thick but slender they grew from the moss covered parent branches gnarled and heavy, reaching out from the great trunk standing bravely—bravely, but not staunchly.

Rot was eating from within the tree;

worms, beetles, and ants were busily engaged in generally disintegrating the material body of the tree's soul. Wood dust and cobwebs filled the gaping holes where great limbs had long ago broken away. Now, thickly green-leaved, laden with young fruit, the tree nevertheless ailed pitifully.

Those who had planted the tree in its slender youth had passed on and were forgotten; an era had come and gone; wars had been declared, fought, lost or won, since hopeful, loving hands had grafted onto the maturing tree three varieties of its native fruit. Through all the long years each season of bearing found three kinds of apples flourishing on the one tree, one round, mellow yellow, another a small but solid red, the third a striped sun-flecked juicy luxury. A fine trinity indeed.

One day a friend passed by this remote place and seeing the great old tree standing so alone, the very air of it drooping with age, (though its thick foliage mercifully hid its stricken condition) paused in journeying to admire; then moving closer exclaimed with pleasure to find it bearing the different varieties of fruit.

"You wonderful tree!" the friend exclaimed. "You precious, wonderful old friend!" (For friends ever recognize each other wherever and whenever they meet throughout even eternity, and flow together in embrace.) It was so now. Arms clasped about the trunk of the tree, the friend wept with joy because another friend was found. And the tree swayed and whispered, shaking its leaves and casting down a part of its burden—the small imperfect fruit that could not achieve ripened perfection.

But as the friend's arms reached lovingly and gentle hands caressed the tree's sturdy contours, the sensitive fingers found the open wounds, the edges of which crumbled away at the faintest touch.

A sob welled and burst into being:

"Oh no, dear Lord! No!" the friend cried in protest. "This cannot be! This is a living tree, beautiful, brave, and fruitful. This tree must not perish. We beseech Thee, kind Father, lend Thine almighty aid."

So Nature's children, hearing a Royal Command, stirred from remote places. They grumbled and protested. They had work to do in brighter places, in lush green fields among young growing things. Why must they go to such a deserted area? Nobody was there anyhow, they complained.

"The tree is there," gently reminded their Lord.

"But the Tree is old," they chorused. "It has lived its time; let others now take up its work; and anyway it is abandoned," they excused—"Nobody cares about it."

"I care about it," breathed the friend.

"Oh, well, if it's cared about . . ." the "little people" said, "Yes, if it's cared about I suppose we must go. Come on, sluggards and laggards!"

So there was a great stirring of Nature's "small ones," so mighty and good (if somewhat inclined to grumbling—which was but a matter of policy, perhaps for some very good reasons).

The squirrels hastily abandoned thoughts of storing their winter supplies within the depths of the tree trunk. The ants voluntarily marshalled their armies and the workers, and with definite system moved away. The woodpeckers without ado became very busy digging out the destructive worms and insects. Neatly the chipmunks and the birds broke away all the rot, leaving the good, clean wood. All was made ready for the Master Builder.

When the stirring sap of life within the tree had thickened the tender under-skin, the wind (or it may have been invisible hands) rolled away the clinging cloak of moss. Disease and age fell

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# Echoes from Mt. Ecclesia



TRIM young woman in smart uniform who appeared at the Fellowship recently proved to be one of our philosophy students, Lt. Helen Flannery, of the Medical Corps. She is stationed in a San Francisco hospital, awaiting orders for overseas duty. Lt. Flannery has been an enthusiastic student for some time, and stated that she wanted to visit Headquarters before being shipped abroad. She expressed her delight with the beauty and quietude of Mt. Ecclesia, which will always remain a lovely memory for her to cherish.

Another recent guest was Sgt. Malcolm Floyd, of the Infantry Division. Sgt. Floyd recently discovered the Rosicrucian Teachings, and he is so keenly interested in them that he is going to complete his philosophy lessons before he leaves the U. S. for overseas, so that he may be put on the Regular Student list. Our prayers and hearty best wishes will follow these students wherever their duty takes them.

Three of our Probationer workers have found it necessary to leave Headquarters, and their absence is felt by us all. Mrs. Adelaide Walker, for several years secretary of the Astrology Department, recently resigned her position. She plans to take up residence in Pasadena, California, where her daughters reside and where she has many friends. She was a zealous participant in many of our activities—playing the violin in the Fellowship Orchestra, and frequently lecturing at our Sunday night Chapel Services.

Mrs. Lillian Kurth, of our Accounting Department, has moved to Whittier, California, to be with her husband who is now employed there; and Mrs. Hazel Holland, former receptionist and secretary in the Healing Department, has gone to Alaska to accept a position deal-

ing with speech therapy. May the roses bloom upon their cross.

Mr. David B. Brown, a Probationer from Los Angeles, has joined our staff of workers, and is doing general work about the grounds.

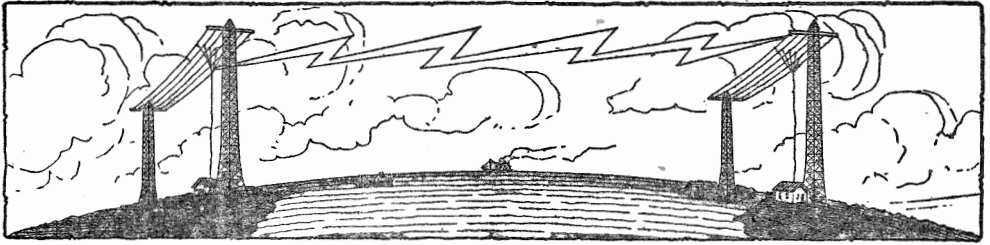
The story of Junior, son of Plato, our Fellowship dog, might well be one of the "local boy makes good" type. Seems that the Coast Guard is in need of dogs to be trained for defense duty, and Junior was selected as a trainee. He is now stationed at Carlsbad until further notice.

Periodically we receive correspondence and reports from one of our Centers in Buenos Aires, and in a recent communication we were happy to learn that each month they buy from our publisher in Mexico 100 copies of the Spanish "*La Revista Rosacruz*," a magazine devoted to translations of the chief subject matter appearing in our Rosicrucian Magazine published here at Headquarters.

Our friends in Mérida, Mexico, who are rendering this excellent service to Spanish speaking people all over the world certainly deserve our deepest gratitude, and our help. They began this service with a clumsy, laborious hand operation, but by perseverance and ingenuity the method has been improved, and the work is considerably facilitated. Our friends make our Rosicrucian magazine in Spanish available to others by their own sacrifice of time, energy and funds.

If any of our readers are interested in finding some worthy cause to help along, we sincerely recommend this service as being an ever increasing means of spreading the Rosicrucian Fellowship teaching abroad in the world. Subscriptions should be directed to: *La Revista Rosacruz*, Apartado 113, Mérida, Yuc., Mexico.

# Rosicrucian News Bureau



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**I**N the chapter, "Improving Our Opportunities," in *Letters to Students*, Max Heindel states: "If we do not apply ourselves to the labor of life, or if we persistently follow a path that is subversive of soul growth, our discordant life destroys the archetype."

The phrase "the labor of life" is an arresting one, worthy of meditation. One of the chief characteristics of modern living is the terrific, high-pressure competition we are subject to from the very first. We are taught to win, to show off our superior capabilities. In obvious and in subtle ways we constantly pit ourselves against our brothers. "Do others before they get a chance to do you," actually seems to be the accepted version of the Golden Rule.

This competitive urge may be turned to good purpose, however. It has been observed over and over that people will actually vie with each other in generosity and politeness as well as in selfish ways. A Rosicrucian student was playing handball in a school lot, with other adults and several children. A small girl, ragged and dirty, and with an unhappy, malevolent look in her eyes, ran like a little demon to get the ball, and defiantly clutched it to her. It took patient persuasion to get her to relinquish it. Next time the student caught the ball, and with gracious kindness offered it to the child. It took more

persuasion to get her to understand that the student was voluntarily yielding the ball to her. Finally the idea sank in. The next time, the little girl spurted after the ball in a do-or-die spirit, and triumphantly offered it to the student. The following time she did likewise, almost bursting with emotion, as the student graciously accepted her gift. The student then let her know it gave him pleasure to have her throw the ball, and right there a completely new standard of "the labor of life" was incorporated into the child's consciousness.

We have become so aggressive in our accumulating and competing that many people simply do not know what kindness and generosity and consideration are. Two new girls came to a certain place to work, and thinking to make them feel at home an older worker proffered them some chocolates (which were hard to obtain). One of the girls looked levelly at the donor and said suspiciously, "I don't get it. What's the big idea?"

Tolstoi's story of the conscientious Prince who gave his thoroughbred horse to a weary peasant trudging the hot road, illustrates an all too prevalent state of mind resulting from man's greediness. The peasant, you remember, galloped into the village, got together a band of other peasants and thinking to prevent the Prince from carrying out whatever dastardly scheme he had in mind, they murdered him.



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## The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

Let us do all we can to make consideration and kindness the usual thing; let others know we consider their welfare as sacred as our own. The practice will spread, and people will know an inner happiness that no amount of self-seeking could ever generate.

### MONTREAL, CANADA

By the time this magazine is off the press, a Rosicrucian study group in this city will have received its Charter and become a Rosicrucian Fellowship Center. It is a solemn and sacred step these good friends are taking; with the acceptance of the Charter they become before the world the individual and collective representatives of the Brotherhood of the Rose Cross, and in private and public life each should so conduct himself that others, seeing his good works, will glorify the Father which is in heaven.

The Rosicrucian Teachings are pearls beyond price, and we shall be held accountable for our stewardship. Our heartiest felicitations to you, dear friends.

### LONG BEACH, CALIFORNIA

The latest report from Cecille Block, secretary, shows that this Center has had 23 classes during the month, including the Sunday Evening Devotional Services. This indicates a lively and wide-awake interest in the various branches of our Teachings. "Spiritual Value of Color," "Our Part in Evolution," and "Rebirth" were some of their lecture titles.

### LIVERPOOL, ENGLAND

This loyal group persists despite obstacles and discouragements. Surely our friends in war-occupied countries are having opportunity to learn the great virtue of endurance and persistence.

"Continuing as usual," writes Mrs. L. Whittle, "On Easter week we are opening the Center during the evening, and several interested friends have prom-



ised to attend; if this proves successful, we intend continuing the evening classes during the light nights. Please pray for us that we may have the wisdom and understanding to give out, as become Rosicrucian Fellowship students, for the good of humanity as a whole."

We give our assurance, dear friends, that we shall uphold you with our concerted thoughts of love and fortitude.

#### KADUNA, NIGERIA

Word has reached us from these friends in far-off Africa that various books, songbooks, magazines, and other literature have finally reached them. The Center was started by a few earnest students at a time when their Cosmos and other Max Heindel books had to be borrowed from traveling friends, passed about among the group, and then returned. Such was their sincerity and earnestness, however, that they have grown in numbers, and judging from their communications, their enthusiasm has not waned but increased. They have established a novel "Relay Service and Free Literature Bureau" for the convenience of their interested friends in out-of-the-way places.

May the grace of our Father be with you, dear friends, and greatly multiply and bless your good works.

#### VANCOUVER, B. C., CANADA

Mr. L. H. Earle's report for this Center (though no comment was made concerning special activities, etc.) nevertheless indicates by the number of persons present at the Sunday evening Devotional Services and other classes that they are holding their own.

"Our Most Treasured Possession," "Spiritual Training in Daily Life," and "The Lord's Prayer" are some of the titles of lectures given by Mrs. Golman, Miss Shaw, and Mrs. Scott.

#### HEDLEY, B. C., CANADA

Our prize Study Group (consisting of two members, Jack and Paula Burt) have added two persons to their philos-

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## The Rosicrucian Fellowship

Oceanside, California, U.S.A.

ophy classes. Since moving to Hedley, these good friends have not lost hope that others will be attracted to the study of the Rosicrucian Teachings, and to that end they observe all Probationers' and Healing meetings, and faithfully prepare lectures (alternately) for the Sunday service. Who can tell the ultimate effect of a small light that shines steadily in a world of darkness?

### *THE TRINITY TREE*

*(Continued from page 329)*

away; they could not face Love, which was the name of the friend passing by.

So the old scars were gradually healed, new flesh filling in the gaping wounds. The rich sap flowed full. The sun smiled generously, while in the stillness of night the "little people" danced and played as "little people" always do, and sang and murmured sweet nothings, making music everywhere (music all persons could hear were their ears attuned to it), and they flitted above and below and all through the tree, for it is well known that the "little people" go everywhere and cause no physical displacement. The tree was happy and responded to their attention with new vigor and strength, and prepared for a great fulfillment as in due time the season of budding, blooming, and fruition would again come due. And all the universe rejoiced with the living tree, for living and loving—life and love are friends forever. And Love can accomplish all things, even miracles, when joined by faith and works.

## Index for 1943--Free

The printed Index of the Rosicrucian Magazine for 1943 is now ready and will be sent free of charge to any one requesting it. All material is listed separately under Authors' names, the Titles, and the Department of the Magazine.

Please address your request to—  
THE ROSICRUCIAN FELLOWSHIP  
Oceanside, California, U.S.A.

# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

There was a time, even at late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

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

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

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

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

*Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—*

**The Rosicrucian Fellowship    Oceanside, Calif., U.S.A.**

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