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*Rays from the Rose Cross*

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**Contents**

<i>THE CURRENT OUTLOOK—</i>	The Children of Pisces, 1948	128
Watch for the New Order	Reading for a Subscriber's Child:	
Kittie S. Cowen 99	James C. L.	130
<i>THE MYSTIC LIGHT—</i>	Vocational Training Advice	131
ARTICLES, STORIES, AND POEMS:	<i>MONTHLY NEWS INTERPRETED—</i>	
The Lord's Prayer—Part 1:	Normal Family Life	132
The Invocation Violet M. Shaw 102	Hands Across the Sea	132
The Key Edna W. Stall 107	Book School Girls on Purse Snatching	133
Destiny vs. Epigenesis	<i>READERS' QUESTIONS—</i>	
Sylva Baker Sutton 109	Initiation	134
The Fall of Lakeside Manor	Mesmerism vs. Hypnotism	134
Alfred Barrett 113	<i>NUTRITION AND HEALTH—</i>	
Agree with Thine Adversary	"As Above, So Below"	
Arthur Larson 117	Lillian R. Carque, Sc.D.	136
MAX HEINDEL'S MESSAGE:	<i>HEALING—</i>	
The Web of Destiny (19th Installment) 119	Power of the Subconscious Mind	
STUDIES IN THE COSMO-CONCEPTION:	S. B. McIntyre	139
The Cleansing Blood 121	Healing Dates	139
WESTERN WISDOM BIBLE STUDY:	<i>CHILDREN'S DEPARTMENT—</i>	
The Hidden Wisdom 122	Cornelia Sees the Fire Beings (Part 1)	
<i>ASTROLOGY DEPARTMENT—</i>	H. V. and E. A. Goodell	140
Venus—Principle of Perfected Mani- festation Elman Bacher 123	<i>MT. ECCLESIA NEWS</i>	143

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**The Rosicrucian Fellowship**

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## Dear Readers:

You realize, we know, the crucial nature of the period through which the world is at present passing. Many are awakening to the pressing need for establishing higher standards and are pioneering the way for a New Order of things. However, there are many others who lack the understanding and guidance necessary for aligning themselves with the New Age forces now impinging upon us with increasing intensity.

Thus it becomes the privilege and the duty of each one of us who would serve the Christ to share the deeper spiritual truths with those who are seeking. Much hangs in the balance, and only as each one does his part can the tide of humanity's activity be turned definitely in the direction of peace and progress.

The Rosicrucian Magazine is put out solely for the purpose of carrying the New Age Message to people all over the world, and we are asking that you join us in an effort to place it in the hands of MANY NEW READERS during the coming months of 1948. Think what it will mean in spreading these vital truths if each of you secures at least ONE NEW SUBSCRIBER! Your subscription may be to a friend, an acquaintance, someone in a position of influence, a public library—all of these offer splendid opportunities for high service in His name.

Will you not take advantage of this opportunity to help in this Work of the Higher Ones?

THE EDITORIAL DEPARTMENT

# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

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## Watch for the New Order

By KITTIE S. COWEN



VERY individual in the world possessed of average intelligence has a certain amount of responsibilities for which he or she is accountable; and these obligations are not transferable. There are home responsibilities, community, state, nation, and world responsibilities, and most important of all is the responsibility to the Creator to whom we owe our very existence.

If home conditions are not what they should be, the parents are responsible. Every child brought into the world has an inherent right to an intelligent, honorable, kindly father, capable of supervising the activities of his children with wisdom and judgment, and a mother who is refined, gentle, and understanding. These qualifications are beyond value and can be obtained without cost; therefore even the humblest of homes does not need to be deprived of them. For community, state, nation, and world conditions the mass thought of the people composing them is responsible; and the more intelligent the individual the greater the responsibilities for which he is answerable.

Few people in the world today seem to realize the creative power of thought and its importance in shaping all world conditions; and any individual whose thought activities are not directed by righteousness is a menace to his fellow men regardless of his station in life. All truly great men, men who have directed the activities of mankind along lines of progress and worth-while accomplishments, have lived close to God in their inner lives.

There is but one Source of life and that Source is God, the Creator of our sphere of existence; and all thought activity which is not imbued with His life can never bring about permanent results. Evil acts may thrive for a time, but they have within themselves the germ of their own decadence. Being contrary to the Divine Plan which ever moves forward, the life force used to further evil is gradually dissipated and as it has no power within itself to renew the dissipated force it must eventually disintegrate.

The Bible tells us that in God we live and move and have our being—a fact that is literally true; for our solar system may well be considered the physical body of our Creator, which body is governed by certain cosmic laws instituted and put into action by means of the power

## ∞ The Current Outlook ∞

of His divine will. Living in harmony with these cosmic laws puts man in rapport with the life of God, from which Source it is then possible to obtain the life force necessary to animate our activities and cause them to produce lasting results. When once we understand the plan, we are in a position to achieve tremendous undertakings, for we have discovered the law governing permanent success.

However, having discovered the law we must then understand how to put it into action. The first step is to determine definitely and clearly what we desire to bring into being, and from then on we must never harbor for a moment a single thought of failure, but cultivate an attitude of invincible determination to attain our objective despite all obstacles, constantly holding the thought that we can and will accomplish our purpose.

We should not begin to make plans how to attain until we have reached an attitude of absolute confidence in our power to accomplish what we desire to bring about, and when we have reached the place where we are fully persuaded that we can and will succeed there is no power on earth that can prevent us from accomplishing the desired



result, for we are working in harmony with cosmic forces which are infallible in their accomplishments. When we have reached the state of absolute confidence in our success, a plan of action will be discovered which will bring success to our undertaking.

This law of success is governed by thought power, and works equally as well whether it is employed by the individual in governing his own life activities or by the masses in directing the affairs of the community, state, nation, or of the world. However, in order to achieve permanent success, each and every undertaking must be in rapport with the will of God which always works for good; and only when we are working for good are we able to contact and draw from the sustaining life force of the divine Creator.

We all know that conditions in the world today are far from what they should be; but every individual who, through righteous living, has been able to contact truth knows that a radical change is imminent, and that change, comparatively speaking, is rather close at hand.

Throughout all creation there are two forces continuously manifesting, and these forces are positive and negative in nature. The positive force is the instigator of all activity, and uniting with the negative force the two produce results. In the human kingdom man demonstrates the positive force and woman the negative. At the present time we see this positive instigating force manifesting in the efforts being made by a number of individuals to establish organizations and places for the training of boys. The two comedians, Abbott and Costello, are establishing such a place financed by their own earnings, and Father

## —∞ The Current Outlook ∞—

Flanagan of Boys Town, Nebraska, is accomplishing marvels along that line. Similar activities are being started in many more localities. In these organizations and institutions boys are being trained in right thinking and prepared for useful citizenship so that when they go out into the world to live they will be a power for good. Many other organizations are being established for the training of girls in intelligent thinking and the accomplishment of womanly graces and graciousness so necessary to the success of the real home. When these manly men and womanly women go out into the world and unite their efforts for good with those of the people already working to that end a power for good will manifest which will be so great that no evil force can withstand it, and a change for a better world will be inevitable. Then innate goodness of humanity so recently demonstrated by the friendship trains carrying many carloads of donated food to our suffering fellow men in Europe will be a common occurrence. However, this demonstration of goodness will take other forms of manifestation for hunger and want will have been banished from the earth.



All things which contribute to degeneracy will no longer be countenanced, for they will be recognized as undesirable and unnecessary evils which simply do not belong to the new order. Selfishness, greed, envy, deception, will cease to exist for all will be producers along some line of essential endeavor, and there will be no distinction of values other than merit for character development and the efficient handling of responsibilities.

The time has already arrived when thinking men and women have discovered that all misdirected efforts eventually materialize nothing but grief, pain, dissipated energy, and ultimate failure to achieve lasting benefits. They have also discovered that constructive efforts are imbued with a force which not only continues to produce, but increases the production. It is therefore worse than useless to expend this thought power in any kind of endeavor which is not in harmony with cosmic procedure. This is the reason why they are not only directing their activities along lines of endeavor which will result in good for all mankind, but for the good of all things which exist from the lowest to the highest. And these advanced thinkers are endeavoring to spread this knowledge throughout the world by means of action, deeds, and words, for upon them rests a tremendous responsibility. They are the light bearers, so to speak, who through their own individual efforts must direct the power of understanding upon the minds of their fellow men until it dissipates the darkness which blinds their spiritual sight and reveals to them the path of true spiritual progress. Then they, too, will walk in the light as He is in the light, and we shall have fellowship one with another.

# THE MYSTIC LIGHT

## The Lord's Prayer

### I--The Invocation

By VIOLET M. SHAW



**I**F the average Christian paid as much attention to his utterance of The Lord's Prayer as the average radio announcer pays to his utterance of the "commercial," there would be a great deal of spiritual power released into our needy world.

Does that seem an exaggeration? Then suppose you read the explanation given on page 462 of *The Rosicrucian Cosmo-Conception*, and try *really praying* The Lord's Prayer. It can revolutionize your life. This greatest of all prayers, designed by Christ Jesus, is not merely a collection of phrases to be mumbled in church—it is a scientifically constructed, dynamic formula covering the gamut of human experience.

Let us examine this "algebraical formula for the upliftment and purification of all the vehicles of man," noting that each phrase, each word has values of its own. First of all, however, we might consider an attitude people sometimes take toward prayer, namely, that words are unnecessary and that, in fact, they tend to crystallize, harden, cramp, and confine the thought, and in time become meaningless repetitions.

There is, of course, truth in this. It is often hard to see beyond the words, to realize all they originally implied. They tend to hold our thoughts in one groove when they should expand to the whole heaven. As the poet says, "Prayer is the soul's sincere desire, uttered or unexpressed," and there are times when the aching need of the Spirit is too deep, too subtle to be encompassed by lan-

guage. Sometimes God reads our deepest longings in the breath of a sigh. Sometimes, too, in the heat of strife and battle, our prayers go out to Him when there is no time to formulate a formal prayer. Those prayers are real, and they are answered.

But there is nevertheless a definite and important place for the use of words. In the interests of order and clarity, we need at times to formulate our ideas into creeds and prayers, to know with the mind as well as with the heart, and as our minds develop this will be increasingly important. Clear thought forms are really invaluable, both on this plane and the higher ones, and the man who learns to make them has a distinct advantage over the one who is vague and unclear. A clear thought form brings things into manifestation quickly and efficiently. Looking toward the day when we shall create with the mind—a distant day, certainly, but one for which we should be preparing—clear thought forms will be a requisite. And they can be made in prayer as in every other form of thought. The discipline of the carefully worded prayer is invaluable in developing will and precision, in clearing the haziness that seems so much a part of our thinking, and in establishing regular times and habits of prayer.

Yes, to "say our prayers" and at specific times, is important. If we have prayers to say, we are thus reminded to say them, where a vague feeling may smother in silence or under pressure of



outer happenings. And in the saying of them, we prepare for the day when our words will be clothed in power.

Yet even now, there is power in prayer. We do not really understand the power we wield, particularly in group prayer where the power increases according to the square of the number present. A group of people saying The Lord's Prayer in unison, slowly, thoughtfully, realizing each phrase and clothing it with the deep occult meaning, and earnestly desiring the fulfillment of those prayers—such a group is building thought forms of great strength.

Probably everyone has had the experience at some time of discovering—perhaps after years have passed—that some casual word or action of his had profoundly influenced some other person. Perhaps it set into motion events of which he had not dreamed; but whether for good or ill, the seed was sown and bore fruit. Our influence is a potent thing, far more so than many of us realize, and this is especially true of those who are following a teaching such as the Rosicrucian Philosophy. The holding of these concepts does give significance to the thoughts and the words, and we have to give much more careful thought to our actions than we used to do in our more shallow-thinking days. Spiritual power has a way of making its presence felt.

If our influence manifests in ordinary life, so does it even more in prayer. "The effectual fervent prayer of a righteous man availeth much." Thank God it does. Thank God, many of us can say from our hearts, for the effectual fervent prayers of friends who have lent their aid in times of difficulty, when all other means failed. In the subtle currents of the thought and spirit worlds, their prayers find a way to hearts that refuse conscious guidance, and gradually give what is needed of love, wisdom, strength, or healing, into darkened or shattered lives. Thank God for prayer, and those who pray, and the influence they wield.

If it is solemn thought that our words to others may influence their lives, what of our words with God? The new quality of vibration set up in our auras, with its invisible radiation out into the world—to say nothing of our changed lives, changed through this communion with the Source of being—these show that the weakest prayer may have incalculable results. As the old hymn says, "Satan trembles when he sees the weakest saint upon his knees," and if we were really to work at the business of being saints, old Satan might shake himself into permanent dissolution.

As every one knows, prayer has always played a vital part in the life of the mystic. It is his inspiration. The prayer meeting has been called, and in fact is, the "power house of the church." But as pointed out in the explanation of The Lord's Prayer in the *Cosmo-Conception* the occultist replaces prayer largely by concentration, because he prefers to work through the



mind rather than the heart. However, valuable as the exercise of concentration is, and much as we need to use it in developing mental powers, it is not as efficacious as true prayer.

Prayer adds to concentration the quality of warm feeling, and as Max Heindel explains, it is this warmth of feeling, this vital glowing thing, which leaps up into space, forming a funnel-shaped aura visible to the clairvoyant, and being attuned to the world of Life Spirit and to the Christ vibration, it draws down the spiritual power.

Suppose now that we picture a man at prayer. Being an occult student, he is sitting or standing, because he wants to keep the spine straight, so that he may utilize the rays from the center of

the earth which are conducive to mental activity. The one who kneels and bows is curving the spine and using more of the horizontal desire currents; but our man in prayer is sitting or standing as he lifts his thoughts to God.

However, as we have said, there is warm feeling present also, which as has been stated, causes the aura to assume a funnel shape and reach upward in space, although it will not be as powerful an effect as when a number of people are engaged in prayer. However, this phenomenon is not noticeable as yet, for the man is only just beginning to pray.

The room in which he sits may be of the meanest and shabbiest. It may be noisy. The air may be crowded with unpleasant thought forms, low type feelings. The man himself may be despondent, harassed, and upset. But he is about to change all this by the simple means of raising his own vibrations, so that the slow-vibrating astral matter cannot attach itself to his thoughts. He is saying: "Our Father who art in Heaven." And immediately, dramatically, the picture changes.

The dismal room, the ugliness of physical and astral surroundings, are gone. Instead, there is a flash of light. Beautiful colors of blue and rose and gold swirl upward. There is a sensing of flowerlike perfume in the air, a chiming of music. In those brief words, the introduction to The Lord's Prayer, we have stepped into an utterly different world. We remember, perhaps, Marjorie Pickthall's lines:

*"Shine, little lamp, fed with sweet oil  
of prayers;  
Shine, little lamp, as God's own  
eyes may shine  
When He treads softly down His  
starry stairs,  
And whispers, 'Thou art mine.'"*

What has happened?

The Rosicrucian Philosophy teaches us that the words, "Our Father who art in Heaven," are like the address on the envelope; but they are infinitely more

than that. They set the keynote for the entire prayer.

It is as though we entered the presence of a beloved friend, or as though a child came to a dear parent. There is nothing casual about it. It is like coming to one whom we love deeply; our hearts leap up in greeting, and while we may say only a casual "hello," we mean a tremendous depth of love and joy and fellowship.

In those first two words, "Our Father," we at once establish a relationship—something warm, vital, alive—yet how many people mumble the words without even a thought of what they imply! To become conscious of all that is meant by "Our Father" is to raise one's consciousness immediately to a plane higher, much higher than that on which we ordinarily function. In the first place, it is a salute to Godhood—a coming into the presence of a throne—and you do not go into the throne room of even an earthly king, in an absent-minded or irreverent way. You should have your mind on what you wanted to say, and you would be deeply conscious of the power you were addressing. The Father aspect of the Trinity is the representative of the Creator, and before Him we bow in reverence.

Suppose you had been summoned into the presence of some great earthly ruler. There would be more or less pomp and ceremony, secretaries to be interviewed, guards to be passed, and finally you would pause at the threshold of the room where the great man sits. There would descend upon you a sense of awe, as you realized the power this individual wielded, over perhaps millions of people; and if he were a true leader, there would be also deep respect for his own accomplishments. Then, if you were presenting a petition, you would have your speech carefully prepared, knowing exactly what you wanted to say. Your mind would not wander to other subjects, nor would your manner be careless or flippant. You would make the most of the interview, **make every**



minute count. And when it was over, the experience would remain deeply impressed on your memory; a vivid recollection, and if the ruler were a true spiritual leader, an inspiring memory.

But "our Father in heaven" is more than a king. Our experience in prayer is like a little child climbing its father's knee, and it is this spontaneous quality which gives reality to prayer. The fatherhood of God implies not only the love and tenderness of a mother, but the strength of a protective father who provides security for his children.

To "our Father" we come with confidence and affection, knowing that He yearns to give us all that is for our highest good. We move at once into an atmosphere of peace and poise. We relax our tension, and the things of the lower self drop away.

To say "our Father" with a full consciousness of what that phrase implies, is like tuning in a radio to a program of glorious music. The room may have been filled with thoughts of gloom and despondency, but with the inrush of the music it is instantly vibrant with sublime harmonies, and an utterly different condition prevails. In two words, we have leaped from the physical world to the world of Spirit, where the Ego is truly at home. The tempo is quickened, and the whole metabolism of the body changed.

The phrase "who art in heaven" amplifies this idea. It has been said that the heaven, where our Father is, may be understood to be that portion of the heaven worlds which we have specialized in our *own auras*. That is, God is actually about and within each one of us, and He is present with us in the degree that we have built heavenly conditions into our own beings. To become conscious of heaven, to raise one's vibrations to that degree, is to become conscious of the Father. That is what happens in the experience which the church calls "conversion." A *personal realization* comes with the direction of our thoughts

and feelings to the idea of heaven; namely, to that which is good, true, and beautiful.

As a matter of fact, we can stop and meditate even on the words "who art." If God has been a distant, far-off idea, something unrelated to you and your existence, these words will bring Him close; for they give a sense of immediacy. Who *art*—not were, or to be; not last week, or tomorrow, but *now*. At this very moment, for this second of time, surrounding each of His children in waves of light, invisible to the gross senses, but felt keenly by the man who is tuned to the spiritual wave length.

Suppose you have a problem, an urgent problem, something to solve within the next ten minutes, or even the next two minutes. Take time to think "Our Father, who art"—one breath—breathe in, breathe out. "In a flash, in the twinkling of an eye, I am where God is." Here and now.

And if you can divorce your mind from your problem completely enough and long enough to *realize* that Presence—it need be only for a few seconds, if the realization is strong enough—you



return to the problem with an entirely different outlook. You see it from the perspective of the eternal.

Most of us are so embedded in this earthly substance, so keyed to the physical world, that we cannot make that contact with complete success; but sometimes it can be done. In moments of stress, I have found the simple thought of God's *being*—Our Father who art—the very fact of His existence, His nearness, His imminent nearness, His enfolding being at this very second of time—I have found it the most relaxing and inspiring thought possible, and a

wonderful help in time of strain.

Of course the first snag we strike right away is the overcoming of the various evils within ourselves, which prevent the raising of ourselves to this high consciousness. As the Bible says, "Your sins have come between you and your God," and it is impossible to pray until we have felt remorse for our sins and have resolved to make an earnest effort to overcome them. If we have not been living up to the highest we know, it is necessary to come with the old formula, "Father, I have sinned." This seems perhaps at first glance what some people would consider a minor matter, but to a delicately tuned conscience, the slightest thing will cloud one's perception of spirit.

So the first phrase of this wonderful prayer is the realization of God, the conscious coming into His presence, with all that it implies. We come humbly—that is implied in the words—when we acknowledge His godhood and His fatherhood. We admit our weakness and ignorance as compared with His power and wisdom, and that is the first step toward attaining power and wisdom for ourselves. We come confidently, knowing that He is not only willing but eager to receive us.

And as for those of us who are students of the Rosicrucian Philosophy, while of course we are ignorant in comparison with the great spiritual beings who guide us, still we can come with some measure of understanding, having gained some slight inkling of the force which we are invoking, of the consciousness of the different realms and the procedure therein.

For example, in addressing ourselves to the Father, we know that we are addressing the personality who represents the highest aspect of the God of our solar system; and in speaking of heaven, we remember what we have learned of the heaven worlds, their constitution and the matters dealt with in them, and the laws relating thereto.

The whole of the *Cosmo-Conception* is wrapped up in those first six words of The Lord's Prayer; all that has been built up through the long ages of evolution, into the present constitution of man, the worlds, and the gods in charge of evolution. All the mighty potential power of it, God and heaven, may be invoked by a simple man whose Spirit turns to face godward. It is well sometimes that we stop and think of these things; the privilege that is ours when we pray.

So to say, "Our Father who art in heaven," is to walk right out of the place where we may happen to be, into a place of greater light and joy; out of our present selves, into a state of wisdom and power; out of turmoil and insecurity into peace; out of misery into happiness; out of loneliness into love.

Just as we might walk out of a cold drizzling rain, into the light and warmth of a friend's house, and take his hand in greeting, immediately forgetting previous worries and discomforts, so we can raise our vibrations and enter this higher consciousness. It is the first step, the necessary step before we can pray with any success.

Having invoked the Father and entered His presence, the heightened vibrations of the man at prayer have made him ready for the next step; the recognition of the threefold Spirit within himself, and its relation to the threefold God. That portion of The Lord's Prayer will give us some food for thought in our next installment. Meantime, may our prayers open a way to more vital and effective living.

Our Father! Help us as we speak Thy name, to realize the power of heaven flooding into our souls, building the faith that is the secret of all development.

*"Faith, that with angel's voice and  
and touch*

*Says, 'Pray, for prayer availeth  
much!'"*

*(To be continued)*

# The Key

By EDNA WILLIAMSON STALL



HE rather drab story I was reading dragged along to a stupid climax. I closed the book, turned off the reading lamp, and looked out the broad window. Moonlight, almost as bright as day, flooded the lanai. Hawaiian nights are always beautiful, but moonlit nights, with the trade winds rustling the lush, green leaves, whispering mysteriously and hauntingly, are beyond description. My eyes followed the silver path spread across the blue waters of the Pacific, set in motion by the dancing of the waves. The Spirit expands to grasp the beauty poured out so lavishly.

Then—suddenly I seemed to be walking beside a uniformed guide toward a great air port. His step matched mine so perfectly that we walked without effort—vibrantly, zestfully.

Turning to him I asked, "Where am I going? I love to travel, and am glad to be taking this unexpected trip, but I'd like to know a little more about it. You say my ticket is ready, and my luggage packed. That's wonderful, but I'm wondering if the packer found my new airplane luggage in the hall closet."

Before he could answer we had reached a street of very familiar looking houses, and I cried out, "Oh, look! There is the house where I was born and lived during my childhood. The bricks are red as they were then. The last time I saw the house the new owner had painted the bricks white. I like the red much better."

The house had now become transparent, and I could see the forgotten possessions of my childhood. A big wax doll with blonde hair and eyes that opened and shut; a sled with a brown horse painted on it. We kept walking along and I saw myself gazing into

other houses; seeing other possessions; other toys and books. Things that had some significance seemed more prominent—my first party dress; a special desk; my wedding dress. Was it possible that all those clothes, those funny hats, those shoes, the books, and all the other stuff had been mine, and all forgotten?

We had come to the end of the street. I saw my airplane luggage, and the clothing and personal belongings of the present time. The clothing had changed with the years, but the mountain of stuff back of it had a similarity of outline from the beginning to the end. It was impossible to distinguish what it was because thousands of tenuous, but human figures kept moving over and through it. Some of them I recognized; some I had loved. But the great majority were strangers.

"Who are all those people," I asked, "and what is that mountain of stuff?"

"Those are the people who have served you during your life time, and that is the food you have had," my guide answered.

"Impossible. There must be hundreds of thousands of people, and I have never known that many. You must be mistaken. It would have been terrible."

"I will show you," replied my companion. "Think of the breakfast you had this morning, and remember that you have had thousands of breakfasts." Before my astonished eyes appeared my breakfast nook. "See what was necessary to give you that dish of fruit," he went on.

Then I watched the clearing of the soil, the planting of the trees, the cultivation, the harvesting, the canning, marketing, transportation, and on and on until the fruit reached me. It was

the same with the cereal, the buttered toast, the coffee. Then came the people making the dishes, the silverware, the woven mats, the napkin, the table, and chair.

"Now, do you believe," asked my guide, "or shall I show you more?"

"No more, no more, please," I answered. "I cannot bear it. All this done for me, and I have done so little. I probably didn't even say grace, and if I did it was merely a string of routine words. I am so ashamed." My cheeks were burning.

"But you, too, have served," said the uniformed one at my side. "It is the law."

"I'm grateful I do not have to take all this stuff with me," I exclaimed. "But what is in my luggage? All my dresses seem to be here. I can carry my top coat and blue hat."

"You will need only what you have on," I was told.

I started to protest, and then looked down. I had on a shimmering, sparkling dress I had never seen before.

"Where did this come from?" I gasped. "It is so lovely it takes my breath away."

"You wove it yourself during the years," was the reply. "It is spun from the threads of happiness you gave to others."

"Oh! I'm so glad I did something. But what am I to take with me? You say I need no clothes, and I never want to see any more food. But I hate to go anywhere empty handed."

He turned and pointed to where there were six packages wrapped in some iridescent material. The three larger packages were labeled: *Service, Courage, Love*.

"But surely, surely," I protested, "I have given more love than that."

"That is not the love you have given, but what you have received," came the reply.

I picked up the three small packages and asked, "What is in this one?"

"Progress."

"And this?"

"A priceless jewel—your gay heart. The world sorely needs gay hearts."

"And in this last one?"

The boxes seemed to be getting smaller and smaller. My heart was breaking. I had brought back so little in return for all that had been given me.

Before my companion could answer, the little box slipped from my hands. As I stooped to pick it up I saw a great, dirty smudge across the front of my beautiful, shimmering dress.

"Oh! how terrible," I cried. "What is it?" "What can it be?" I was rubbing it frantically with my hands—the packages forgotten.

"It is your greatest fault—carelessness. Carelessness of words, carelessness of action, carelessness of thought," stated my guide calmly.

"But I won't have my marvelous dress spoiled," I shouted. "I won't! I won't! It is too beautiful. I must get this smudge off in some way."

"Do you think you can?" he asked softly. Suddenly my companion was no longer a strange guide. He was my friend, my beloved, my *higher self*.

"I will try," I whispered.

"That is the key," came the answer. "I will try. There is no failure save in ceasing to try."

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ERRATUM—The author of *Gnosis and the Rose Cross*, Janice Lorimer, has requested that we append the following correction of an error (due to an oversight in typing the manuscript) which appeared in the January issue of *The Rosicrucian Magazine*: On page 7 the sentence occurs: ". . . these Gnostic sects are all variants of one original sect, the Ophites (Greek: Naasines), the Serpent worshippers of Syria." This sentence properly should read: ". . . these Gnostic sects are all variants of one original sect, the Ophites (Greek) or Naasines (Grecized Hebrew), the Serpent worshippers of Syria."

# Destiny vs. Epigenesis

By SYLVA BAKER SUTTON



HERE are two terms which often appear in Hindu writings, referring to twin ideas in Indian philosophy. They are *kharmā* (generally spelled *karma*), and *dharmā*. These words refer to interrelated subjects, neither one being complete without the other, and no Hindu teacher would think of teaching one and ignoring the second. The two words are used to describe and explain the experiences of a lifetime, usually those of an unpleasant nature. For some reason, western students of the occult have felt peculiarly fascinated by the first term *karma* (or *destiny*, in western terminology), and have often entirely overlooked the depths of meaning in the second term, *dharmā*.

In fact, it is safe to say that most of my readers, while quite familiar with the general doctrine of *karma*, will have to admit that they have never even heard of *dharmā*.

Briefly, the word *karma* (or *destiny*) refers to that part of our experiences, either good or bad, in each lifetime, which results from causes set in motion in earlier lives. *Dharma* refers only to new actions and forces begun in the present life.

In *The Rosicrucian Cosmo-Conception*, the basic textbook of the Western Wisdom Teachings, we are warned, more than once, against the error of regarding everything present as merely the result of something past. On page 135, it is stated, "There is too great a tendency to think that all which now exists is the result of something which previously existed, but if that were the case, there would be no margin left for new and original effort and for new causes. The chain of cause and effect is not a monotonous repetition.

There is an influx of new and original causes all the time. That is the real backbone of evolution—the only thing that gives it meaning and makes it other than the unrolling of latent actualities. This is *epigenesis*."

Again on page 338, we find, "There is a strong tendency to regard all that is, as the result of something that has been; . . . Such a conception excludes epigenesis from the scheme of things. It allows no possibility of the building of anything *new*, no scope for originality."

Actually, the unpleasant experiences which come to us in any one lifetime are of three kinds or grades, rather than two, but the term *dharmā* or *epigenesis* covers both the second and third classes. Of course, all of us have, in each life, some of each of the three different kinds of experiences.

First of all, let us consider simple *karma* (or *destiny*), suffering which is brought over as a result of sins committed in past lives. The Ego who is bound by old and bad *karma* is in the position of the convict of old times, who always wore a heavy iron ball chained to his feet. He is still under the rule of Fear or Force. He has not earned any choice, or freedom of action. He is still bound by the law which requires him to pay "an eye for an eye and a tooth for a tooth." "Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." The Ego cannot look forward to any reward or compensation for this sort of suffering. None is due, as he has brought the suffering on himself.

Many an occult student, with every disagreeable experience which comes his way, tells himself, "Thank God that is one more bit of bad *karma* paid off."

My next lifetime will be that much brighter." He is like the convict who, dragging his heavy ball behind him day after day, tells himself, "Ah me, there goes one more day of my sentence. Thank God my debt to society is getting paid off. Next year I'll be a free man." This attitude may give a negative satisfaction, of a sort. It is better, of course, than bitterness and rebellion. But it is scarcely inspiring!

Basing our moral principles on the doctrine of karma, or destiny, exclusively, is not much different, fundamentally, from basing them on the old orthodox doctrine of Hell.

We are told, in Galatians 6:7, "*Bé not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*"

A popular daily radio program, called "The Guiding Light," has, for its motif a verse of poetry embodying the same thought:

*"There is a destiny which makes us  
brothers,  
None goes his way alone;  
All that we send into the lives of  
others  
Comes back into our own."*

While this is true, in a limited sense, we must beware of accepting it as the *whole truth*. It must easily be seen that if we were always to be paid a day of happiness for every day's happiness which we give to others, we would never learn to do good for good's own sake. Good would always be a selfish means to an end, instead of an unselfish end in itself.

Leaving the class of experiences which have to do with the past, we find a second type of problem which deals with the future. Problems of this kind are sent us as part of our training for future spiritual work. It is probable that, in the case of the vast majority of people, who are neither criminals nor saints, the greater part of the difficulties come under this classification. The Christian

Scriptures contain many more references to this kind of hardships than to either of the other two varieties.

The Ego undergoing this sort of spiritual discipline is like the football player who is in training for the game. He must make many sacrifices and endure many hardships which are not required of his companions. But he does not regard these as merely heavy burdens to be borne. He joyfully accepts them as the price he must pay for the privilege of playing football. Thus, by his own attitude of mind, he assists in his own development.

The Ego who is going through spiritual training, can also take an active part in his own spiritual development. The better he understands what is happening to him, the better he can give to the process his intelligent cooperation. If he continues to regard every difficulty as a reparation for the past, instead of a preparation for the future, he is like a football player who insists on going through his practice period with the convict's iron ball chained to his feet. So, by our mental attitude, we either hasten or hinder our own progress.

There are many ways in which one can further his spiritual growth by the use of his mental powers. He can learn useful lessons by observation of the lives of others, and thus save himself the necessity of going through many experiences which might be painful. He can also practice spiritual exercises, such as *retrospection* and *concentration* which are taught by the Rosicrucians. If he has an alert mind, he can profit a great deal from the study of spiritual books, not only the Scriptures but also the writings of all true spiritual teachers. "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" Second Timothy, 2:15.

Another means of development is through the various vocations by which we earn our daily living. It will be noticed that all professions have their

special codes of ethics. For instance, all who take part in any form of entertainment work are always taught, from the beginning, that, regardless of everything else, "The show must go on." The telephone operator learns, above all things, "Never repeat anything accidentally heard over the wire." The doctor, upon entering his profession, takes an oath that he will always do everything possible to save or prolong human life. The lawyer must always be careful to respect every confidence of a client.

It is reasonable to suppose that we are given the material work from which we can learn the most as a preparation for future spiritual work. Careful study of the profession in which we are placed, therefore, offers another way of advancement.

Learning by any of these methods may save us disagreeable experiences. But even actual pain, which comes to us as part of Christian training, brings with it consolation and inspiration. There is always an inspiration in looking forward to something we hope for in the future. There is a reward in the feeling of accomplishment, in our consciousness of having made spiritual growth. "*Now no chastening for the present seemeth to be joyous, but grievous: Nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.*" Hebrews 12:11.

The value of planning for the future is emphasized by Max Heindel in his *Letters to Students* where he points out that, "We ought systematically to set aside a certain time at intervals, as frequent as is consistent with our other duties, to think forward and plan for the future—what sort of a body, what faculties, virtues, and environment we wish. When we are able to make our choice intelligently, we are undoubtedly given a great deal more latitude than if we had not thought about the matter at all. . . . It is scientific to plan ahead the

use we shall make of the future life just as we now plan ahead the use of the day that is before us. I trust that this idea may take root among the students and be consistently carried to its legitimate consummation, for in that way it will be bound to have a wonderful effect upon the future of ourselves and the future of the world about us."

Now we come to the third kind of experience, which is not concerned with either the past or future, but is entirely a matter of the present. This kind of suffering is much the easiest to bear, because of the great inspiration and joy which go with it. It is similar to the sacrifices made by the doctor, who, must keep irregular hours, who often misses his meals and loses his rest. In time of an epidemic, he must endure overwork and long-continued nervous strain. He may be called out of his bed at night, to ride many miles, through bad weather, in order to bring a new life into the world, or perhaps to perform an emergency operation, under the most trying conditions. But the true physician does not regard these trials as *misfortunes*, which come to him as a punishment for his past sins. Neither are they (at least, primarily) a part of his training for any future job. Primarily, they are simply the natural hazards of his profession, which he voluntarily assumed when he took up the practice of medicine.

In a spiritual sense, Father Damien, laboring with and caring for the lepers on Molokai for twelve years, and finally contracting their disease himself, belongs in the same category. Suffering may often come to us as a natural result of voluntary sacrifice on our own part. When this is the case, the greater patience, sympathy, and courage which we learn through it, are of course also a preparation for some greater spiritual work with which we are to be trusted in some later lifetime; but such preparation was not the object of our sacrifice. Thus do "*All things work together for good*

to them that love God, to them who are called according to his purpose." Romans 8:28.

When we take up any spiritual work, using our divine prerogative of free will to set into operation *new causes*, we also voluntarily accept whatever difficulties and suffering may go with it. It is only in this kind of trouble that we may, as we are so often bidden to do in the writings of St. Paul, "suffer with Christ." We could not possibly suffer with Him while we are merely paying off karmic debts. Christ did not belong to our human lifewave. He was the Highest Initiate of the archangelic lifewave, and He voluntarily made His great sacrifice for mankind. Therefore He could not possibly have been working off karma.

Neither was He going through any process of training for a future work. He had long since completed the stage of His development which corresponded to our human evolution. From our human standpoint, He had reached the goal of perfection long before His incarnation upon our earth. "*Christ also suffered—Who did no sin, neither was guile found in His mouth.*"—First Peter 2:21 and 22.

There is only one way in which we can share His sufferings, and that is by voluntarily offering ourselves as partners in Christ's great work of regenerating the earth, purging it of its sin, relieving it of its suffering.

"*Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you;*

"*But rejoice, inasmuch as ye are partakers in Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.*"—First Peter 4:12 and 13.

For this kind of suffering, a reward is not only due, but is promised many times in the Bible.

"*If we suffer, we shall also reign with him.*"—Second Timothy 2:12.

"*We are . . . joint heirs with Christ;*

*if so be that we suffer with him, that we may be also glorified together.*"—Romans 8:17.

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

"*Rejoice, and be exceeding glad; for great is your reward in heaven.*"—Matthew 5:11-12.

It is often possible to tell which of the three grades of experience another person is passing through by observing his own feeling about it. A man was once passing by a group of laborers who were laying the foundation of a building.

He asked the first workman what he was doing. Without looking up, the man replied, dully, "Breaking rock." To him, the drudgery, aching muscles, and fatigue were a necessary evil to be endured as best it could.

A second laborer, being asked the question, answered shrewdly, "Making five dollars a day." This man saw his present hardships as a preparation for something better later on. They were what would make it possible for him to ride home in a car which he owned, to a house which he had bought, furnished, and enjoyed.

The inquirer passed on to the third man and put the same question. This man raised his face, shining with the joy of the creative artist, and said, alertly, "I am building a cathedral!"

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# The Fall of Lakeside Manor

By ALFRED BARRETT

“**B**UT I can't stand it here! I want to return to Lakeside!” sobbed Lady Mary Gwendolyn Hooker, a wealthy socialite of other days. “I've made up my mind and I'm going back!” And Lady Mary Gwendolyn Hooker continued weeping, utterly oblivious to those around her and to the place that she was gradually separating herself from in thought.

“Be patient, dear,” answered her sister Ella in her soothing manner. “You have passed out of your physical body, so you can't return to that state of consciousness any more than a mother can assume the state of mind which was hers when she was a little girl. Lakeside, dear, belongs to a life on the earth that is passed. You can't return to that life any more than you can to a dream.”

“I said I'm sick and tired of this talk about consciousness, Ella,” replied Lady Mary. “Perhaps you've become accustomed to this type of existence, but I haven't, and I'm not going to let Lakeside Manor go! Think of it, Ella! Even though you have been here for some time you must remember that wonderful place. You were young there and beautiful. You were my sister, and everyone talked about you as they did about me. We belonged to a high sphere of life, and the leading men and women of the day were none too good for us.”

“Only on earth, my dear, did we live that regal life,” said Lady Mary's companion. “We all find on coming here that the things of the material world are not the realities of existence. Your life there was but a phase of consciousness, a dream that is soon told. You are now awake to a new kind of existence. You have actually just awakened—as from a dream, Mary. It seems very fresh to you still and you

don't want to leave it. You want to dream on . . .”

“Nonsense!” exclaimed Lady Mary. “Isn't this the park above the pond? Aren't all these people just as awake as I am? Isn't this the same place where we used to come when the Earl of Hertfordshire visited us? What do you mean by wanting to 'dream on'? Lakeside is only a few miles away. Lakeside, Ella!—with its five hundred acres of rolling countryside, its miles of bridle path, its Lovers' Lane where the Princess said that she and her lover had been frightened by strange sounds—silly girl! And then our many roomed mansion with its large mirrors, its panelled walls, and its gorgeous chandeliers. And, oh, Ella!—those gala nights where 'Music arose with its voluptuous swell. Soft eyes looked love to eyes which spake again, And all went merry as a marriage bell.'—I see it still, Ella. I see it still, I say! I'm there now . . .”

“Mary! Come back! Don't think of it!” But while Ella was speaking, Lady Hooker appeared to undergo a transformation. Her consciousness began to shift back to the physical world, and all her sister's effort to restrain her were in vain.

Ella remained in that high state to which she had risen since the time when she had passed on at Lakeside in the very midst of her youth and beauty. Her sister Mary had continued her residence on earth and become the cultured and accomplished hostess of Lakeside Manor for nearly half a century. Each day she and the numerous members of the Hooker family had identified themselves more and more with Lakeside and the exclusive circle which made up that aristocratic world.

Now Lady Hooker was back again at Lakeside Manor. It was early morning

and against the cold autumn sky this huge structure of stone and brick loomed massive and almost forbidding, as if somewhat reluctant to look down from the past into the present. Its medieval towers stood like dark sentinels in the bleak daylight guarding the place no longer redolent of gaiety and song. Its trees were leafless and those once beautiful grounds were frostbitten and barren. An atmosphere of uselessness hovered over it like a leaden pall. The rising sun failed to bring light to its desolate surroundings. No obsequious servant opened the heavy door to the entrance hall of the Hooker mansion, and no liveried footman was there to greet Lady Hooker on this chilly morn—nothing but the memories of days that were gone—and a large ugly sign outside on the lawn to the effect that the city Demolition Company were at work tearing down Lakeside Manor.

"The idea," said Lady Hooker. "What's going on here anyway?" she cast a sharp glance all around. "Wilbur!" she cried rattling the old iron knocker. "Wilbur! Where are you!" Bang, bang, bang went the knocker again, and so vehement were her efforts that almost instantaneously she was inside—door or no door. "That's funny," she said to herself. "Oh! here you are," she went on, addressing Wilbur, who had just arrived on the scene. "Where were you? I've been waiting hours. Haven't you seen what's going on?"

"You just called for the first time, Lady Mary," replied the old butler. "And why disturb the dead?" he asked.

"The dead! Merciful heavens!" exclaimed Lady Hooker. "What's happening to us all anyway! You're not dead, Wilbur! Why you're at Lakeside Manor. Where are Peter, the maids, and everyone! Come! Speak up!"

"I was busy when your thought reached me, but I came, Lady Mary," Wilbur continued in a hesitant voice.

"On this plane you have but to send forth a thought to those whom you

knew on earth, and if they are able and willing, they will answer the call. Some refuse to return; once earth life is over, it is a closed chapter with them. They want no more of it."

As Wilbur uttered these words he stood there before Lady Hooker as of old—tall, straight, and though only a butler, very polished in his speech and graceful in his manner. Actually, Wilbur had been a student, though very few knew it. He was cultured but most people had not been aware of it. He was versed in the deep things of God but was passed off as merely religious.

"I knew you were religious, Wilbur, but I never dreamed it would come to this. Look at our mansion!" Lady Hooker blurted out. "It's changed, Wilbur. It's falling apart. . . . Oh! Who was that? Did you hear a noise?" With a move Lady Hooker was in the chamber above. Outside a long, dark object shot up by the ogive window. There was a sound of voices. "Wilbur! Wilbur! Look! What are those men doing? I say, sir!" she shrieked rushing toward the mysterious figure. "I say, sir. Stop it! I forbid you!" But the overalled workman with the large instrument continued his way up the ladder as if he had heard nothing, and in a moment with a horrible noise began drilling into the North Tower. The walls shook and the very floor trembled.

"Wilbur! Oh, Wilbur!" groaned the distraught woman.

"Lady Mary," said Wilbur, "Lakeside Manor is no more. Its elaborate furnishings have been auctioned off piece by piece. Now that everything is gone it is being torn down to make way for a modern hospital. Your portrait, by the way, Lady Mary, was the last to be removed—going to someone who claimed to be near of kin, I believe."

"My portrait! Why, Wilbur! Oh, my portrait!" With a cry of despair Lady Hooker was off to an adjacent room which still shook beneath the roar not of one huge drill but of many.

"My portrait! Hugh, my husband,

what will you think of this!" And as she looked at the large space between what were once her two tall storied windows there was nothing but dirty plaster, gaping with holes, and rent with cracks. The sound of the drilling had now become louder and with a roar the monstrous instrument came whirling through the North Tower wall, sending huge portions of plaster crashing down.

Lady Hooker put her hands over her ears and ran screaming to the door. The whole place was now alive with frightful sounds. Outside there were the voices of men and the whirring of motors. Lady Hooker fled from one room to another crying in utter distress. She tried the elevators but they had been removed and the shafts were filled with every conceivable object. To the south was the library—her brother's library which no one except he ever entered. Her brother Percy wanted to have nothing to do with anyone. He was a scholar, happiest among his books, of which he had thousands, meticulously arranged.

"Wilbur!" shrieked Lady Hooker. "Why do you stand there? Don't you see that these vandals are tearing down our Manor, Wilbur? Speak, Wilbur!"

But Wilbur appeared unmoved. He stood there tall and erect, looking at the empty shelves that once were heavy with the world's classics. Though no others knew it, Wilbur was the only one whom Percy had allowed to visit his private library. The butler was a great reader and had much in common with Lady Hooker's brother. He it was who had helped collect Percy's rare volumes.

But Lady Hooker could stand no more and kept fleeing like a withered leaf before the wind. All day the sound of hammers continued, followed by loud crashes of falling stonework. One end of the North Tower had been thoroughly demolished and left a mournful space among the other towers of the Manor. Dust, pieces of plaster, and woodwork covered everything. By nightfall, however, silence had once again settled over the estate. No sooner had the gibbous

moon described its arc by the massive South Tower than Lady Hooker was about again, a pallid shadow wandering from one chamber to the other, but irresistibly drawn to a room in the tower at the southern end of the building.

The South Tower was very remote from the others—with a weather-beaten exterior and a color which the seasons had altered to blend with the natural hues making up the background of the rest of the place. Tufts of vegetable excrescence along the roof had already begun to soften its sharp lines whose tightly-pursed edges cast a ragged shadow on the roof beneath. And now in that shadow stood Lady Hooker, for she had seen a light in the tower's window. There were voices, too, and the moving of what sounded like heavy covers. Lady Hooker approached stealthily, and in a trice was at the farther end of the corridor, where, clutching at a coffer of silver and gold coin, was Hugh, her second husband, and Peter, the other butler, both long since dead, was there, too. Their faces were hard and unkind as they fought with one another for possession of a hidden treasure that three of the workman had discovered and were now trying to steal.

"Don't be frightened," said a voice behind her. It was Wilbur's. "Lady Mary, you may see strange things before the dawn of another day." Lady Hooker tried to speak, but her tongue clung to the roof of her mouth and she could utter no word. "The selfish on earth are still selfish here, Lady Mary. Where there is no love the human plant withers at the root and slowly decays. . . . The hidden treasure has now been discovered and will be stolen. Hugh and Peter and all of the others who come tonight will come in vain—to gnash their teeth and flee in despair. Theirs is the one love which ever torments them—the love for money: a disease that tortures the living and tantalizes those who have passed on and have not risen above it."

By this time the three workmen who had come upon the treasure were mak-

ing their way down a secret staircase, with Hugh and Peter vainly clutching at their clothes, endeavoring to hold them back, but all to no avail. Lady Hooker stood for a long time as if petrified. Hugh had been there, and Peter, her own faithful butler, and others whom she was unable to recognize. . . . A long time seemed to elapse and Lady Hooker still stood there—stood there until another dawn rose angry red in the sky, and with the daylight the voices of men again, and the sound of the terrible machines. With a cry she fell as if in a swoon.

When she awoke—or appeared to awake—it was as if much time had passed. It was now winter over the land. Only the eastern part of the Manor still remained standing. It was the butler's quarters, and it was here that Wilbur had his rooms, neatly kept and always impeccably clean. The one large mullioned window looking toward the small pond in the distance was still standing. It was Wilbur's favorite view and he would sit here for hours in the twilight gazing into the distance.

"I love that scene, Peter," he would say when the latter came upon him unexpectedly. But Peter saw nothing there except the tall maples overhanging the pond and the grass that waved in the wind, or the long billowy waves of snow in the winter. And when Wilbur said, "I call it the smile of God, Peter," the latter would answer, "I wish I had your imagination, Wilbur."

Some strange power had preserved this corner of Lakeside Manor while nearly all the rest had now been torn down. The little that remained here was almost intact, down to the mullioned window where the frost the night before had performed its magic work as in the days when Wilbur sat there. For on this January afternoon, wrought upon these panes were figures of such fantastic shapes that only the stylus of cold could have traced. What mysterious foliage of the forest had left its imprint

there? What unseen hand had dared to brave the night and limn these lines—weaving themselves into arabesques of so intricate a conception, and of such shadowy filigree work that one felt some world secret lurked beneath such mastery, or that Wilbur's thoughts of heaven and the after-life had written their immortal story here.

It was in this place that Lady Mary awoke and heard—or thought she heard—many voices again, this time mellowed by the distance. In a second she was right in their midst—in fact, in the very midst of an earful for her.

"And what do you mean by being on these premises?" she asked of the short man with the ministerial collar. But the latter continued speaking to the three others who were with him.

"And to whom do you refer by that last remark?" she asked again as if the person whom she addressed had been speaking to her. Still unaware of Lady Hooker he said to the others, "That's it. No one can live to himself. No one is a separate entity. Each is a part of the Source—as a branch is part of a tree. Each is destined for a specific use. Use is man's *raison d'être*. This hospital about to be constructed must not be for one race alone but for humanity—for the suffering ones of the world. Let it be called the All Nations' Therapeutic Clinic. But it must be of service to all—that's my point, gentlemen of the Board—and not just for the few—as was this Manor."

"I beg pardon, sir," interrupted Lady Hooker. "Would you perchance be insulting those few whom you refer to in such a derogatory manner?" Yet the stranger in the dark suit went on oblivious to his unseen interrogator.

"Of what use was this place anyway? Did it feed the hungry or clothe the naked?" At this point Lady Hooker could stand no more and was clutching at the speaker's lapel to get his attention. "Did it give shelter to the helpless?" asked he. "No. It was as if it

had not been." His listeners nodded approval and he went on:

"Do you remember what Christ Jesus said when He was shown a beautiful temple on a certain occasion? 'See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.' In other words, that which is merely for show or takes the place of something that might be of use will be demolished. And so it always is. So I exhort you, gentlemen, to consider carefully the name of this grand institution to be erected here. Let the name reveal its purpose. Let its light shine in the . . ."

That was all Lady Hooker heard, for such was her frenzy that each voice became more and more confused. One alone seemed to stand out, however. "Mary, Mary," it was saying. Slowly Lady Hooker yielded to its call. Slowly everything faded until she was at peace.

Peace enfolded her like a benediction. Peace held her tenderly in its arms. "Peace" was the word she thought she heard. The voice was that of Ella.

"Ella," was her first word on opening her eyes. "Oh, Ella! What a terrible dream I've just had."

"Yes, call it a dream, Mary. Only a dream. All is well now."

"Yes, that's what it was—a dream. If I had only known it before. If I had only known it."

"You know it now, Mary, don't you? This is the real fact. Do you see those people over there? They are waiting for us."

"For us?" asked Mary astonished that there was anyone around.

"Yes, for us. We are taking you home—to a new home, Mary. In God's good time we are going to meet again those whom we loved, and we will all be much wiser than when we last were together."

## Agree with Thine Adversary

By ARTHUR LARSON



As we progress in Life's school we become increasingly aware of the beauty and harmony in Nature. We learn to see beauty everywhere and as our appreciation of beauty grows we seek to avoid every discordant note, to establish harmony in all our relationships. It was this love of harmony and also an understanding of the futility of directly opposing positive forces that prompted the sage to say, "Agree with thine adversary, quickly." For even though one succeeds in suddenly stopping "the adversary," the result is a discordant shock to both factions and the resultant atmosphere provides a poor base from which to initiate action in a new direction.

The injunction "Agree with thine adversary" refers, of course, to social in-

tercourse, to our attitude toward our opponent in debate or argument, but it applies equally well in mechanics and other departments of life. In fact, it is from the study of Nature's methods that we learn harmony in human relationships, for Nature's methods are gradual and harmonious. From the atom to the solar system changes or reversals in direction are effected through the *curve* or the *spiral*, and where we do meet with reciprocating motion the action is highly destructive. In mechanics the engineer constantly endeavors to reduce the number of reciprocating parts in his machine—to convert reciprocating motion into rotary motion wherever possible.

From this we may learn a useful lesson in social behavior, for "analogy is

Nature's teacher." Since thoughts are highly active forces we can readily see the folly and wasted energy of the frontal attack." Thus it is sheer folly to refute directly the positive statements of a strong, wilful person. No matter how mistaken such a person may be—as judged by our standards—there can never be anything but discord from any attempt to effect a sudden "about face" in his thinking processes. Far better the methods of Benjamin Franklin who states in his autobiography that he never permitted himself to refute the ideas or statements of others. Instead he would readily admit that from a certain viewpoint the matter would no doubt appear as the "opposition" suggested. He would add, however, that from another approach the matter would appear quite different. He would then explain how the subject appeared to him, and the success he achieved in thus persuading his contemporaries to see things as he saw them won him international fame. Franklin became famous not only for his tact and diplomacy but for the skill with which he molded public opinion.

The success of this method lies in the fact that it instantly disarms the adversary, it breaks down all his defenses. When you agree with your opponent he has nothing to defend. This same principle is practiced in ju-jitsu. The literal translation of ju-jitsu is "to overcome by *apparently* giving in." It is based on the oriental doctrine of non-resistance. In this system of self-defense one does not oppose the assailant but instead yields to his movements. But in yielding to a movement the ju-jitsu artist adds his own peculiar *thrust* to the impetus of the aggressor. It is this unexpected assistance that proves the undoing of the assailant, for he destroys himself when he is assisted in his deed of violence.

Another example of non-resistance is seen in the pliant willow tree and the manner in which it bends before the

storm. By agreeing with its adversary it escapes unharmed the fury of the hurricane that lays low the rigid, unyielding giants of the forest. The well-trimmed sail, too, will dip before the sudden squall and thus "spill" the wind that would otherwise work its destruction. On every hand we see the principle of yielding to the adversary at work. Even the rubber tires, bumpers, and shock-absorbers on our automobiles are concessions to the "adversary."

Thus, everything seems to indicate the folly of forcefully opposing the obstacles we meet in life. Actually, that is doing things the hard way—fighting life, as it were. We can, of course, swim against the tide for a while, but sooner or later we shall have to yield to the current and align ourselves with nature and work in harmony with her laws.

The theory of "agreeing with the adversary" is quite well understood in mechanics and in the physical realm in general, but few seem to realize that it applies with equal efficiency in the field of our thoughts and emotions. This is perhaps because people are not usually aware of the *force* aspect of mental actions. Actually, however, thoughts and emotions carry tremendous weight and can sway a person as readily as the tempest sways a tree.

However, it is not only for the sake of the mechanics involved that we suggest "agree with thine adversary." The esthetic considerations are equally important, for we may never know the beauty and harmony in life if we insist on suppressing or opposing every thought or idea that appears different from our own. In general, repression in any of its forms is poor strategy. Observation and experience both indicate that it is through sublimation or transmutation that the obstacles we meet in life are dealt with most successfully.

Another consideration with respect to the "adversary" is that there's always the possibility that he is right and that

(Continued on page 144)

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## The Web of Destiny



(NINETEENTH INSTALLMENT)

*Effects of War upon the Desire Body—  
the Vital Body as Affected by the  
Detonations of Big Guns*

(Continued)



Understand the slowness where-  
with those slain in the war re-  
gain consciousness in the un-  
seen world, we must first undertake a  
more intimate study of the four ethers  
than has hitherto been given in *The  
Rosicrucian Cosmo-Conception*.

The atoms of the chemical and life  
ethers gathered around the nuclear seed  
atom located in the solar plexus are  
shaped like prisms. They are all located  
in such a manner that when the solar  
energy enters our body through the  
spleen, the refracted ray is red. This is  
the color of the creative aspect of the  
Trinity, namely, Jehovah, the Holy  
Spirit, who rules Luna, the planet of  
fecundation. Therefore the vital fluid  
from the Sun which enters the human  
body by way of the spleen becomes  
tinged with a pale rose color, often noted  
by seers when it courses along the nerves  
as electricity does in the wires of an  
electric system. Thus charged, the chem-  
ical and life ethers are the avenues of  
assimilation which preserve the indi-  
vidual, and of fecundation which per-  
petuates the race.

During life each prismatic vital atom

penetrates a physical atom and vi-  
brates it. To form a picture of this  
combination, imagine a pear-shaped wire  
basket having walls of spirally curved  
wire running obliquely from pole to  
pole. This is the physical atom; it is  
shaped nearly like our earth, and the  
prismatic vital atom is inserted from  
the top, which is widest and corresponds  
to the north pole of the earth. Thus the  
point of the prism penetrates the phys-  
ical atom at the narrowest point, which  
corresponds to the south pole of our  
earth, and the whole resembles a top  
swinging, swaying, and vibrating. In  
this manner our body is made alive and  
capable of motion. (It is noteworthy  
that our earth is similarly permeated by  
a cosmic body of ether, and that those  
manifestations which we note as the  
Aurora Borealis and Aurora Australis  
are etheric currents circling the earth  
from pole to equator as currents in the  
physical atoms do).

The light and reflecting ethers are  
avenues of consciousness and memory.  
They are somewhat attenuated in the  
average individual and have not yet  
taken definite form; they interpenetrate  
the atom as air interpenetrates a sponge,  
and they form a slight auric atmosphere  
outside each atom.

At death a separation takes place; the  
seed atom is withdrawn from the apex  
of the heart along the saturnine pneumo-  
gastric nerve, through the ventricles and

out of the skull (Golgotha); all the atoms of the vital body are liberated from the cross of the dense body by the same spiral motion, which unscrews each prismatic atom of ether from its physical envelope.

This process is attended with more or less violence according to the cause of death. An aged person whose vitality has been slowly ebbing may fall asleep and wake up on the other side of the veil without the slightest consciousness of how the change took place; a devout and religious person who had been prepared by prayer and meditation on the beyond would also be able to make an easy egress; people who freeze to death meet with what the writer believes to be the easiest of accidental deaths, drowning being next.

But when a person is young and healthy, especially if of an irreligious or atheistic turn of mind, the prismatic ether atom is so tightly entwined by the physical atom that a considerable wrench is required to separate the vital body. When the separation of the physical body from the higher vehicles has been accomplished and the person is dead, as we say, the light and reflecting ethers are separated from the prismatic atom. It is this stuff, as described in the *Cosmo-Conception*, which is molded into the pictures of the past life and etched into the desire body, which then begins to feel whatever there was of pain or pleasure in the life. The part of the vital body composed of the prismatic atoms of the chemical and life ethers then returns to the physical body, hovering above the grave and disintegrating synchronously with it.

Now comes the crux of our explanation. Ether is physical matter, and while people shot with small arms in a minor engagement may sometimes be seen walking away somewhat dazed but nevertheless conscious, the awful detonations of the big guns used so extensively have the effect of throwing the prismatic ether atoms topsy-turvy, and

shattering (not scattering) the auric envelope of light and reflecting ethers which is the basis of sense perception and memory. Until this resolves itself into its original relativity, the man remains in a stunned, comatose condition which often lasts for weeks. Under such conditions this fine etheric stuff does not lend itself to the formation of pictures of the past life—it is congealed to a certain extent.

#### *The Nature of Ether Atoms—The Necessity of Poise*

When the Ego is on its way to rebirth through the Region of Concrete Thought, the Desire World, and the Etheric Region, it gathers a certain amount of material from each. The quality of this material is determined by the seed atom, on the principle that like attracts like. The quantity depends upon the amount of matter required by the archetype built by ourselves in the Second Heaven. From the quantity of prismatic ether atoms that are appropriated by a certain Spirit, the Recording Angels and their agents build an etheric form which is then placed in the mother's womb and gradually clothed with physical matter which then forms the visible body of the new born child.

Only a small portion of the ether appropriated by a certain Ego is thus used, and the remainder of the child's vital body, or rather the material from which that vehicle will eventually be made, is thus outside the dense body. For that reason the vital body of a child protrudes much farther beyond the periphery of the dense body than does that of the adult. During the period of growth this store of ether atoms is drawn upon to vitalize the accretions within the body until, at the time when the adult age is reached, the vital body protrudes only from one to one and a half inches beyond the periphery of the dense body.

*(To be continued)*



# Studies in the Cosmo-Conception

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

## The Cleansing Blood

Q. Was there a special difference between Christ Jesus and previous teachers?

A. Christ Jesus was killed. In connection with this fact, we come to the supreme and fundamental difference between Him and the previous teachers in whom the Race Spirits were born.

Q. What was this difference?

A. They all died and must be reborn again and again to help their people bear their destiny.

Q. Are there examples of such re-births?

A. The Archangel Michael (the Race Spirit of the Jews) raised up Moses, who was taken up to Mt. Nebo to die. He was reborn as Elijah. Elijah returned as John the Baptist; Buddha died and was reborn as Shankaracharya.

Q. What stage of development had these reached?

A. When death came Moses' face shone and Buddha's body became alight. They all reached the stage when the Spirit begins to shine from within—but then they died.

Q. When did the Christ reach that stage?

A. Christ Jesus reached that stage on the Mount of Transfiguration. It is of the very highest significance that *His real work took place subsequent to that event*. He suffered; was *killed*—and *resurrected*.

Q. Is there a significance in the fact that He was killed?

A. Being killed is a very different thing from dying. The blood that had been the vehicle of the Race Spirit must flow and be cleansed of that contaminating influence. Love of father and mother, exclusive of other fathers and mothers, must go—otherwise universal Brotherhood and an all-embracing, Al-

truistic Love could never become an actuality.

Q. How was this cleansing of the blood accomplished?

A. When the Savior Christ Jesus was crucified His body was pierced in five places; in the five centers where the currents of the vital body flow; and the pressure of the crown of thorns caused a flow from the sixth also.

Q. What was the effect of releasing these currents?

A. When the blood flowed from these centers, the great Sun Spirit Christ was liberated from the physical vehicle of Jesus and found Himself *in the earth*, with individual vehicles.

Q. How did this affect the Earth?

A. The planetary vehicles He permeated with His own, which enabled Him thenceforth to work upon the Earth and its humanity from *within*.

Q. What change did this create for humanity?

A. At that moment a tremendous wave of spiritual sunlight flooded the Earth. It rent the veil which the Race Spirit had hung before the Temple, and thus made the Path of Initiation free thenceforth to whomsoever will.

Q. Did it not grow dark when this occurred?

A. Like all rapid and high vibrations of light, this great wave blinded the people by its dazzling brilliance, therefore it was said "the Sun was darkened." The very opposite was what actually occurred. The Sun was not darkened but shone out in glorious splendor. It was the excess of light that blinded the people and only as the entire Earth absorbed the desire body of the bright Sun Spirit did the vibrations return to a more normal rate.

(Reference: *Cosmo*, pages 405-407)

# WESTERN WISDOM BIBLE STUDY

## The Hidden Wisdom



But we speak the Wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

*First Corinthians, 2:7-10*

That the "wisdom of God" became hidden and a "mystery" to man was due to the fact that during his long septenary journey from all-consciousness to self-consciousness he deviated from the original divine plan for him and became so crystallized that he lost conscious touch with the invisible worlds and the invisible (to us now) beings inhabiting them, as well as with the spiritual truths concerning his origin and pilgrimage into matter.

Prior to a certain time in the Lemurian Epoch man's consciousness was focused in the spiritual realms; he was unconscious of the physical processes of propagation, birth, and death. When his "eyes were opened," his "consciousness was directed outward toward the facts of the physical world" and conditions were altered. Thenceforth he grew less and less conscious of the spiritual worlds and beings about him.

However, the nadir of materiality was finally passed, and the Christ, the mightiest of the archangels, came, was crucified and became the indwelling Spirit of our planet. From the center of the earth He sends forth His powerful Love-vibrations, making it possible

for man to etherealize his bodies, unfold his spiritual faculties, and thus regain his lost heritage. Thus the "hidden wisdom" will become revealed and man will know from *within*, intuitively, of "the things which God hath prepared for them that love him."

The Rosicrucian Philosophy describes the intuitive process thus: "As the blood passes through the heart, cycle after cycle, hour after hour all through life it engraves the pictures it carries upon the seed atoms while they are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the *post-mortem* existence. It is always in closest touch with the Life Spirit, the Spirit of love and unity, therefore the heart is the home of altruistic love.

"As these pictures pass inward to the World of Life Spirit, in which is the true memory of nature, they do not come through the slow physical senses, but directly through the fourth ether, contained in the air we breathe. In the World of Life Spirit, the Life Spirit sees much more clearly than it can in the denser Worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumogastric nerve, resulting in 'first impressions'—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love."

"This is all done so quickly that the heart has control before the slower reason has had time to 'take in the situation,' as it were. It is the thought that a man 'thinketh in his heart,' and it is true that 'so is he.'"



# Astrology Department

## Venus, Principle of Perfected Manifestation

By ELMAN BACHER

**V**ENUS, feminine and magnetic, is the consciousness of harmony resulting from the alchemy of emotional transmutations.

Harmony may be defined as the "consciousness of fulfilled union"—the antithesis of Ego-separateness. Through primitive Mars, as individuals, we live in, and for, self; Mars, regenerate, is that expression of self which is based on the courage of individual integrity. A human being cannot "give to others" if he has not established an awareness of what—and who—he is within, an awareness of his potentialities and the determination to fulfill them. This Mars urge toward self-maintenance is the necessary stage by which the Ego identifies itself with the streams of life through "projection" and the resultant karma. Each of us has one soul body to create; we cannot create it for another and no one can create it for us. Every one of us has—in each incarnation—at least one phase of the soul body to fulfill; we cannot fulfill another's and no one can fulfill ours. That, in essence, is the purpose of the Mars' vibration—awareness of individuality.

However, we find that experiences are the objectifications of our own inner states which are "ignited" by our *contacts with other people*. When the Mars vibration tends to predominate, we are urged to use our "self-awareness" to interfere in another's

life, to push him around, to subjugate him for our own purposes. This is Mars as a disrupter of relationship; fulfilled relationship is self-expression that *contributes to another's good at the same time*. The Venus vibration is our *capacity to act—to draw to ourselves—in terms of harmonious interchange with other people*, in cooperation and assistance, with good will and constructive purposes. In this way our projections are fruitful and *mutuality of development is assured*. The streams of experience are fed and progressively sustained.

The title-word "manifestation" may be considered from two approaches. Saturn is "manifestation" as physical form, the objectification of Spirit. In relationship processes, Saturn is seen to be "responsibility." There is a heavy, earth-bound, condensed quality about responsibility that perfectly reflects Saturn's essential nature.

It has been observed, and psychologically proved, that the impulse of love provides the most satisfactory basis for the fulfillments of obligations and responsibilities. When we love, we find resources of greater courage and deeper faith, the expressions of which tend to "lighten the burden." Moreover, fulfillment is made much more completely and satisfactorily when a loving, happy, and enthusiastic attitude forms the basis of effort. Thus, we derive our title—the Venusian consciousness as the

basis of *perfecting the body of relationship*. Saturn's exaltation in Venus' sign, Libra, is the astrological correlative. Further, the experience of relationship (Venus) automatically implies the responsibility (Saturn) of fulfillment.

We are told that "Uranus is the higher octave of Venus." The "emotional triad" is comprised of Mars, Venus, and Uranus. While Mars is the individualistic, male projection, and Venus symbolizes his transmutation and refinement through relationship, Uranus is the "fusion" of the two *within the individual*. Thus the "higher vibratory frequency" of Uranus is the blend of masculine and feminine polarities which is known as the "hermetic marriage," and the creative expression of this vibration manifests its fulfillment without the necessity of a partner. We can see, from the study of this process, that Uranus represents the expression of *supreme union* which is not dependent upon the illusions of emotional relationship; for in relationship, the crisscross of male-female interchange is always evident. The polarities, fused, permit the person to *create from his own center*, on a higher level of "emotional consciousness" than either Mars or Venus can achieve singly, or in interchange with each other through "two different people." Venus in Uranus' sign, Aquarius, is a transcendent expression of love based on *detachment and freedom*.

Venus is in its "fall" in the sign Virgo. Virgo is mental, analytical, and critical. When you analyze, you "pull a thing to pieces" to observe the separate parts. This, in the sphere of Venus experience, makes for emphasis on *things*. Affection is expressed in terms of "right

and wrong," "duty," and "fitness," in the superficial sense. Venus in Virgo is seen to be love as "something to be done" rather than as a source of life-giving and enriching experience which refreshes the heart and illumines the mind.

An "extended" expression of Venus in Virgo may be described as "love of one's work," but in lesser phases, or in domestic experience generally, it seems to show as a preoccupation with the practical matters of daily living: a clean, well-ordered home, a talent for good cooking and the making of lovely things. The redemption of Venus in Virgo will be found in the establishment of har-

monious (beautiful) attitudes toward other people. A critical talent is conveyed by Virgo, but Venus urges the expression of tact and courtesy; *sympathetic understanding* must take the place of "spotting—and exposing—the other fellow's faults." A clean, orderly home is a fine and wonderful thing, but a home that *also* contains a joyous, comfortable, and livable vibration is representative of fulfilled heart

#### PLANETARY VIBRATIONS

Each planet of our solar system is the body of a great spiritual Intelligence, reflecting divine Light and Life upon its sister planets and their inhabitants, thus encouraging the growth of consciousness and moral development. The impulse sent out by each planet partakes of the nature of the beings with which it has been in contact, and we therefore live in the vari-colored light of all the Planetary Spirits and the beings upon all the planets.

experience, the cultivation of Venus.

Venus, in any horoscope, is the symbol of the esthetic faculty as well as of the love potential. Rhythm, balance, proportion, and taste are just as evident in cultivated relationships as they are in the qualities of "things which we call beautiful."

Venus is the *instinctive esthetic response*—the result of inner refinement following processes of emotional transmutations. She is thus seen to be our *innate* ability to perceive and appreciate color, line, modulation, and proportion. She is *cultivated taste*—the discriminating evaluation.

Neptune, on the other hand, is our

response to *contrived beauty*—in other words, our *capacity for art response*. Many people have a keen response to the beauties of Nature and of other people, but, lacking Neptune, they cannot respond to the abstract or symbolic expressions of art forms. Then, there are those who possess a high degree of development—a great talent or perhaps even genius—along the lines of some particular art who are unappreciative of beauty in other forms and may demonstrate their “lack of Venus” by uncouthness of personal appearance, unsociability, and deficiency of emotional development and relationship cultivation.

Venus gives the lovely complexion, or the graceful, well-proportioned body, or the expressive voice that people are born with—they are *naturally beautiful*. Neptune is the clever use of cosmetics which creates the *illusion* of beauty; the dancing and singing lessons by which people *contrive* a greater degree of beauty than they possess naturally. Venus is the instinctive good taste by which a woman adorns herself *according to her own personal requirements*; the selection of clothes which, by design and color, *unify her appearance*—she and her clothes are one harmonious thing. Neptune is fashion, vogue, and artifice by which people of un-individual taste follow a contrived, artificial pattern. Being fashionable may—but often isn't—synonymous with being in good taste.

Neptune is *art*—in whatever form; the contrivance of a symbol to express an esthetic idea or ideal. Of all the forms of art, instrumental music and drama are particularly—and peculiarly—Neptunian. The special qualities of Venus are evidenced in the arts of Dance and Song. This statement is made in reference to the “natural basis” of these two arts; both are highly cultivated manifestations of remarkably developed bodily functions. Neptune and Venus, in some combination or relationship, are necessary for the astrological indications

of artistic talent. Another planet may indicate a special qualification, but these two form the “esthetic basis.”

In the two signs Libra and Pisces, Venus finds the purest expressions of her essential nature; Libra, the seventh house sign, is the symbol of relationships, and Pisces is the essence of spiritualized love. In Taurus Venus finds a strong expression of her emotional potentiality, but in more “earthly” terms. In Gemini and Aquarius she blends with the relationship urges of fraternal and friendship love. In Sagittarius, combining with the Jupiter-ninth-house quality, she is considered very favorable, since an “overtone” of spirituality and idealism is implied. In Cancer she is home loving and motherly, keenly responsive to the needs of loved ones. In Leo she glows warmly and dramatically—Venus in Leo is the arch symbol of romantic love. In Scorpio she is intensely magnetic, the Mars vibration is indicative of love as sex expression. However, this position of Venus is considered unfavorable—for her—because “partnership is threatened by personal desire,” and from a physiological standpoint, in reference to the feminine physical organism, afflictions to Venus in Scorpio can threaten fulfillments in sex exchange. However, in higher types, this position of Venus can promise the potential for great transmutations of emotion through consecrated devotion—it can be very spiritual. In Capricorn, as in Virgo, material or practical considerations seem to predominate. An afflicted Venus in Capricorn is relationship—or love, or its pretense—as a furtherance of ambition and position. This depletion of Venus is indicative of consummate selfishness—in the cold, calculating sense of the word. In Aries, Venus is “love as self-expression”—carrying out the egoistic, dynamic influence of Mars.

The scope of Venus potential in a chart will be found by determining the harmonious aspects as well as the planets disposed by Venus. The latter phrase

is important because Venus herself may be unaspected or weak by position or afflicted by aspect; but planets in Taurus and/or Libra are "expressing through Venus" and extend her influence into the chart. Since Venus is passive—the result of transmutative processes—she is *afflicted*—she does not *afflict another planet*. Squares and oppositions to Venus—or malefic conjunctions, represent (1) the possibilities of frustration of the urge to union and the expressions of love; (2) states of consciousness that are inhibitive to the development of the esthetic and social urges. Venus sextiling an otherwise afflicted planet shows the need for "using Venus" as an alchemical agency to redeem the other planet from its affliction. Trines to Venus represent "flowerings of the soul," the cultivation of inner graces of mind and emotion, the capacities for beautiful and joyous living.

When Venus is unaspected, we must regard her house position as the focal point of the social urge; her sign position indicates the "esoteric potential" of the love nature. We can interpret this pattern as representing an incarnation in which alchemical preparation is being made for the future. Though Venus, in this case, gives little promise of "reward in this life," yet if reaction patterns are established by which "self-isolative" impulses are transmuted into "giving," or "devotion to an ideal or work" or the cultivation of sympathetic understanding, the process will build in a Venus return in the future. The person with an unaspected Venus *may* possess a disposition that is not particularly happy or sociable, but if he "does something," now and then, to make someone else happy or encouraged, he then "expresses energy in terms of Venus"—an emanation of good-will which must, inevitably, reap its reward.

Venus strong by influence but afflicted by aspects is "urge without cultivation": the gregarious man who *can't distinguish friends from acquaint-*

*ances*; the woman who just *loves* beautiful colors—she wears a red hat, a purple coat, a yellow dress, and pink shoes; the "artist" who will sing at the slightest provocation—his voice distresses all who hear him; the woman who is addicted to collecting "nice things"—her home is a jungle of incoherent bric-a-brac. These are cartoon-like examples of Venus being spilled out all over the place. These persons display a decided lack of discriminative selection or a sense of the fitness of things. Venus is always the "nicest way of doing anything."

Planetary aspects to Venus are being discussed in other parts of this series, but at this time we suggest a synthesis of Venus with the three "primitives"—Mars, Moon, and Saturn. These three form the "foundations of experience" on the emotional, mental, and physical planes and their relationship with Venus gives us the "how and why" of her scope and influence in the chart.

Mars-Venus: This is the pattern of

## Horoscopes for Subscribers' Children

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“desire love”; the sex impulse and its refinement through union; the “assertiveness of self” and its completion through relationship; the projection of dynamic urge and its perfected fulfillment; in marital experience—fulfilled matehood through the integration of male and female polarities. Regardless of the physical sex of the person, the predominance of either Mars or Venus in the chart indicates the predominant polarity tendency. If both are deficient, the emotional potentials are low, sexuality lacks “fire,” and the purely mental or the purely physical expressions of life will predominate in the person’s experience. If Mars afflicts Venus, it is necessary to compare carefully the “scope” of each. Mars strong, Venus weak: predominance of masculinity, dynamic and self-assertive urges and sex desire; Mars weak, Venus strong: femininity predominates, the personality lacks “thrust and zest”; esthetic response may be highly developed but there is little urge toward work or effort; this pattern is not favorable for men, since the feminine element predominates over the masculine. Mars sextile or trine Venus: promise of sexual mutuality and fulfilled love impulses; a healthy, integrated emotional nature; capacity to “enjoy activity” and to “work cooperatively”; in the charts of either men or women this aspect is favorable, since it promises “mutuality” between the masculine and feminine phases of personality and relationship.

Moon-Venus: This is the “feminine basis” of the horoscope. Woman as mother and as mate; the “latent feminine polarity” in men, indicative of their relationships and experiences with women, generally. Afflictions between Moon and Venus in a woman’s chart are indicative of physiological inharmonies, possible frustrations of maternal and wifely impulses; unfulfillments of the affectional capacities. In a man’s chart, Moon afflicting Venus is indicative of his feminine karma, inharmonies of re-

lationship with mother, wife and/or female associates. This is the man who is “unlearned in the ways of woman-kind”—his feminine patterns are in disorder, unregenerate, and promising of disappointment, and friction; through “heart ignorance,” he makes painful karma for the future. This man needs to cultivate understanding and sympathy; until he does, his consciousness remains, to a degree, “brute-like,” particularly if his Mars and Saturn are strong, regardless of aspects.

Saturn-Venus: Inharmoniously, this is “joy sacrificed to responsibility,” “love dominated by duty,” or “love depleted by introversion, ignorance, or fear”; “enforced discipline of the esthetic or love impulses as a karmic return from past excesses”; Venus otherwise well-aspected and strong, the square from Saturn may indicate “limitation of scope for the perfection of quality.” Harmoniously aspected, Saturn-Venus is “expression of love through responsibility; fulfillment of responsibilities is a channel of flowering of the love capacities; love is here seen to be an “anchor,” an agency of beneficial restraint and direction of energy and work. This is “love which must be made manifest”—“the dream must be actually lived.” Constancy and fidelity are keywords of this aspect—“love goes deep and lasts long.” Union serves to stimulate practical talents and the experience of loving forms a solid basis for constructive, well-rounded-out living.

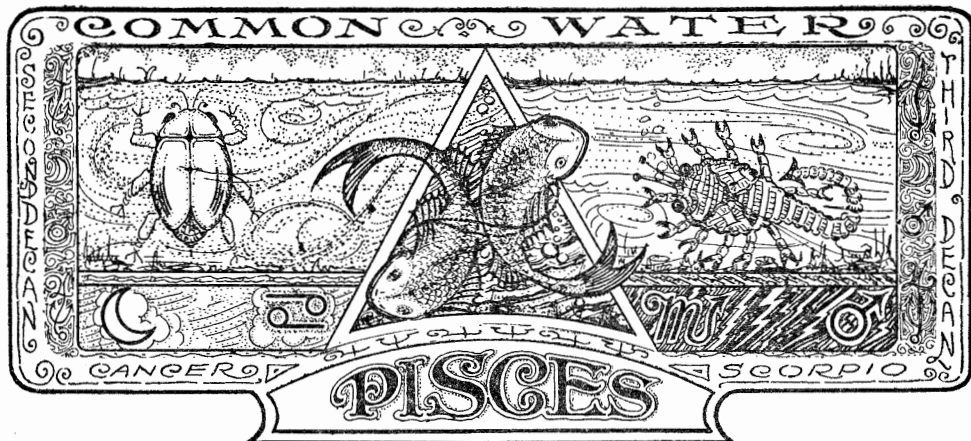
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## 1948 EPHEMERIS

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Oceanside, California, U.S.A.



## The Children of Pisces, 1948

Birthdays: February 20 to March 21



THE sign Pisces, the third of the watery triplicity, represents common water, and its natives are therefore very flexible, receptive, and emotional in nature. They are particularly susceptible to the mental and psychic atmosphere about them, and because of that require a more careful bringing up than other children.

Being the 12th house sign, Pisces has much to do with ripe destiny. Consequently, the natives of this sign often have considerable karma, frequently of an unpleasant nature, to work out during the lifetime. Their changeability and lack of stability indicate the need for early training in the exercise of will power and persistence in accomplishment. They are prone to be ruled by their emotions, and allow their likes and dislikes to replace reason in dealing with others.

Change of scene and the sensational usually appeal to the Pisceans, and they may rove about in an aimless manner, having no definite goal in life. However, the more developed type can be quite methodical and careful in performing a task and will complete it with seemingly little effort. Since Pisces and

its ruler, Neptune govern the feet, the natives of this sign usually love dancing and excel in it. They also are often quite musical and dramatic, and therefore make excellent entertainers in these fields.

As a rule the Pisceans are peaceable in disposition, although this may be because of their aversion to the effort required to stand up for one's rights rather than because of actual indifference to what goes on. In fact, they may be just plain lazy. However, they are usually kind and sympathetic, especially to the underdog, and are cordial and hospitable in manner, qualities which bring them many friends. They are notoriously fond of good things to eat, particularly rich foods, and are also prone to be fond of drink. Though often strongly devotional, the Pisceans frequently take to the literary or scientific fields, and sometimes become excellent writers of fiction and fact.

Six aspects in effect during all this solar month indicate for those born during this time certain basic traits in common. Uranus in Gemini sextiles Saturn and Mars in Leo, and opposes Jupiter in Sagittarius; Pluto conjuncts Saturne and sextiles Neptune; Mercury sextiles Jupiter. These aspects favor a



public career in an official capacity, for they give ambition and determination, with ability to concentrate, plan, and systematize. The intuition is strong and the mind is alert, ingenious, broad, resourceful, and inventive. The disposition is cheerful, and there is a flair for law, literature, and science. However, there is an impulsiveness which may at times cause loss by speculation, or unhappiness by unwise actions toward close associates.

Numerous other aspects are in operation during the first part of the solar month, auguring much activity in the lives of these natives. The Sun sextiles Jupiter from February 20th to the 23rd, an excellent indication of health, wealth, and happiness. The nature is cheerful and the judgment good. The Sun also opposes Mars during this same period, which bestows energy and the faculty of leadership, but gives a tendency toward a fiery temper and strong resentment against authority.

Venus trines Saturn from February 21st until March 11th, an indication of tact, diplomacy, thrift, and high morality, as well as of good health. During a week of this period, however, from February 20th to February 27th, Venus is opposed by Neptune, indicating the need for those born during these days to cultivate strict honesty in dealing with partners and other close associates.

From February 20th to March 13th, Mercury opposes Mars, which sharpens the mentality, but indicates a tendency toward impulsiveness and exaggeration in speech. During the same period Mercury trines Uranus, giving an original, independent mind, impatient of restraint. The pioneer and genius often possess this aspect, hewing a new path in literature, philosophy, or science.

On February 20th and 21st Saturn trines Jupiter, the signature of a strong character with a deeply philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. There is good financial judgment and

devotion to duty. Saturn also sextiles Neptune from February 20th to 22nd, giving self-reliance and determination, along with the ability to delve into the occult. From February 20th to March 9th, Jupiter trines Mars, indicating a nature sincere, honest, and straightforward. The earning capacity is good and there is much ingenuity and constructive ability.

The sextile of Venus to Uranus, in effect from February 25th to March 6th, gives an alert mentality, quick intuitive perception, and a magnetic personality. There is an interest in art, music, and poetry, and partnerships are favored. Beginning on the same day and lasting the rest of the solar month, Saturn conjuncts Mars, indicating a tendency toward selfishness and a quick temper.

From February 27th until March 9th, Mercury is opposed by Saturn, which makes the native subject to delays, slander, and secret enemies. There is a need to cultivate cheerfulness and truthfulness. Beginning a day later and lasting until March 10th, the beneficent trine of Venus to Jupiter is in effect. This promises happiness in marriage, wealth, and social prestige. The nature is jovial, honorable, and philanthropic.

The Sun squares Uranus from March 4th until March 21st, an indication of a nervous, high-strung disposition, with unconventional ideas. Beginning February 10th and lasting the rest of the solar month, the Sun squares Jupiter, which gives a tendency toward haughtiness and an inordinate love for display. Training is needed in self-restraint, thrift, and honesty for these children.

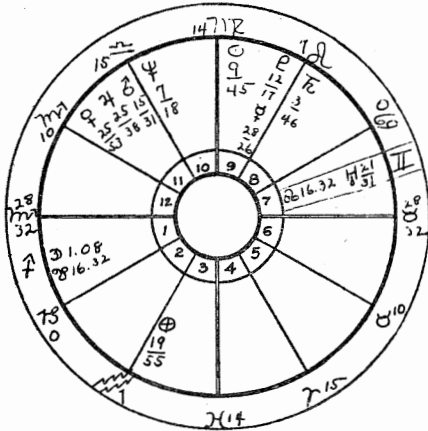
The latter days of the month are marked by the square of Venus to Saturn and Mars, the former beginning March 17th and the latter March 19th. Children born during these days should be trained in emotional stability and self-control. High moral standards should be inculcated from the early part of life, and activities directed into constructive, creative channels.

## Reading for a Subscriber's Child

JAMES C. L.

Born September 2, 1946, 12:30 P.M.

Latitude 42 N. Longitude 124 W.



The vibratory pattern under which this little boy has come into his present life-day in God's great school is a mixture of common, cardinal, and fixed sign influences, with the emphasis somewhat on the flexible common signs.

The Sun in Virgo in the 9th house indicates an individuality predominantly mental, and with high ideals and lofty ambitions. However, the Sun squares the Moon in Sagittarius in the 1st house, which gives a tendency toward restlessness, and a desire for change of position and environment. Travel in foreign countries will have an especial appeal for this native, and it is possible that his professional activities may take him into many parts of the world. However, he should be trained from his early years in persistence and concentration, definite tasks being given for this purpose.

The strong grouping of planets in Libra—Neptune, Mars, Jupiter, and Venus—indicates a powerful poetic, artistic, and musical side to the nature. Venus and Jupiter are in conjunction and are strengthened by the sextile to Mercury and the trine to Uranus. This

configuration brings out the social, hospitable, and philanthropic traits, and indicates a liberal mind, tolerant of the views of others. Friendship, wealth, and marital happiness are all favored.

Mercury in Leo in the 9th house, sextile Jupiter, Venus, and Uranus, and square the Moon, gives high ideals and aspirations, a studious mind capable of delving deeply into the problems of life. The mind is broad, versatile, and able to reason correctly, though at times there may be a tendency toward indecision and worry. The sextile to Uranus gives an original, independent trend, in line with such New Age ideas as radio, aviation, astrology, etc.

Uranus in the 7th house, in favorable aspect to both rulers of the 7th (Venus and Mercury), indicates a sudden, romantic marriage to someone of an independent, Uranian nature, with the probability of much happiness in marriage.

Saturn in Leo in the 8th house, sextile Neptune in Libra, and trine the Moon in Sagittarius, is an indication of a long life, as well as possible inheritance. The nature is self-reliant, systematic, tactful, and persistent. Success in obtaining public appointments is favored.

As this child's intestinal digestion and assimilation may not be what it should be at times, it will be of great benefit to him if he is trained to choose wholesome, natural foods, and to chew his food thoroughly. The cultivation of a calm, poised attitude will also aid in promoting his health.

The 10th house of this chart is ruled by Mercury and Neptune, both well aspected. The strong poetic, musical, and artistic temperament of this boy could be used to advantage professionally in song writing and other literary work. As a radio performer, playing his own compositions, he should be able to do well.

# VOCATIONAL GUIDANCE ADVICE

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

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

## Journalist. Editor

**JAMES I. A.**—Born September 20, 1928, 5:30 A.M. Lat. 35 N. Long. 102 W. The professional activities of this young man are clearly indicated to be of a mental, literary nature. The mental sign Gemini governs the 10th house, and its ruler, Mercury, is in conjunction with Venus, and trine to Mars in Gemini in the 10th. Both Mercury and Mars are sextile Neptune. Virgo, another mental sign, is on the Ascendant, and the Sun is posited there, in the 1st house. The Moon is in Sagittarius, trining Uranus in Aries, further evidence of a keen, quick mentality, interested in advanced teachings. Jupiter in the 9th indicates travel in foreign countries. As a secretary, reporter, translator, or editor, this native could be very successful, and give service of a high order.

## Entertainer. Diplomat

**CHAUNCEY M. N.**—Born October 8, 1919, 10:40 P.M. Lat. 41 N. Long. 112 W. The 10th house of this chart is occupied by Pisces, the two rulers of which, Neptune and Jupiter, are in conjunction in Leo, sextile the Sun in Libra, in the 5th, and trine the Moon in Aries. Gemini is on the Ascendant, and its ruler, Mercury, is in Libra, sextile Mars in the 3rd and trine Uranus in the 9th. This native is quite versatile, having a shrewd, intuitive mind capable of quick, clear thinking. There is ability as a writer, entertainer, actor, electrician, and diplomat. As there is a strong spiritual side to the nature, there is apt to be more satisfaction in service by means of movie, radio, or the diplomatic corps where advanced ideals can be sponsored.

## Actor. Bandmaster

**BERT C.**—Born March 8, 1921, 10:00 P.M. Lat. 38 N. Long. 122 W. Leo is on the 10th house of this chart, and its ruler, the Sun, is in Pisces in the 5th, in conjunction with the Moon, and opposing Jupiter in Virgo in the 10th and Saturn in the 11th. Scorpio is on the Ascendant, and Neptune is in conjunction with the Midheaven, trine Mars. Venus is in Taurus in the 6th, sextile Mercury and Uranus in the musical, dramatic sign Pisces. This native has considerable musical and acting ability, with a flair for impersonating and performing with sleight-of-hand. Should he not obtain the training to become an actor or bandmaster, he could give satisfactory service as an oil station operator or as a worker in a hospital or zoo.

## Secretary. Clergyman

**RAYMOND B.**—Born November 19, 1938, 12:52 A.M. Lat. 41 N. Long. 74 W. This native's chart shows the mental sign Gemini on the 10th house, with its ruler, Mercury, in Sagittarius making a sextile to Jupiter in Aquarius, a sextile to the Moon and Mars in Libra, a trine to Saturn in Aries, and a square to Neptune in Virgo on the Ascendant. The mind is an exceptionally fine one. The Sun is in Scorpio, in conjunction with Venus, sextile Neptune, and square Jupiter. Neptune on the Ascendant, sextile the Sun and Venus, trine Uranus, and square Mercury, indicates a highly sensitive nature, receptive to superphysical vibrations. This child could become successful as a New Age clergyman, or he could do well in secretarial work in a bank, law office, newspaper office, or for a physician.

# Monthly News Interpreted

## Normal Family Life

Normal home and family life lies at the very foundations of effective American citizenship. It is the cornerstone of character growth. In the home, ethical values are learned and standards of conduct are molded. Out of the joys and problems of family living come lessons of life that will help the youth of today build a better America tomorrow.

In this age of discoveries and advances, scientific and social, some parents fail to realize that they are still the most important influence in the lives of their children. Through them children should experience affection, security and guidance, indispensable elements in child growth.—Attorney General Tom C. Clark in *The New Age Magazine*, December, 1947.

The home is the foundation on which every nation rests. It is the first, and therefore the most important school of character, the primary grade, so to speak, the place where the training for life begins. It is mainly in the home that habits are formed, the mind awakened, and the character molded for good or for evil. From that source, be it good or evil, issue the principles and ideas that govern society. It has been wisely said that "They who hold the leading-strings of children may even exercise a greater power than those who wield the reins of government."

It is in harmony with progressed growth that home life be preparatory to social life, for it is in the home life that each individual is dealt with separately and training given to him or her according to need and temperament. It is in childhood that the mind is most open to impression for the child has not yet begun to think for itself. The child cannot help imitating what he sees, for everything that he sees is to him a model—of manner, of gesture, of speech, of habit, of character. Models are therefore of great importance in molding the nature of the child; and the model most constantly before the child's

eye is the mother. It is for this reason that the mother has far more influence than the father in shaping the character of the child. It is for this reason that it has been said that one good mother is worth a hundred schoolteachers.

Again it has been said that the home is the garden of moral training and that mothers are the great formative influence in the lives of children. It should be remembered that the home, more than all other influences, educates the child under the age of ten years. Therefore if children are wisely governed during this period, little risk attends their future. School discipline can never make good the deficiencies of home training. When speaking of mothers one great man said, she is "an angel to whom God has lent a body for a brief season." Another writer said of woman: "To instruct woman is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community; for nations are but the outcomes of homes, and peoples of mothers."

Marriage is a divine institution and the home being the product of marriage is also divine in its origin and both are subjected to the rule of divine law. The Bible is quite specific in regard to the sanctity of the home and parents cannot do better than to go there for correct instruction.

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## Hands Across the Sea

In the good old days before the war, some of my relatives visited other relatives in Wales. They were entertained in the beautiful English manner, and a correspondence over the years resulted.

Not so long ago these people were sent one of the standard gift boxes of food which may be sent to the British Isles, and now we have a letter from England from which I quote the following extracts:

"The parcel arrived quite safe and sound,

Words cannot express our deep gratitude to you for your great kindness and we only wish that in some way we could repay you for your trouble and thoughtfulness. I may tell you here that the bacon and Spry are invaluable. . . .

"This week we have had our bacon cut to one ounce per week, to be picked up once a fortnight, so we are having a lean time of it here, and as I stated before the bacon and Spry are invaluable as we only get one ounce of imitation lard per week. I am keeping the raisins for Xmas to make a nice cake, as it doesn't look as though we shall get any here. We did have four ounces a week or so back, but there is not much prospects of any more. We are passing through a very critical period in our country just now, and it gives you a great concern, and the food problem is often very depressing but I suppose with patience we will pull through. We have been on rations now for eight years, but believe me things are much worse now than during the war years. I have made a tea towel out of the calico wrappings you sent around the parcel, not that I am short of tea towels, but we have to give coupons for our towels and tea towels so we cannot waste anything that can be made use of."

In thinking over the distressing situation of our brethren across the seas may I make a suggestion: Why don't we all as individuals do something about it? If we ever knew a family in the British Isles, let us as individuals find out right now what can be sent in a package and send one. It will mean at least one bright and shining event in the lives of our friends who are passing through such a terrible ordeal.

If we know no one over there, then why not arrange through our fraternal organizations such as Masters of our Lodges, to secure from Masters of English Lodges lists of names, and make this real relief a project for the coming, long, cold winter? . . . —Louis C. Drapau, 32°, K.C.C.H., K.T. Ventura, Calif., in *Scottish Rite News Bureau*, Dec. 5, 1947.

Here is an article which should bring home to every individual in the Western World how necessary it is that each person here strive to the utmost to do something to alleviate the distress so evident in the European Countries. "Am I my brother's keeper?" replied Cain when asked by Jehovah God, "Where is Abel thy brother?" And because Cain had slain his brother Jehovah said: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Surely if we permit thousands of helpless people to starve in Europe when we

have the wherewithal with which to feed them, we shall not be held guiltless.

Turing again to the Bible we find the illuminating words of the Christ in answer to another important question: "When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here are two specific instances in which the working out of cosmic law is clearly outlined—"As you sow, so shall you reap," and both instances demonstrate definitely the Law of Cause and Effect in action. The sooner mankind realizes that they are working in a world governed by cosmic law and that these laws are unvarying in their actions, the sooner we shall have universal peace and world-wide brotherhood.

## Book School Girls on Purse Snatching

NEW YORK, Jan. 3.—Four 15-year-old public school girls were caught by four patrolmen attached to the engineering bureau after the girls had attacked a woman in Claremont Park near 170th street, the Bronx, and snatched her purse, containing \$15. The girls were charged with juvenile delinquency and taken to the Children's Society.—*Los Angeles Times*.

No girl of fifteen years is going to be guilty of open attack and robbery if she has had the proper home training, or unless she has some sort of mental deficiency; and either case shows a lack of parental care. The emotional nature is in full sway in all youths from approximately 14 to 21 years of age, and therefore it is during these years that previous home training is practically the guiding power in control. When we have responsible parents there is little need to worry about the children.

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## READERS' QUESTIONS

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### Initiation

#### Question:

Will you please explain what is meant by initiation, in terms simple enough for the layman to understand? And how may one recognize an initiate?

#### Answer:

True initiation is an inner experience, wherein the candidate, while in full waking consciousness, is taught how to use the power he has stored up within by living the life of purity, love, and service to others. This involves using the soul body as a vehicle in which to function consciously (which he has built by attracting the two higher ethers, light and reflecting, of the vital body by love and service), and also becoming able to see in the Desire World—if the candidate has not already taken these steps.

“The candidate for initiation very often does not know that he is a candidate; usually he is simply living the spiritual life of service to his fellow men because that is the only life that appeals to him. Nevertheless, he is being tested and tried all the time, unconsciously to himself, for that is part of the process. . . . By the life of unselfish service, and through the strength gained by passing the various tests, the candidate weaves the golden garment of the soul body which prepares him to enter the invisible worlds, and the process of initiation consists then simply in showing him how to make use of the power which he has accumulated within himself by his own works. . . . When the physical life lived by any person has fitted him, or her, for initiation the Teacher always appears while the candidate is wide

awake in full physical consciousness. The candidate is told that he has evolved a vehicle necessary to function in the invisible world and is then offered the help to make the first or ‘initial’ transition safely. . . . The initiator, having evolved the external picture consciousness of the Jupiter Period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for initiation by evolving within himself certain powers . . . is like a tuning fork of identical pitch with the vibration of the ideas sent out by the initiator in pictures. Therefore, he not only sees the pictures, but he is able to respond to the vibration, and vibrating to the ideal presented by the initiator, the latent powers within him are then converted into dynamic energy and his consciousness lifted to the next step upon the ladder of initiation.”

“By their fruits ye shall know them.” That is the best test for spirituality, whether the person be an initiate or not. The truly spiritual person devotes his time to serving his fellow men, in a simple unobtrusive manner. If he is an initiate, he is clothed in a mantle of authority, but he does not attempt to convince others of his powers. He can actually be recognized only by another initiate.

Each initiation of course differs in detail from the others. You will find further illuminating information on this subject in the *Cosmo-Conception*, pages 411-420, 477-480, 496, 498-510.

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#### MESMERISM vs. HYPNOTISM

#### Question:

Do you consider mesmerism and hypnotism the same? If not, what is the difference? And what is your atti-

tude toward the present day use of hypnotism by many physicians?

*Answer:*

According to the information given by Max Heindel, as well as by Webster's dictionary and the latest edition of the Encyclopedia Britannica, mesmerism and hypnotism are synonymous.

In *The Rosicrucian Cosmo-Conception* it is stated: "Mesmer, who was sent by the Elder Brothers, was worse than ridiculed, but when materialists had changed the name of the force discovered by him, calling it 'hypnotism' instead of 'mesmerism,' it at once became 'scientific.'"

The Encyclopedia Britannica lists *mesmerism*, but gives only the cross reference to hypnotism. It defines the latter as "the process by which one person called a hypnotist, obtains, holds, and exercises control of the will, voluntary powers, and sensory organism of another person." This is a very acceptable definition, and in itself indicates the inadvisability of the practice of hypnotism. Occult philosophy goes deeper and explains just how it is done and why it is so dangerous.

One who has a strong will can use his mind in varying degrees to influence others, simply by projecting his thoughts toward the person he wishes to influence. However, to whatever degree he dominates the will of another, to that degree is he guilty of black magic, and at some future time will have to pay the penalty in suffering from a malformed body. As bad and as widespread as this practice is, it is at least not attended by the after-effects incident to putting "subjects" into hypnotic sleep. This is an enormous crime, when considered in the light of its effects upon the invisible bodies, and is accomplished in the following manner: the hypnotist by the power of his will drives the ether out of the brain of his victim, down to the shoulders, and replaces it with ether from his own body.

"Thus the connection between the

Ego and the dense body is severed. . . . If we know what 'wire-tapping' means we have the key to the relation between the hypnotist and his victim, at least in a measure. If a man has a private telephone connection from his home to his office, and someone makes a connection in between, he will be able to intercept messages, impersonate the business man, issue orders, etc. The hypnotist does something like that. He taps the line of communication between the Ego and body of his victim by interposing part of himself in the line, and by virtue of that hold he may force the Ego to go out in the invisible world and get whatever information he desires, as far as it is possible; or he may make the dense body do foolish or criminal acts according to his pleasure." In other words, the victim has no choice whatever as to the ideas he entertains or the movements he makes with his body. He is no longer a free agent, which is the greatest tragedy that can happen to any human being.

Max Heindel points out that "The crime of the determined hypnotist is in fact a phase of what the Bible described as 'sin against the Holy Spirit,' a spiritual evil, the greatest danger to society.

"The Holy Spirit is the creative principle in nature and the creative force in man is its direct expression. The same force expresses itself through the generative organs to create a new body and through the brain to create new thoughts, which are crystallized to 'things.'

"When anyone is victimized by a hypnotist he ceases to be his own master and loses his faculty for independent thought under the spell of the hypnotist's suggestions—which are in fact commands, because the victim has no choice, but must obey.

"Therefore, as the hypnotist interferes with the expression of the creative faculty of thought in his victim, which faculty is a direct expression of the Holy Spirit, he is committing a sin against the Holy Spirit."

# NUTRITION AND HEALTH

**ROSICRUCIAN IDEALS**—The Rosicrucian Teachings advocate a simple, harm-

less, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *As above, so below.*

As above, so below.

As above, so below.

As above, so below.

## "As Above, So Below"

By LILLIAN R. CARQUE, Sc.D.

*Little Brook Farm, Route 1, Box 221, Los Gatos California*



HE eminent chemist, physician, and great occultist of the Middle Ages, Paracelsus, confirmed the basic, underlying Oneness of the Universe, which operates in unison with all expressions of life in Nature. He significantly elucidated that the universe or cosmos in its totality is the Macrocosm and that man is the Microcosm or miniature universe. He was one of the first to reveal that the chemical elements and other constituents comprising the human body are identical with those occurring in all the stars, the Sun, and the earth. The spectroscopy of science has since made good his assertions concerning the magnetic attractions of the Sun and the planets.

Science now also maintains that living bodies are subject to the same laws of attraction and chemical affinities. Indeed every metal and plant embodies certain properties that attract, by a vibratory circuit of exchange, corresponding planetary influences. So, too, does every planet coordinate with a specific part or organ of the human body, as does also a specific mineral element which is absolutely essential to the integrity of structure and functional activity of the given part or organ.

That is why Paracelsus strongly urged that a physician know cosmology, i.e., the physiology and anatomy of the heavens and of the earth, the ele-

ments of the heavens and of the earth, the elements of the earth and water, air and fire, and how they play upon man. In short he should know the whole of man and not merely his external form, for the Microcosm is an exact replica of the Macrocosm in every respect save its external form.

We are not concerned here only with the science of astrology, but with fundamental creative principles in Nature. For man is not constituted out of separate material essentially distinct from all other cosmic material in its make-up. He is organized from the whole of the Macrocosm and of all its component parts. Man is connected sympathetically with the whole of Nature, for the Spirit of the great cosmos has the same divisions, proportions, and parts as has the Spirit of man. The upper firmament is constituted on the same principle as the lower firmament. "As above, so below." That is why man is capable of receiving the influences residing in the whole universe.

Did it ever occur to you that one's individual tendencies, inclinations, and chemistry are determined by the incident of one's birth? It can be definitely shown that there are twelve phases of chemical activity as well as mental and emotional inclinations, comparable to the months of the year. The planetary influences operative at the day of our



birth harmonize with the spiritual, mental, and psychic impulses prevailing at the time and correspond with similar spiritual, mental, and emotional, as well as will impulses, inherent in the Ego inhabiting the body of a new born babe.

This explains why a person born at a given period is inclined toward the conditions of the universal consciousness prevalent when he was born. Such people are naturally inclined to do certain things, to eat certain foods, to have definite attitudes, and to respond differently to given circumstances than do other people. For universal sympathy, attraction, and mutual interaction and relationship prevail everywhere in the universe between these forms or qualities of will that are identical or harmonious in their nature. Sympathy thus exists between stars and plants, between planets and planets, between plants and plants, between plants and the organs of the body, and between the planets and the organs of the body.

For example, there is a heaven and earth in man comparable to that resident in the Macrocosm. Indeed there is not a single invisible power in heaven that does not find its corresponding principle in the heaven of man. We have especial reference here to the development of those forebrain cells in the cerebrum, possessed of markedly sentient powers yet invariably dormant, not available, or undernourished in the race body, which alone have the capacity to permit the entrance or inflow of most exalted mental energies. Thus man is placed in consonance with Divine Intelligence, namely, those sublimated creative energies of higher frequency of vibration emanating from our eternally Divine Source, which release to our ever-expanding consciousness the inspirations, aspirations, love, and wisdom of the Inner Divine Spirit.

An appropriate cerebral instrument and its proper chemistry alone make possible a system of celestial telegraphy between the earthly and the spiritual

realms of being, and place us *en rapport* with those swifter, finer, and more powerful ethers pervading rarefied and exalted altitudes, which develop amazing activities of the mental forces. Mental action in the spiritual realm is more acute, quicker, more refined and far-reaching. Broader and keener perceptions require fitting delicate instruments, for inspiration is limited more or less by the capacity and character of the brain to respond to those powerful ethereal energies which seek to penetrate it.

In the proportion that one has the capacity to infiltrate his human forebrain cells with more subtle ethers, is he able to become inspired with higher conceptions of the great plan of the cosmos. An imperfectly developed brain, however, is able to receive only a small portion of truth in harmony with the development of its own special bias, dependent upon its excesses or deficiencies in form and function. The great mass of men are ignorant in their perception of spiritual truths not altogether because of innate perversity, but because the spiritual domain is far greater and more subtle than the material, and requires finer conditions of the forebrain or cerebrum to grasp them.

Hence the growing capacity for responding harmoniously to the tremendously high vibrations of great celestial bodies depends on the development and perfection of those highly differentiated forebrain cells in the cerebrum to serve as the appropriate mechanism for the infiltration of mental energies emanating from Universal Mind. The frontal brain is the organ through which function those higher powers of love, hope, generosity, duty, and fidelity—those centers animated by intense happiness, unalloyed bliss, and moral excellence.

So, too, do forebrain cells require a proper chemistry, nourishment, cleansing, and purity of the blood flowing through their inconceivably fine network of long capillary blood vessels. All

are indispensable in maintaining and sustaining the corresponding cosmic high rate of vibration in the human cerebrum.

One might compare the swifter heat units locked up in paper with that required by the forebrain cells, to ignite the Light of the Inner Divine Spirit, thus enjoying Its quickened powers of perception. A more tardy means of combustion like that inherent in rice, potatoes, bread, and other cereals is needed for the pure laboring type, comparable to the long-sustaining fuel of coal required by a locomotive.

Now as evolution stands for the advance in power and refinement of the forms and forces of Nature, it follows that the scope of electric exchanges is exhilarated in proportion to the refinement of the structure on which it acts—and vice versa. The more refined the texture or substance of the elements, the higher degree of cosmic electricity or Life can be expressed through them.

It is the sugar content of fruits, which is really transformed solar light and electricity, that makes them an invaluable source of energy. Under the continuous influence of the Sun's rays carbonic acid unites with water and forms various kinds of carbohydrates, attaining in the easily soluble organic fruit sugars their highest form of chemical synthesis. Fruit sugar is a sublimated carbohydrate, and hence it is a very different substance from ordinary cane sugar and the heavier starch-bearing cereals and potatoes. Fruit sugar provides heat and energy in a most assimilable form, namely, in a manner that is prepared for immediate absorption into the blood.

Equally important: To the wise, pure, and self-controlled, most fruits are pure, good, and effective; but to the self-indulgent, lustful, and intemperate, fruits, despite their intrinsic value to life, may be turned into positive agents of destruction of bodily wastes. This is because the accelerated cosmic elec-

(Continued on page 144)

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.



## Power of the Subconscious Mind

**G**OD is the only Healing power! God is everywhere. Therefore His healing power is in the very air we breathe.

Vitalizing forces—God's renewing, healing forces—pour into our vital bodies from the Sun continually.

Our subconscious mind, powerful factor for good or ill, functions in or through our vital bodies. It is amenable to suggestion by means of the imagination, one of the powers of the Spirit.

Pictures consciously imagined, sink into the subconscious mind, and serve as suggestions for it to act upon.

The subconscious mind, will bring about in our bodies any condition we picture and dwell upon continually. According to its clarity the picture is impressed upon the subconscious mind, and serves as a suggestion or plan for it to work out.

The subconscious mind never sleeps. It works continually. Given good suggestions or imagined pictures, it works them out, and the same with undesirable pictures. If we have faith: the faith that Christ preached—faith that the Father within, through the subconscious mind, He doeth the works—healing comes more quickly.

Even faith as small as a grain of mustard seed will work, for it establishes a compelling invitation for helpful thoughts to enter the conscious mind. Then these can sink into the subconscious mind and direct it in its rebuilding of the body or parts of it according to the

plan suggested to it.

If one keeps continually before the conscious mind the picture or thought of healing in a certain part of the body, the subconscious will build accordingly. But a lapse from the healing thought will destroy the good picture, and start the subconscious working to create the adverse condition thought of in the body. The strongest and most often thought of condition controls the subconscious and its building powers. Therefore, constant repetition of the picture desired is the keynote of this method of inviting God's healing power into the body.—*S. B. McIntyre.*

\* \* \*

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

February .....	5—13—20—26
March .....	4—11—18—24—31
April .....	7—14—21—27

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing.*

# Children's Department



## Cornelia Sees the Fire Beings

By EVERETT AND HASMICK GOODELL

### PART I

“**H**ERE’S something to keep the cabin warm,” boomed the voice of Cornelia’s father as he brought in an armful of freshly split pine logs.

“Oh, the fire’s almost out, isn’t it?” Cornelia peered into the large stone fireplace.

“Almost, but not quite,” said her father. “We’ll have it going in a moment, though.”

Cornelia’s mother picked up some newspapers and kindling, and the child helped arrange them on the glowing embers.

“Now hand me a few of those dry pine branches,” said Mrs. King to Cornelia. “They will help keep the fire alive until the logs start to burn.”

Then Cornelia’s father placed two of the split pine logs against the andirons with a wide air space between. In a few minutes there was a sputtering sound as the newspapers and dry branches burst into flame. Cornelia smiled happily at the fire, for the resulting warmth felt good this January day in the High Sierras where they were spending a weekend.

Cornelia’s mother was at the front door, putting on her winter coat, warm gloves, and a woolen cap. “I promised to help Cousin Dora bake some pies for the church supper,” she said, “and I’ll bring back a nice warm one for us.”

“Is it apple pie, Mamma?” Cornelia’s face was one big question mark. “I think apple pie is yummy,” she added, glancing up at her father as he moved the metal spark screen over.

“Well, these should be extra special!” he chuckled. “Cousin Dora insists there’s nothing finer than Paradise apples, and she has enough for a hundred pies!”

“Goodness!” laughed Cornelia’s mother. “We only intend to bake a dozen today.”

She blew a kiss to Cornelia. “Watch that the fire doesn’t go out,” she added, and with that she left.

Sitting cross-legged before the fireplace, Cornelia saw the two logs kindle and burst out with eager little reaching flames which chased airy sparks up the chimney. She marveled how weary fading ashes, startled into life and activity, attacked the logs.

“Hungry flames! They’re eating up everything they touch,” thought Cor-

nelia, staring at the fire. "What funny shapes and shadows they make, Daddy!" she said aloud.

"Yes, but don't get too close—fire is quick to burn, as you can see. Now you watch it while I go out and chop some more wood," said Mr. King.

"All right, Daddy. I like to see the funny fire shapes."

She gazed at the fiery tongues of leaping, curling, seeking, golden-orange flames which twisted and turned ever upwards. How strange seemed fire as it consumed whatever it touched, only to disappear in the end; hiding in the ambush of the unstruck match before flaring up at the first chance anytime, anywhere.

"Where does the fire go when it goes out?" said Cornelia to herself, unaware that she was repeating an old quip.

Quick as a wink her question seemed to be answered when right out of the fire appeared a bright little yellow fellow with a sharp, bright face pointed upward like a triangle. He stood on the top of the fire screen and moved back and forth in all sorts of shapes, sometimes stretching out long, and then shrinking almost out of sight.

Cornelia stared at the flaming little form. Nodding toward her, he shrilled:

"Don't get me mad—don't get me excited! I'm a blaze—a raging blaze when I get started! Look out, now, young lady, look out!"

He stretched himself upward so far that he almost got off the live pine coal he was using for fuel.

"Oh, no-no-no! I want to be friends with you," Cornelia assured the hot-headed little man with the upward pointing hair. "I'm only Cornelia, and I love all the Nature Spirits—the Earth Gnomes, the Water Undines, the Air Sylphs, and—"

Cornelia put out both her hands as if to receive an answer.

"Salamander I am—Mr. Yellowfire my name," supplied the little being, quieting down a bit. "Many thousands of years old I am, but never get a min-

ute's peace. Someone's always starting something. That's why I say, don't get me ruffled. Least little friction, least little wish or desire—and there I am in the middle of it. Reflected glory—that's me. Everyone wants what he already immortally has—and then 'Bing!' I'm raring to go! I'm a whiz, I am!"

So proud of himself did Mr. Yellowfire become that he flared up and disappeared completely for the moment.

"My, my!" exclaimed Cornelia. "This salamander is the liveliest, touchiest, brightest little fellow in the world!"

She peered into the fireplace to see where he had gone.

"Pop-flare-sizzle-cracks!  
Zip-flash, Light she lacks!"

The little imp! He leaped out from underneath the andirons and whirled over a log.

"You wanted to see me some more, Miss Cornelia, so here I am!"

"Tell me something about yourself," she said eagerly.

"Fire!" chanted he. "Fire! We live in it, work in it, sleep in it. But we're well-nigh sleepless, for we light when we're lit, spark when we're sparked, and give warmth to mankind. And from time immemorial we've had the power to reflect forms in the ether."

Mr. Yellowfire sat down on a glowing ember and became a steady flame.

"Reflect? Ether?" repeated Cornelia, puzzled.

"Yes, yes, of course! The ether is all about human beings, even if they can't see it, and it is full of pictures similar to the ones you see in your mirror! Fact is, we salamanders are made of what is called the *reflecting* ether, and we are the most difficult for human beings to see."

"Oh," said Cornelia, "is there any more?"

"There's much, much more!" Yellowfire flared up proudly. "To begin with, there are three kinds of fire. The bolt from the blue or the lightning

flash; the active flame or triangle, like me; and the steady golden glow of heart-fire, like the Sun."

"What is the heart-fire like?" Cornelia was all interest.

"It's a little flame-man like me, about an inch high. This flame never wavers, never goes out. It's the pure gold light in you after the blue thunderbolt has struck spirit into the tree of life. Then is kindled the upward flame which burns away all dross."

As he finished speaking he snapped his fingers three times, and separate flame-forms of varied colors sprang up, each having a little pointed face.

"Ho, Mr. Bluefire and Mr. Greenfire!" exclaimed Yellowfire. "Miss Rubyfire, Miss Goldfire, Mr. Purplefire, Miss Sapphire, and Miss Opalfire—meet our friend, Cornelia!"

"Oh, how pretty! You all look like

live jewels," said Cornelia.

Then joining hands, these Fire Beings capered over the logs, singing a fiery song:

We burn and burn,  
And leap and turn—  
We're the Salamanders.

Close together they spun now, 'round and 'round over the logs, faster and faster, until they blended into a wide rainbow circle. Cornelia thought it one of the loveliest things she'd ever seen. Suddenly came a white flash, the rainbow disappeared, and there stood Yellowfire laughing at Cornelia's surprise.

"I'd have been on my way, too, if the wood here were a little more seasoned," said he. "Ha, but I will finish this job as soon as I've driven off the water!"

*(To be continued)*



## For the Children You Know

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

THE ROSICRUCIAN FELLOWSHIP  
Oceanside, California, U.S.A.

# MT. ECCLESIA NEWS



RECENTLY we received the following letter concerning the establishment of a social, educational program for vegetarian children, a step which we consider of such vital import to all advanced thinkers, and to vegetarians, in particular, that we are using this page to inform those of our readers not already acquainted with it.

19440 Olivos Drive  
Tarzana, California

Dear Sirs:

Enclosed are two articles which will give you the background of a movement organizing here in Los Angeles among a group of progressive mothers seriously desiring a better educational system for their children. Is there any vegetarian teacher fully qualified scholastically and spiritually to guide and possibly revamp our present educational system whom you can recommend for our immediate needs, but for the guidance of a possibly highly extended system eventually? If you have no suggestions, perhaps you could refer me to someone who might.

Sincerely, Helen B. Touyarot

Mrs. Touyarot is the granddaughter of the late William Jennings Bryan, and further details concerning her progressive work are given in the following excerpt from an article by her in the December *American Vegetarian*:

"Let's envision an ideal school, located away from city smog and influences, yet within practical commuting distances, staffed by teachers thoroughly principled in all phases of right living and thinking. Capable and superior teachers have already applied to me for this privilege. The school life of a child should be but a continuation of the warmth and training of the ideal home instead of the current superficial pattern. There should be a very real and functional interdependence between parent and school for guidance and cooperation in all problems, whether nutritional, disciplinary, social, educational, or spiritual. Envision, too, this school as not merely for the sole benefit of the vegetarians, but for all those interested, re-

gardless of race, color, or creed.

"The vegetarian child must be positively conditioned to hold his own with dignity in a world for the most part indifferent and often hostile to his way of living. I have already begun to teach my four-year-old that all his life he will meet people who eat, act, and think differently than he, but that this should not make any difference in his habits and ideals, nor hinder his friendship with his fellow man. It is *expected* of him to demonstrate the value of his ideals by *example*, not by loveless criticism. He is being taught that he has a precious contribution—a debt of service to society.

"Vegetarian mothers are often no aid to their children in this particular relationship because of their own negative and badly sensitive attitude. I regret that this may be said of vegetarians in general. The fine ideals of love and brotherhood and tolerance we profess are often sadly missing in our attitude toward our fellow men not traveling by our particular path. Yes, I know the humiliation you undergo in their hands; but, at least, 'They know not what they do' . . . so forgive and forget! If you espouse what is yet a drowsily awakening giant of a cause, you have to accept with equanimity the lot of all pioneers, that of occasional ridicule and viciousness; but your faith and knowledge should give you strength and good-will. Remember, too, that vegetarianism is but a spoke in the wheel, a *basic step* leading to higher goals, whose importance cannot be overlooked; yet we must keep our perspective. After all, most of the useful and great work on this earth has been conceived and accomplished by a meat-eating world. Submerged as it is in this present cycle of transgression of every conceivable truth, it also has its glorious feats of human endeavor, which hint the soul's promise for a more harmonious day."

## The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

## AGREE WITH THINE ADVERSARY

(Continued from page 118)

we are wrong. That has happened, you know. Anyway, we should respect his opinion, for he can no more help thinking as he does than we can help thinking as we do.

So again we suggest, "Agree with thine adversary—but quickly!"

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"AS ABOVE, SO BELOW"

(Continued from page 138)

tricity released by fruit often expends itself in an indignant effort to expel unwelcome intruders in the form of accumulated debris clogging the Temple of the Spirit.

A persistent demand for the fruitarian type of diet will arise within ourselves only proportionate to a mind whose own purity demands a corresponding purity of foods. The mind must begin to feel the need for subtler nourishment to sustain the stirring, though yet feeble, impulses towards a higher, more sympathetic life.

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## Lists of Dealers and Centers

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