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Contents

A Vision of the Christ (poem) Ella Wheeler Wilcox	194	ASTROLOGY DEPARTMENT— Pluto, the Power House (Part 1) Albert E. Gebert	217
THE CURRENT OUTLOOK— Hunger Midst Plenty Kittie S. Cowen	195	The Accuracy of Astrology Elman Bacher	220
THE MYSTIC LIGHT—		The Children of Taurus, 1947	221
ARTICLES, STORIES, AND POEMS:		Reading for a Subscriber's Child: Marilouise J.	223
Reasoning by Analogy Arthur Larson	198	Vocational Training Advice	224
His Perfect Servant Charlotte O'Brien	200	MONTHLY NEWS INTERPRETED— Movies for the Maimed	225
To My Son (poem) Rona M. Workman	201	2,000,000 in Colleges	225
The Sign of the Cross Katharine H. Poor	202	Kiddies' Programs	226
Morning Blessing (poem) George Sanderson	206	READERS' QUESTIONS— Vivisection	227
Letters to My Missing Son Grace W. Wakeman	207	The Function of the Solar Plexus	237
Relation of Beauty to Art G. G. Coleman	211	NUTRITION AND HEALTH— Music Therapy Dr. A. J. Haworth	229
MAX HEINDEL'S MESSAGE:		HEALING— The Rosicrucian Method of Healing	233
The Web of Destiny (Part 9)	213	Healing Dates	233
STUDIES IN THE COSMO-CONCEPTION:		Patients' Letters	234
Degeneration of Forms	215	CHILDREN'S DEPARTMENT— A Little Bit Lost Marion Walden	235
WESTERN WISDOM BIBLE STUDY:		MT. ECCLESIA NEWS	238
Paul Casts Out a Demon	216	CENTER ACTIVITIES	239

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A Vision of the Christ

*My soul beheld a vision of the Master;
Methought He stood with grieved and questioning eyes,
Where Freedom drove its chariot to disaster
And Toilers heard, unheeding, Toilers' cries.
Where Man withheld God's bounties from his neighbor,
And fertile fields were sterilized by Greed.
Where Labor's hand was lifted against Labor,
And suffering serfs to despots turned when freed.*

*Majestic rose tall steeple after steeple;
Imperious bells called worshippers to pray;
But as they passed, the faces of the people
Were marred by envy, anger, and despair.
"Christ, the Redeemer of the world has risen,
Peace and good will," so rang the major strain,
But forth from sweatshops, tenement and prison
Wailed minor protests, redolent with pain.*

*Methought about the Master, all unseeing,
Fought desperate hosts of striking clan with clan;
Their primal purpose, meant for labor's freeing,
Sunk in vindictive hate of man for man.
Pretentious Wealth, in unearned robes of beauty,
Flung Want a pittance from her bulging purse,
While ill-paid Toil went on dull rounds of duty,
Hell in her heart and on her lips a curse.*

*Then spoke the Christ (so wondrous was my vision),
Deep, deep, His voice, with sorrow's cadence fraught:
"This world today would be a realm elysian
Had my disciples lived the love I taught.
Un-Christlike is the Christian creed men fashion,
Who kneel to worship, and who rise to slay.
Profane pretenders of my Holy Passion,
Ye nail me newly to the Cross each day."*

—ELLA WHEELER WILCOX.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Hunger Midst Plenty

By KITTIE S. COWEN



UNGER is a devastating adversary that knows neither friend nor foe. It is without race or nationality, and it kills human beings of all ages, from the cradle to the grave, without discrimination or mercy, and cares not where it strikes. Implements of warfare cannot destroy it. It is immune to atomic energy and other forces of destruction. In fact, such things prepare an easy way for it to manifest. It can and does destroy millions of people yearly throughout the world. The only way to supplant it is by food.

However, the world has yet to conquer this dread foe. Statistics reveal that during 1946 alone, hunger snuffed out as many lives as did six years of World War II; and right now great hordes of starving people are rapidly increasing the majority over well-fed people, the majority being approximately two to one.

Norris E. Dodd, Undersecretary of Agriculture and American delegate to the Food and Agriculture Organization, recently returned from Europe, states that hardly a forkful of fats, oils, meats, and dairy products make up the weekly ration of an inhabitant of Hamburg, Germany, and that in Bremen and Hamburg the rations have been very low in heat or power producing foods (fats). And be it remembered that more of this kind of food is needed than is the body building food. In Weisbaden and Stuttgart, Germany, a typical ration consists of: Breakfast, one slice of black bread, one half a pat of butter, one cup of black substitute coffee. Lunch, four small potatoes, very small square of meat (size of two pats of butter), one bowl of flour soup. Dinner, one slice of black bread, one half a pat of butter or cheese, one bowl of cereal without sugar or milk.

In Germany, Austria, North Africa, India, China, Greenland, and Alaska, to name but a few countries, the people are living on starvation diets. In China, for instance, the inhabitants of which country comprise about one fifth of our present world population, at least one half of its bread winners earn less than what would amount to one dollar and forty cents per week in American money; and recent inflation has wiped out most of that. And this is only a small part of hunger's story, only a glimpse of the misery that follows in the wake of this devastating foe to humanity. Many of the people mentioned

—∞∞ The Current Outlook ∞∞—

are living in the worst kinds of hovels quite devoid of fresh air, heat, and sunshine, yes, even existing in holes burrowed in the ground.

And all this in a world abundantly able to produce an ample supply for everyone. It has been said that the United States and Argentina alone could provide enough food for the world if its production were properly supervised and intelligently distributed; yet in both of these countries, as well as many other productive ones, we find the direst poverty existing in the midst of an abundance of plenty. The "slums" of New York City are a fair example of this condition.

An illustration of the useless, unintelligent waste in distribution of food products is found in the United States where a total of 3,314,811 tons of grain were used to produce distilled spirits and beer during the fiscal year 1946—a product that is not only degenerating in its effects on its consumers, but often results in suicide, murder, and many other untimely deaths.

Comparing this misuse of grain with its constructive, humane use, we find that according to statistics, 1,000,000 tons of wheat would have made a year's supply of bread for approximately 10,000,000 starving people. It is therefore worthy to note that the amount of grain used during the fiscal year 1946 to produce alcoholic beverages would have fed some 33,000,000 of our hungry neighbors for a whole year.



Another instance of the wrong use of man's material possessions is found in Alaska, North America. Here, according to E. Stanley Jones, an evangelist, who recently toured that country, it was found that this territory is spending a greater amount of its income in purchasing liquor than is any other country in the world, the amount averaging fifteen dollars per person per week. And this is one of the countries reported to be living on a starvation diet. If Alaska is using its products to produce liquor, it is high time it changed its industry; but if the United States is furnishing this alcohol, it would cost less to supply these people with the right kind of nourishing food. If the people of Alaska are able to purchase such quantities of alcohol, certainly they are also able to purchase the necessary food to sustain life.

There are, however, other countries in the world where investigation from a reliable source proves that the people are starving, and although willing to do their part are unable either to produce food or to purchase it; and such people need help right now; and the most urgent cases should have first attention. At the present time an appalling number of Europeans are held in a deathly grip of hunger, cold, and hopeless despair from which they can see no relief.

Now what is the cause of such a deplorable condition in a world

—∞ The Current Outlook ∞—

so abundantly blessed with everything necessary for human welfare, and this not only for a few, but for every living creature existing here?

Without doubt there are several factors involved, all of which emerge from one common basic source; and that source is the *Will* of man which is the highest force in the world; and thought is that power of the *Will* wherewith the individual is able to express himself on any plane of being and to direct his activities thereon; and it is the misdirection of this great force which is the basic source of all the trouble and distress which we find in the world today. Through its power to think, the *Will* has ruled the *Imagination* to such an extent that it (the *Imagination*) has conceived all sorts of distressing emotions and conditions, chief among such conditions is the destruction of man's physical body—meaning war, singly or en masse. Jealousy, fear, greed, hate, dishonesty, deception, fury, revenge, et cetera, all are products of this misdirected *Imagination*, and these distortions, to a great extent, are shaping and ruling the destiny of the world today.

Now what is the remedy? If the *Will*, ruling the *Imagination* by means of the power of thought, has brought about the present conditions, then the *Will* of man must be controlled, directed, and made to change its objectives, focusing them on bringing about universal peace



and the brotherhood of man. When once this is accomplished, conditions in the world will change for the good of all with startling rapidity. The various evils which we see about us will give place to those things which develop peace and righteousness; for evil cannot long exist when the power of *Will* is withdrawn from it. It is quite imperative therefore that the *thinkers* of the world come into an understanding of the cause of present world

conditions and apply the remedy at the earliest moment possible or they, as well as the masses, are in great danger of self-destruction brought about by their own acts; for evil always produces its own kind if left to its own devices. Let the *thinkers* of the world impress this fact upon their own consciousness: Unless something radical is done to change the present conditions in the world whereby the evil is supplanted by good, the people are facing certain disaster. Wars must cease; the starving millions must be fed; the sanctity of the home must be restored; the divine origin of our source must be recognized and understood. A godless nation never has and never will long survive. But we have the promise: "Seek ye first the kingdom of God, and His righteousness and all these things (that which man needs) shall be added unto you."

THE MYSTIC LIGHT

Reasoning by Analogy

By ARTHUR LARSON

* * * * *
 * "As above, so below, and vice versa. This is the law of analogy, *
 * which holds good everywhere. It is the master key to all mysteries, *
 * and you will find that what applies to the microcosmic man also *
 * applies to the macrocosmic God or the Divine Power *
 * —Max Heindel. *
 * * * * *

RELIGIOUS and philosophical doctrines are sometimes highly controversial, and those who teach these subjects often feel the need of a gauge or measure whereby they may test the logic of their teachings. Sometimes a matter which seems reasonable to one person may appear unreasonable to another. It is then that we need a measuring device that will readily indicate the degree of logic an idea contains. Nature has given us just such a device in the analogous method of reasoning, and nowhere is the wisdom of proverbs better illustrated than in the adage, "Analogy is Nature's Teacher."

The classical syllogism of formal logic is cumbersome and inefficient when compared to the beauty and simplicity of the analogous method of reasoning, for reasoning by analogy is simply the art of making comparisons.

Since the dawn of reason man has been more or less aware of a unity of design and a repetition of principle in all departments of life. Scholars from all lands have observed this unifying principle in nature. Some have expressed this by saying, "All knowledge is related," for the "unity of Being"

is reflected throughout all of Nature. "As above, so below," is an expression of the recognition that there is a Unifying Principle underlying the whole of creation. In all departments of life there is constant repetition of principle and design, from the atom to a solar system. The cyclic sequence of natural events further attests to the unity of design.

The observance of this similarity of design naturally led to the practice of reasoning by analogy, and whenever man has said, "This seems reasonable," he has thereby implied that the subject referred to was analogous to other known facts. Conversely, whenever a person says a thing appears unreasonable, he is simply suggesting that his experience has never disclosed an analogous circumstance.

Thus a proposition is logical or reasonable only as it conforms to our previous experiences or observations. The "unity in nature" is so much in evidence that there is ordinarily no difficulty in finding numerous analogies with which to support or illustrate our ideas. Sometimes, however, the analogies that would best serve us must be drawn from the "Dual" or from the "Triune"

division of Nature, for besides the Unifying Principle there is also a Dual and a Triune principle in Nature. A simple statement or outline of the entire Cosmic Plan would be:

The Unity of Being,
The Duality of Expression, and
The Trinity of Manifestation.

This is not an arbitrary classification but a natural one. Nor is there anything contradictory in the statement that there are three numerical principles in Nature, for while there is a unity of all life, there is a dual expression of the life forces in the positive and negative principles that we observe in all departments of life. A few examples illustrating this dual principle are: Attraction and Repulsion; Light and Darkness; Male and Female; Hot and Cold; Up and Down; Day and Night, etc., etc.

The Trinity of Manifestation is also quite evident when we consider that the Trinity—*space, matter, and time*—includes everything of which we are aware. Each of these basic elements also divides in a triune manner. The three dimensions of Space, the past, present, and future of Time, and the solids, liquids, and gases of Matter, are all natural classifications which illustrate the Trinity in Nature. The Trinity, like the Dual principle, is everywhere evident—in Religion, Science, and Art, and in abstract as well as in concrete form.

These natural correspondences all indicate that the Supreme Architect observed analogous laws and principles in the drafting of the Cosmic Plan. So we repeat, "Analogy is Nature's Teacher," and it is safe to say that we are going off at a tangent if we cannot illustrate our ideas or doctrines by numerous analogies from Nature. This is the "acid test" and it should always be applied to our conclusions, whether we derive them from inductive or de-

ductive reasoning or from the analytical methods of logic.

It has been said that reasoning by analogy is not always satisfactory or accurate. This can be true if we fail to draw our analogies from the proper numerical division of Nature. However, a knowledge of the three numerical principles—as above outlined—readily suggests the proper procedure. For instance, if the point we wish to make has a threefold aspect we would support our argument by pointing out the numerous ways the Trinity is manifested in Nature. A similar procedure would, of course, be observed in illustrating matters involving the dual or the unifying principle in life.

The analogous method is as simple as one, two, three, and it is as accurate as the mathematics it involves: the *one*, *two*, and *three* everywhere evident in the geometrical design we term the Cosmic Plan.

The coexistence of three active numerical principles in Nature may seem



paradoxical but actually they give mutual support in harmonious union. For instance: Space is *one*, but it has *three* dimensions, each dimension having *two* directions. A similar interaction of the three numerical elements is found in other departments of Nature and there is no evidence of contradictory principles at work anywhere in life. Instead we find a mathematical precision in the consistent expression of natural law that readily indicates the origin of the adage: "God geometrizes."

We have been taught that mind evolves through three stages: Cunning, Reason, and Intuition. Primitive humanity was guided chiefly by cunning.

At present our best guide is reason, although many have already developed intuition to a certain extent. At a future time we shall gain the greater part of our knowledge through intuition. The slow and laborious methods of formal logic will then be unnecessary, for intuition will instantly reveal the truth concerning any subject the mind is focused upon. Furthermore, the knowledge thus gained will carry a con-

viction that will leave no doubt as to its truth or accuracy. The transition from reason to intuition will, of course, be gradual but it has already commenced. Even now the study of logic is not being stressed as it was in the first period of the so-called Age of Reason.

Nevertheless, reason is still our best guide, and it is through the analogous method of reasoning that the Age of Reason will yield its highest truths.

His Perfect Servant

By CHARLOTTE O'BRIEN



HE letter lay on the floor at her feet where she had dropped it, and the words stared cruelly out at her: "... regret to inform you that your son, Dr. Franklyn Bruce, was killed at Bougainville. . . ."

Martha Bruce was not crying. She was far too stunned for tears. But memory, bitter-sweet, was tearing at her heart. Her son, her tall, wonderful son, was saying good-by to her again: He was holding her coarse, work-worn hands in his and saying—she remembered every beautiful word—"Your hands, Mom; that's what I'll remember most. Every time I face a wounded soldier over there I'll think of the sacrifice your hands have made to make a doctor out of me, and I'll ask God, right then and there, to guide my hands and make them perfect instruments of healing. For your sake, Mom."

Martha Bruce looked down with bitterness at her hands. It had been in vain; all she had ever done had been in vain. The struggle, the work, the sacrifice, ever since her husband's death, to put her only son through medical school. And for what? Suddenly, the rest of the letter leaped at her: "... he lost his life while passing deliberately in front of heavy enemy fire to rescue

a wounded soldier. Though mortally wounded himself, he managed, through some miracle, to bring the wounded man to a point of safety . . . truly a servant of his country and of his God."

A servant of his God! With those words, Martha Bruce remembered, with blinding clarity, why she had felt impelled to make a doctor—an instrument of healing—of her beloved son. The memory of a day so long ago when she had made a pledge with God, came back to her: She was in a narrow bed in City Hospital's maternity ward. It was feeding time, and with an anguished heart she was staring at the tiny babies cuddled to their mothers' breasts. Her arms alone were empty. They always would be empty. Her little son, her beloved little son, was dying!

Oh, no, the doctor hadn't told her that, not in so many words; but she knew. Unable to retain any kind of nourishment, the doctor had explained, carefully avoiding her eyes. Martha turned her face to the wall and her eyes stung with tears. . . .

Now it was visiting hours and her husband was there beside her bed, his grey eyes filled with pity. She was surprised to hear him say in his deep, quiet voice: "Martha, I think I'll go

now. I know it's early but I want you to rest and think of something I am going to ask you to do. Tonight, when the ward is quiet and the lights are out, I want you to try and relax and pray as you have never prayed before. Pray to God, my dearest, and ask Him to save the life of our son. . . ."

The lights had been out for a long, long time. Martha lay thinking of what her husband had asked her to do. He told her to relax, and she had tried; but it was hopeless. Now, weary unto death, she cried out, desperately: "Please, God, help me to relax. You know what I'm going through; so please, help me to relax—and pray. . . ." A gentle breeze came softly through the window; it felt like a soothing hand upon her face. Her eyes closed . . . then, as though loving arms were bearing her, she seemed to be passing through the open window. . . .

And, oh, what a wonderful world she entered! A silent, *loving* world! Filled with the scent of odorous pines, and far below a beautiful pool of water glimmered in the moonlight. A strange sweetness pervaded the scene—a sweetness like projected thoughts, tender and benevolent. Suddenly, she was praying: "Heavenly Father, in Thy Divine Mercy, pour out Thy Life and Healing Power into the body of my son. Let him live, oh Father, and I will dedicate his life to Thee. I will make of him Thy perfect servant. . . ."

She woke to find the night nurse standing beside her bed. "I'm sorry to disturb you at this hour, Mrs. Bruce," she said, "but I just had to tell you. A miracle has happened! Your son, for the first time, accepted and retained nourishment. He will get well now. . . ."

* * * * *

Martha Bruce reached down and picked up the letter from the War Department, and clutched it tightly in her hands. Only her eyes betrayed her

grief. Her strong, still face was quietly composed as she lifted her head to pray.

"Heavenly Father," she whispered, softly, "teach me to be brave and to accept the loss of the son whom I have loved so well. Help me to remember that he died fulfilling my pledge to Thee; for in laying down his life for others, he truly became, as I promised Thee, oh Father, Thy Perfect Servant. . . ."

To My Son

By RONA MORRIS WORKMAN

You are my son,
And yet not mine,
For Life has only loaned you to me
For this little while
That we might learn some lessons failed
in long ago.
If we have learned them well,
I cannot judge,
Who see but this small segment of the
whole.
I only know that I have loved you well,
And sometimes, or so I think, have loved
you wisely,
And I have sought to give you strength,
And that clean bravery which dares to do
The things the world derides,
And I have tried to set you free from
faults which bind,
And together we have walked a little way
Along the Path which leads to Life.

I know that I have failed in many ways
To build my dream-ideal of motherhood,
And yet I also know
That by these very failures you will
learn
Where not to tread.
And so, my son, I set you free;
I loose my hand from yours,
That you may walk alone.
My mother-work is done;
My trust is given back to That which
gave,
For you have come to manhood's open
plain
And need my guiding hand no more,
Until the turning Wheel shall bring us
back again
To learn new lessons in a land as yet
unborn,
And in that time, I wonder, shall we be
only friends,
Or will I carry you another time beneath
my heart?

The Sign of the Cross

By KATHARINE H. POOR

"Is not a symbol even, to him who has eyes for it, some dimmer or clearer revelation of the God-like? . . . Through all . . . there glimmers something of a Divine idea."
—Carlyle.



S old as man, perhaps older, yet inextricably connected with man, sourced in an antiquity beyond man's cognition, and subject to more interpretations than can be enumerated, is the cosmic geometric symbol of the Cross. The Cross presents multiple aspects and meanings according to accompanying circumstances and symbols, such as races, epochs, cycles, eras, ages, set down in geometric symbols of which the Cross is the first and signifies and contains the others—and constitutes man's first attempt at picture communication.

It belongs to every land, nation, and race, ancient and modern, and was the principal symbol used in the first, oldest, and greatest world religion, the astronomical religion, from which all subsequent religions were derived. It was given to primitive man by his Divine Teachers before any alphabet or other means of communication of a lingual nature existed. The star symbols of the heavens upon which it was based form a very complete system of the Archaic Secret Wisdom which remains to the present day the foundation of all which have followed.

The symbol of the Cross was used in the second, third, and fourth world religions, and today's great religions, Buddhism, Zoroastrianism, Confucianism, and Christianity, all claim it as their principal emblem. Thus we see that the simplest geometrical forms express the deepest and most universal doctrines and truths.

A symbol may be defined as a depiction to illustrate some special idea or truth, overt or hidden. It is stated that symbols are abstractions, attempts to express ideas which do not, so to speak, possess form. Therefore symbols may be said to express the formless in form. There are likewise spoken symbols such as parables and allegories, and the religious and esoteric history of every nation was expressed in symbols, and of known symbols—save one—the Cross is the greatest and most inclusive. Thus it is, in conjunction with one other, the most primitive of all symbols, and represents among other things, the involution of life, the descent of Spirit into matter, where it has to pass through geometrical evolution upon the mundane cross. The vertical line symbolizes the descent of Spirit into matter, represented by the horizontal line.

All ancient symbols possess a deep, philosophical, and religious meaning, and their importance increases with antiquity. It is said that all symbols possess seven interpretations, or even "twice seven." This signifies an interpretation appropriate to all planes of life and being, as well as sub-planes. One deeply versed in the Ancient Secret Wisdom speaks thus anent the birth of a symbol in symbolical language:

"And God said, 'Let us make man. . . .' Therefore the Great Architect of the Universe, the one perfect geometrizer, pronounced in space a vertical line; next He pronounced a horizontal line; then were these two

joined. Male and female created He them. Then spoke He, 'Let this be the symbol thereof and let them be known by this symbol unto the men and women who shall be created in our likeness. And one other symbol shall they know (the cross enclosed by the circle) and the letters thereof shall be INRI (Igne Natura Renovature Integra), and the symbol shall be holy unto all time that generation shall endure.' " Would you know it in numbers? It is the sacred ten, 10, expressing male-female potencies.

Thus was born the first and greatest symbol of incalculable antiquity referring to what is known as the Lemurian Epoch, when man as *man* first appeared upon the planet. It is the symbol of pre-genetic Cosmos, signifying the union of Rose and Cross, the greatest mystery of occult generation, whence comes the name Rosicrucian (Rose Cross), far older than is generally conceded. One of the Rosicrucians' ancient symbols never thoroughly understood is that of the Pelican tearing open its breast to feed its seven little ones pointing to the real inner creed of the Sacred Rose Cross. The light of intuition turned upon this symbol of the Pelican may be productive of its true interpretations, especially if studied in its connection with the Cosmic Christ, and His earthly representation. This is not to be considered the *only* interpretation; the eighteenth degree of the Rose Croix may hold another.

The Cross may be traced back into the depths of the unfathomable Archaic Ages. It is found on the statues of Easter Island, in Central Asia, in ancient Egypt, North and South America, in pre-Christian Scandinavia, and as it cannot be definitely traced to any one particular nation or source, it is truly the universal symbol of mankind.

One may with benefit study the connection of the Sun with the Cross from the most remote antiquity in both its generative and regenerative capacities

and meaning. An extraordinary sculpture and painting is—or was—to be found in the national Library of Paris, which shows the disc of the Sun beaming upon an Ansated Cross placed upon a Calvary Cross. This points to its probable occult origin.

Tau esoterically is the "foundation and framework of all construction." It is the twenty-second letter of the Hebrew alphabet whose real inner meaning is the "Sign of the Cross," and it is a double letter perpendicular and horizontal, thus signifying both crucifixion and redemption. Mystically it refers to beauty and astronomically represents the Sun, possibly coming from the Sun Initiation rites associated with the Cross. The Tau is also called the "Path that leads to knowledge." It marks the final path to Liberation just as the Christian Cross signifies final redemption. When this is accomplished it is no longer the cross of crucifixion but the balanced cross of spiritual victory.

The Cross was an evolution from the Tree of Life and the Serpent signifying wisdom, and thus became the sign of the salvation of mankind. It would be the first basic symbol of creative cause, applying to geometry, astronomy, numbers, and to animal reproduction. The Kabbalah teaches that the "tree of life" was the ansated cross in its sexual aspect. It is the symbol of the Eyp-



tian female-male, Isis-Osiris, the germinal principle in all forms.

Tau and the astronomical cross of Egypt (cross enclosed by the circle) are found in the ruins of Palenque in Mexico, indicating their use by the ancient Mayans. The perfect Tau—the perpendicular, (Spirit, the descending male principle) and the horizontal,

(matter, the female principle and also the mundane)—was an attribute of Isis, and it was only at death that the Egyptian cross was placed on the breast of the mummy. In the ancient Hebrew the cross was inclined instead of vertical, but in the original Egyptian hieroglyphics was a perfect Christian Cross, Tat, symbol of stability. In Revelation the Alpha and Omega, Spirit and matter, the first and the last, stamps the name of the Father on the foreheads of the elect.

The cross and circle as a symbol are of Divine origin and inseparable. Thus the Crux Ansata unites the circle and cross of the four corners, and these two were at times interchangeable. This most sacred cross of Egypt, carried in the hands of the Pharaohs and the mummified dead, was the Ankh, the Crux Ansata, the sign of life, the living, and a covenant. Also it is a cross on which all human passions have to be crucified before the Initiate can pass through the strait gate, the narrow circle that widens into an infinite one as soon as spiritual man passes through.

The Crux Ansata was used by the Phoenicians as an attribute of Astarte as well as other gods. It is found on old coins of Tarsus, a symbol of immortality, and was used in Egypt as a sacred sign and protecting talisman, a symbol of saving power.

Easter Island in the Pacific Ocean shows the peaks of mountains of a submerged continent; they are covered with cyclopean statues, remnants of a prehistoric civilization of cultivated people. The backs of these statues exhibit the ansated cross modified to the outlines of the human form. It is said that this island with its mountain peaks is slowly disappearing beneath the ocean waters. Carvings are said to exist on the crests of the mountains of South America far older than any races now living, which are formed in the outline of a man stretched out upon a cross. These carvings are so done that the

cross may be taken as the man, or the man as the cross. Such glyphs and esoteric symbols—crucified men—are found in Egypt, Peru, Mexico, India, Chaldea, and central Asia, as well as Easter Island, all signifying the evolution of races.

Geometric symbology preserves the ancient records of truth which establish the age of mankind as illimitably older than the findings of material science concede. These records can be read by those who have true spiritual vision, and in these records the Cross figures largely. One ancient Egyptian scroll found in a sarcophagus depicted Anubis, God of judgment (Horus), holding out a cross as the sign of life. Another scroll shows Anubis bearing on his arm an oblong shape held so as to convert the outline of the figure into a complete Latin Cross. As said above, the Egyptians symbolized Ankh-Life by the Ansated Cross which is another form of Isis or Venus and signified esoterically that mankind had "fallen" into generation. This sign signified the Tree of Life in the Garden of Eden. Ankh was taken by the Hebrews from the Egyptians. Moses, learned in the wisdom of the Priesthood of Egypt, introduced it into the Hebrew language.

The mystery language, of which the cross is one alphabetical symbol, is the language of prehistoric races and is a purely pictorial and symbolical tongue. It is now known to very few, though used of old by the Greeks, Jews, and Gnostics. This tongue consists of geometrical number symbols and constitutes a lifetime study. The Pythagorean Decad depicts this symbolic tongue very graphically.

It is said that the Smaragdine or Emerald Tablet of Hermes found on the dead body of Hermes, contained the essence of Hermetic wisdom; these sentences were among those inscribed upon it:

"Separate the earth from the fire, the subtle from the gross, . . . ascend . . .

from earth to heaven and then descend again to earth." These lines contain the *riddle* of the cross and its double mystery is solved. The philosophical cross shows the two lines perpendicular and horizontal, height and breadth. God geometrizing, divides this at the intersection, and when it is inscribed within the square holds the master key which opens the door of every science, material and spiritual. It symbolizes human life when the Circle of Life circumscribes the four points of the cross which represent birth, life, death, and immortality.

Hermetic philosophers had a septenary cross, the seven branches of which are light, heat, electricity, magnetism, radiation, motion, and intelligence. The Cross was used as a mark of recognition among Adepts and neophytes of the Mysteries. In all the primitive sepulchres in Egypt the plan of the Chamber has the form of the Cross.

The Calvary Cross—Cross of Crucifixion or the Latin Cross, cross of sacrifice, cross of matter—as a Christian symbol is supposed to date from the time of the Crucifixion on Calvary, but in actuality as we have shown, it was used many thousands of years before that time, and cannot be said to belong to the Christian era alone. During the first six or seven centuries A.D. no figure of a man upon a cross—a crucifix—figures as a starting point of a new religion. It was part and parcel of pre-Christian, Egyptian, Greek, Babylonian, and Indian ritual, and has also been found in China, Peru, and Mexico. It is a cosmic and a phallic symbol. All forms of the cross have been given a phallic interpretation in the phallic religious systems sourcing from the positive-negative, male-female, Osiris-Isis, dual potencies of nature, thus symbolized. Phallic systems fade and disappear; the symbol of the Cross never.

With the pre-Christian symbologists it was used during Initiation Mystery

Rites and the cross was placed horizontally on the ground and not erect, as at the later time when it became the Roman gallows, which may be reckoned another desecration of a sacred idea which was also the precursor of the downfall of a nation.

On the creative plane the symbol of man is the cube unfolded, 6 becoming 7, three crossway (female) and four vertical (male) sections: Deity on earth whose body is the cross of flesh and in which man is ever crucifying the Higher Self, the spark of the Divine Logos. The unfolded cube shows the Tau or Egyptian form "falling" into the Christian cross form, the cross of generation, yet to evolve into the Cross of Perfection. The first aspect of evolving Deity is shown in the Southern Cross in the heavens and the Egyptian Crux Ansata. A very small difference often almost indiscernible may make a symbol differ widely in meaning, and the various types of the "Sign of the Cross" must be taken in conjunction with and modified by the different ages, races, epochs, eras, religious, and philosophical systems in which they are used, to be correctly understood.

Since the earliest days, when the Rosicrucians founded Masonry, the Cross and its several forms have been found in the various Masonic degrees. The Egyptian Horus appears sometimes with the long Latin cross. The Greek pectoral cross is Egyptian. Strange Asiatic tribes paying tribute to Egypt are pictured with garments studded with crosses; this dates about 1500 B.C. The Great Sphinx of Gizeh in Egypt is undoubtedly the greatest world symbol of the cross. It is a monument of incalculable antiquity carved in imperishable rock and its true origin is unknown with any certainty as far as any exoteric historical account is concerned. The name of Thoth-Hermes appears to be inextricably connected with the Sphinx which "places" it as possibly contemporaneous with the first

colonization of Egypt by Thoth of Atlantis in a prehistoric, predynastic epoch.

The Great Sphinx portrays the Cosmic or Fixed Cross, the foundation stone of the Universe. It is composed of four signs of the Zodiac. Aquarius, the man, is the head and ruler; Leo the Lion, the forequarters; Taurus the bull is represented by the flanks; its wings are Eagle's wings and its tail is the Scorpion, representing the sign Scorpio. In its wonderful symbology the Sphinx brings to man the great occult message taught to all students of the Sacred Mysteries: To know; to dare; to do; to keep silent. The human head of the Sphinx indicates the power of man to know; the forequarters of the lions indicates the power to dare; the flanks of the bull represent the power to do. In the transmutation of the stinging scorpion into the eagle with opened wings is symbolized the work of spiritualized sex—regeneration—the power to keep silent. Thus the eagle's power of soaring bears the perfected soul into the silence of the Spirit.

The "four living creatures," the "wheels" of Ezekiel, are identical symbols of the fixed cross. The four faces were the faces of a man, a lion, a bull, (ox) an eagle, all synthesized in the likeness of a man. The four Evangels, the four winds of heaven, the four points of the compass, are likewise symbolized and many another interpretation may be found of this great Cosmic symbol. Thus the greatest existing symbol of the evolution of man, the Egyptian Sphinx, whose Egyptian name is "HU" and which fundamentally typifies the sun, stands in the form of a cross which shall eternally endure. To man it bears the message of the divine purpose of his encasement in matter, his cycles of lives of experience upon the earth planet, namely, to build himself into the image of his Divine Progenitors, to wear the Cross and win the crown of the great Master Christ, to become finally one with the Father and in his turn to become a Light, a Wayshower. Man is himself both the sign of the Cross and the Cross itself.

Morning Blessing

By GEORGE SANDERSON

*See how Earth, resplendent, lies
All bathed in wondrous Light;
May the glory of your day
Be ev'ry bit as bright.*

*See the Sun Star boldly strike
Straight up into the sky;
May the One within yourself
Rise ev'ry bit as high.*

*See how Earth is using such
Full Beauty to rejoice;
May the Beauty in yourself
Add yet another voice.*

Letters to My Missing Son

By GRACE WILLEY WAKEMAN

(Second Installment)

9:00 P.M., October 18, 1942

Dearest Bill:

Dad and I went to a Victory Bond parade held on the Memorial grounds here today. Many people came to condole with us. I felt so happy, because my vivid dream had brought you so close to me, I feel that many thought I looked much too happy, under the circumstances. I told Mrs. S. that I felt you were safe, and her expression told me as plain as day that she thought it was only wishful thinking on my part and that she felt more sorry for me than ever. The negative attitude she was taking rather annoyed me, but I shook the feeling off and sent her a silent blessing in return for her kind sympathy. I realized that if I expect God to keep you in His loving care and bring you safe home to me eventually, I must allow no feeling of resentment to short-circuit me from Him.

Just before we left the park we saw a fine looking young airman wearing his wings so proudly. It made us recall how proud you were of your wings when you came home on your embarkation leave. Dad stepped up and shook hands with him, although we did not know him, and congratulated him, adding, "I have just lost a son over there."

It gave me a sharp pang to hear him admit that you were lost, because I don't believe that you are.

The young sergeant looked sympathetic and said, "I'll get one for him."

Dad thanked him. The pilot's promise seemed to make him feel better, but it was no consolation to me. Shooting down some other mother's son, who,

perhaps, didn't want war any more than we did, cannot soothe the pain of separation that burns in my heart.

We went to Beth's for a few minutes before we came home. Edith, Bob's wife, was there. I told them of my dream and they were glad and delighted over it, knowing that so often my dreams come true.

Love, Mother.

* * * * *

9:30 P.M., October 19, 1942

Dearest Bill:

It was very hard at school today. I had to exert so much mental energy in order to keep my mind on my teaching. You kept usurping the place history or geography should have had in my mind. I kept seeing you again in my pupils. Pictures of you at their age came back to me at every turn. You were always such a kind, helpful boy. I am so glad now that I realized how good you were then and appreciated you. I hope I allowed you to see how much I loved you. I wonder now if I did. I think now that sometimes I was too strict with you and Ted, but I was so anxious not to spoil you.

There was no mail tonight. We are so anxious to get at least one more letter from you.

Mother.

* * * * *

October 20, 1942

Darling Bill:

It is now four days since we heard that you were missing. Dad is very badly upset about you. I keep telling him that you are alive somewhere, because I can feel you thinking about me. I can get your thoughts quite easily and clearly and you seem to be happy. But somehow that doesn't comfort Dad. He

is worrying for fear you are suffering hunger, cold, and ill-treatment. As for myself, I have never doubted for one moment but that you are in good hands, because I know that God is looking after you. I place you anew, every morning, lovingly in the hands of the Father, and God never fails us when we trust fully in His goodness. He sends His angels to minister unto those who have praying mothers—or anyone with faith enough in God's omnipotent power to rest on the strength of His promises and not doubt or fear. I also pray for the safe keeping of all your crewmembers. I do hope that they are all safe and sound and that you are able to keep together.

Mother.

* * * * *

October 21, 1942

Dear Bill:

Dad has been at work today. He dug a bit in the back yard after supper. We plan to have a little plot of garden next year. He looked better when he came in. Working with Mother Earth seems to soothe and comfort him more than anything else. While he was out, I wrote a letter to God and His ministering angels, the Invisible Helpers,



asking Him, through them, to guide, heal, assist, and keep you and your crewmembers safe and happy, wherever you are. Also all boys in like circumstances, for somehow, I yearn over all missing boys, no matter if I know them or not, as if they all somehow belonged to me.

I have written a letter to the Invisible Helpers, asking them to help and pro-

tect you and your pals and friends, every day since you went away. I am keeping them all. I don't know just why. But I feel that sometime I might wish to refer to them. As soon as I heard you were missing, I looked up the letter I wrote to them on the night of the thirteenth. I wrote it a little later than usual. At nine-thirty, fast time. I was preparing a parcel for Ted and I got it ready for mailing, before I sat down to write. I wondered if I had written to the Invisible Helpers first, and then packed the parcel, would you have had more protection. But on second thought, I realized that God is all-knowing and that He answers before we call, because He knows we are going to call. I suppose it is God's will for you to be missing. There is some vital lesson that we all have to learn through this experience. God bless you, darling, and all your friends and helpers and crewmembers. May we all speedily learn the lessons we need, so that you may come soon.

Dad is sitting by the kitchen table reading the paper. I am in my rocking chair by the radio, writing with my scribbler in my hands, as you have seen me do evening after evening, for although I have always loved to write, I never wanted to leave my family circle to do it. I am thankful that I could always listen to and enjoy you children's prattle and play, feel the underlying satisfaction and peace of your Dad's company, although he rarely spoke, and feel the free flow of inspiration, too. Looking back, I realize that I did my very best writing in just that setting. Often I wished I had more time to devote to it, but after you boys had both left and I found myself alone in this big house, I made effort after effort to pick up the threads of my writing and bring to fulfillment many of the ideas I had had in mind. But no! Nothing would come. I would sit for hours toying with a few lines of poetry or a paragraph of prose. And

although, it was word perfect and correct in every detail, it was as dead as a doornail. That was why I went back to teaching, and I thought, too, since teachers were so scarce, that it was my war duty. But I am wondering now, if I didn't make a mistake. I haven't the time to pray so much now. I am still trusting God to look after you, and He knows that my heart is in a state of prayer all the time, no matter what I am doing. I am sure God understands. He is so good and so kind to me.

Good night, son. Wherever you are I know that God's infinite love enfolds you.

Mother.

* * * * *

7:45 P.M., October 22, 1942

Dearest Bill:

We received two letters from you today. One was written the day before you were missing and the other a week earlier. I am glad that you received the parcel I mailed in August. Since you got it just the day before you took off for your target, I hope some inner voice urged you to distribute what you had left of those sixteen milk chocolate bars I sent among your crewmembers and yourself, stow them away on your persons, and carry them with you, for just such an emergency.

Dad and I were so thankful to get your letters, but it made us feel sad, too, for we knew we couldn't expect any more from you for some time. I knew Dad was thinking that they were perhaps the last we would receive, but I feel sure that we will hear from you again, sooner or later. I am so sure you are alive somewhere. I don't know exactly why, but that's the way it is.

Mother.

* * * * *

9:10 P.M., October 23, 1942

Dear Bill:

It is a week today since we got the bad news of you. It seems much longer

than a week to me. Every day I listen to the news and watch the papers to see if you and your crew have been picked up somewhere. I am very tired tonight. It has been a hard, hard week. I love my pupils, but they are very talkative and restless and take a lot out of me. I think I'll go to bed now, after I have slipped into the sitting room and repeated my good-night prayer to you as I look into your pictured smiling face.

"Love that keeps you all the day
Cares for you tonight. . . ."

The first time I prayed that prayer for you, was the wild, stormy wet night you were away with George in his truck. I knew you had gone ten or twelve miles out in the country over a graded dirt road to bring in a load of cattle. I felt it would be a difficult return trip on that high, narrow grade, so I didn't go to bed when the others



did. I kept the fires going so that you could have a hot drink and get warmed before you went to bed, but primarily, I stayed up to pray for your safety. I came across a little poem. It was written in the first person, so I changed it to the second person in order to send the beautiful affirmations especially to you. It has been my favorite prayer for protection ever since.

I like to recall that night. You were

only sixteen, but you were so sturdy and strong and keen about any kind of work, after school, that would bring you a bit of money. You were so determined to work your way through university. Little did we realize that in a few short months, war would change everything for you.

I remember what a fight I had that night to keep myself from worrying about you, for I had just recently learned that worry comes between us and God and curtails our response to His power. If we trust God, He never fails, but if we worry, we are not trusting and we hinder Him. I was trying very hard to keep myself out of God's way. Then I found this little poem and a sweet peace and confidence came with it. It was in a *Weekly Unity* and if I remember rightly it was anonymous. I memorized it and kept saying it over and over. Each time I looked at the clock—midnight—twelve-thirty—one A.M.—one-thirty A.M., a little stab of fear battered at my heart demanding admittance, but each time I fought it off by repeating: (saying "you" in place of "I" and "me.")

"Love that keeps me all the day
Cares for me tonight:
Love that drives all fear away
Gives me peace and light."

Then at the stroke of two, I heard your firm tread coming up the walk. My heart rejoiced as I thanked God for bringing you home safely. In you came, cold, and dripping, but happy. You were always such a happy youngster. You were happy now because you and George had battled that muddy road in the dark and rain all night, but you had won and brought your load of livestock in without any mishap. However, your face showed sweet concern for me when you saw me sitting there by the fire.

"Were you worried about me, Mun?" was your first remark.

I hesitated a moment, until I was sure that I had conquered my fear, then

I said, "No, dear." My answer restored your happiness, and as I set to work to make you warm and comfortable, you related the happenings of the night with considerable satisfaction and joy. It sounded like a nightmare to me, but I said nothing until you told me how, on the worst part of the road, you ran along beside the nose of the truck and every time it headed for the ditch you put out your hand and shoved it back. Then, "Oh! Bill!" escaped me. You warbled on. "It wasn't dangerous at all, Mother, really. It just took the slightest little push to turn it, and it was fun." My vivid imagination pictured you slithering around in that mud in front of those big wheels and what would have happened if you had fallen, but I dismissed the thought at once and realized that God had been on the job all right. I thanked Him fervently in my heart.

Oh, dear, I had no idea I was going to write so long when I started, but recalling that incident in my life has uplifted my spirits and I don't feel so tired. It seems to have brought you very close again. The last verse of the little poem is just right for the present time of "shadow" in our lives, and so I place you anew in God's keeping:

"When the darkness seems to hide,
And the shadows fall,
I fear not, for you abide,
Where His love is all."

* * * * *

4:15 P.M., October 24, 1942

Bill, dear,

Such strange experiences come to me that cheer me along! Just now as I lay on the Chesterfield, looking at your photo on the mantel piece and feeling lonely, I could have sworn that you winked at me. I blinked and your eyes seemed to be twinkling, for all the world as if you had a joke up your sleeve. Perhaps I dozed for a moment. Anyway, it cheered me a lot.

Mother.

(To be continued)

The Relation of Beauty to Art

By G. G. COLEMAN



ANY minds throughout the ages have busied themselves with the problem of the nature of Beauty and its relation to Art. There have been (and are) many diverse opinions—there are ideas, “Schools of Thought,” and “Characteristics of Periods”—the contributions of various thinkers to the discussions on Beauty and Art. Great thinkers have written long and interesting essays—Tolstoy, perhaps, the greatest, though Emerson comes near to the truth in his *Essay on Art*.

The earliest recorded expression is probably that of Socrates. Socrates was a sculptor and the son of a sculptor. His test of Beauty lay in the fulfillment of the purpose for which it was intended. Beauty, goodness, usefulness, were interchangeable terms. He was a moralist before he was an artist. The mind was the alpha and the omega of Beauty. He limited Beauty to humanity's conception of it. There was nothing for beauty apart from use.

Plato went beyond his teacher. Beauty was the unveiling of prenatal memory out of old lives. Beauty to Plato is self-existent, a separate entity—“Separate, simple, and everlasting, the Ideal Beauty neither waxes nor wanes nor changes in any way.” Thus to Plato the recognition of Beauty is an ecstatic reaction to Absolute Beauty.

To Socrates Beauty is usefulness.

To Plato Beauty is harmony.

During the medieval ages there were hardly any contributions to the discussion. Then came something of a scientific analysis.

Later on a group of German philosophers took Beauty from the realm of the mind and placed it in the realm of the intuition, realizing that the intuition

is greater than the mind. They spoke of Beauty as the touch of the Infinite on the material universe.

But when all are considered, there still seems to loom the question—what in essence is Beauty? What is its relation to Art? Does it pertain to the mind or to the intuition? Is it a separate external entity or does Beauty lie chiefly in him who sees it? Is there a standard of Beauty?

All consciousness evokes feeling, but there is a world of difference between the feeling evinced by bad toothache and the contemplation of a glorious sunset; of a flight of white gulls across a storm-ridden sea, or a babe on his mother's knee.

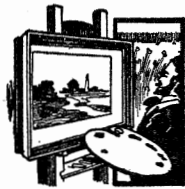
The nature of Beauty cannot rest with the quality called Beautiful, or with the object that embodies this, or with the mind that perceives; but it is some attribute that belongs to all. When we are thrilled by Beauty we are thrilled to the Beauty that is within ourselves.



Beauty—as taught by the philosophers and religious teachers of the East—is a quality emanating from and permeated with the radiant life of the Cosmic Being—of the Infinite—of God. Beauty is one manifestation of the Perfect, of the Divine that is in all things and manifests through each one. Beauty is not a conception of the mind, nor an aesthetic emotion, nor a self-existent entity. It is a manifestation of the Divine permeating all things. This an-

swers the three aspects of the philosophy of Beauty—the nature of Beauty; the relation between an object and the quality of Beauty; and the relationship of the perceiver of Beauty to both, for all three are, according to this teaching, immersed in what has been termed the “Ocean of Cosmic Life.”

In a word, Beauty is an attribute of God, and Art is man’s presentation of that attribute of God manifesting through Himself. Our power to perceive Beauty is due to the essence of Beauty within ourselves, and the presentation of that Beauty is Art. It may be in rhythm—singing, dancing with the stars; it may be in melody and harmony; it may be in color or form.



So is born the poet, the musician, the artist, and the sculptor.

Beauty is one path by which the Spirit returns to God.

A famous eastern teacher says: “Beauty is the way into that world where is the changeless Beauty of the deathless Spirit within the form.”

There are just two practical applications of this conception of Beauty and of Art. First, that as artists bringing through from the Inner Source and constructing in however humble a manner the form, the grace, the color, the rhythm of the beauty we have perceived, we make possible a union with the Divine, and thus the great pictures take us to the Infinite. They are the vehicles of an Ideal, and we stand before them with bared head and receive their message. The soul of man communes with the soul of the picture, and is thus led onward and upward. One is led to think of the *Dying Slave* of Michael Angelo as a magnificent por-

trayal of the fact that out of pain and death the Spirit will rise triumphant!

The greatest and truest pictures are those which express life. That is why religion—true religion—has been the mother of all that is great in Art, because true religion teaches man how to live and how to enter that kingdom where he is face to face with Beauty. That is also why the greatest that has been given to Art has been given by the spiritual giants of history who were free and unrestricted by dogmas (many, indeed, were considered social outcasts because they overstepped the traces of the conventions of morality of their age), and why in some periods Art seems “dead” because true religion is in abeyance.

The other practical application is of infinite importance, especially today when we are all seeking for a solution of national and international problems, striving for a New World with a cessation of wars, of class consciousness, of hatred, and for the abolition of all that is unbeautiful. We have in this true conception a solution in our hands, for the little child is born with this inherent goodness, this perfection, this Beauty, and given the environment, given the sympathy, the understanding, will from this inner urge create the beautiful. Thus the external world will correspond with the Divine within, and truly will come the Kingdom of Heaven on earth.

The child is no copyist. The child describes the things not seen, the unreal to him is the real. He makes and draws from his own inner consciousness what he sees within—that is true Art. In a great American city an experiment was tried with the poorest and most outcast children. A dwelling was fitted as a potential club for Art students. It was fitted with works of Art. To this literally flocked the slum-born children, who stood in awe, and spoke in whispers, and then slowly executed the great works themselves.

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny



(NINTH INSTALLMENT)

Obsession of Man and of Animals



It is a curious fact that subhuman elementals sometimes attach themselves to certain persons, to a family, or even to a religious society; but in such cases it was always found that their vehicles did not consist of the hardened sin body composed of an interlocking desire and vital body, but that the vehicle had been obtained through mediumship practiced by a person of ordinarily good character, and that the ether of this vehicle was in a state of disintegration. To offset this and to prolong their hold on such a vehicle, they demand of those whom they serve, regular offerings of food and the burning of incense; though they cannot, of course, assimilate the physical food, they can and do live upon the ether fumes and odors which arise from it, also upon the fumes of incense.

This is only another illustration of the fact that purity of motive will not protect us when we go contrary to the laws of God, any more than we can escape a burn if we put our hand on a hot stove, no matter why we did it. But, nevertheless, it has been found in cases where a medium has been ensouled by pure motives and high religious devotions, that it is very difficult for such evil entities to hold the vital body for a long time; they soon tire of the effort and seek another victim who is more in

accordance with their nature. Thus in the South of Europe and in the far East there are elementals that take possession of the vital bodies of a family, generation after generation, leaving one for another and performing certain services for the family for a consideration of food, which is usually offered at regular times. Some of them are too vile to be satisfied with the offering of ordinary food and demand blood, even human blood, and these beings are responsible for such tribes as the head-hunters of the Philippines and the stranglers of India, who commit murder as a religious rite. This is also the basis of ancestor worship in the East.

These as well as the sin bodies which are not ensouled by an outside intelligence have been called "The Dwellers on the Threshold," merely owing to the fact that when the person by whom they were originally generated was reborn, this demon attached itself to him and became a tempter and a devil to him all through life. Not infrequently it was found that in the case of a person who had in one life generated such a demon, but who had taken the lessons of that life so much to heart that they were expiated in the purgatorial existence, and who when reborn endeavored in the most whole-souled way to live a clean, upright, and honest life, this sin body was still always on hand to hamper him. Many of the people who were thus afflicted were so sincere in their

desire to reform that they entered monasteries and practiced dreadful austerities upon their bodies, each of them believing that the demon which haunted him and of whose presence he was conscious was the devil or an emissary from him.

It is said truly that the boy is the father of the man. In a similar sense our previous existences are the progenitors of our present and future lives, and it is very certain that in this sense at least, "the sins of the fathers are visited upon the children"; nor can we deny the justice thereof, for the cruelties practiced by these people which caused the formation of the sin body were generally of the most atrocious nature imaginable.

You have probably heard it said that when a bulldog has taken a grip on anything, he *will not* let go. This implies, however, that he has the power to do so if he wants to. But it is different with a snake; its teeth are pointed toward the back of the mouth so that when once it has sunk its fangs into the flesh of its victim, it cannot let go but must perforce swallow the victim. Curiously enough, something similar is the case in obsession.

You will remember that the writer has always contended that Spirit controls stand outside their victim's body and behind him, manipulating the organ of speech or the whole body, as the case may be, from and through the cerebellum and medulla oblongata where the flame of life burns with a double buzzing sound composed of two tones, indicative of the resistance of the body to the manipulations of the intruder.

Our latest investigations have, however, disclosed the fact that the Spirit controls who thus manipulate their victims from without, are the wise ones who are too wary to be caught in a trap. While they are without, they can let go at any time they wish and

leave their victim to pursue his daily life as desired, while they do the same themselves. But there are other Spirits who are not so wise, or who are perhaps more foolhardy, or else so anxious to get into the physical world that they throw all caution aside. Entering the body of their victims, they find themselves in almost the same position as the prey of the snake; the body of their intended victim has a lock grip upon them and they cannot let go under ordinary circumstances. Thus the obsession becomes permanent, and the whole personality of that victim changes.

If the obsessing Spirit be an elemental or subhuman entity which is not able to use a mind or larynx, these being the latest human acquisitions, the person so obsessed becomes a hopeless lunatic, not infrequently of a malevolent nature, and the faculty of speech is also impaired. It is almost impossible to dislodge such an entity once it has entered. Investigation of former lives shows that this affliction is usually the outcome of a desire to run away from life's experiences; for those who are obsessed are often found to have been suicides in a previous existence. Then they had a body which they did not appreciate, and as a consequence in a later life the mentality became weakened either through an organic disease, a great shock, or by obsession. In any one of these cases the Spirit was ousted from its body, always hovering around it and eager to obtain possession but unable to do so because of the lack of mind wherewith to focus thought upon the brain or because of obsession by an extraneous entity.

Sorrow and disappointment are usually the causes of suicide, and often a great sorrow was found to derange the mind; but the Spirit is then quite capable of understanding and handling the situation, even though it may not be able to use its vehicles because of the lacking focus of mind.

(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.

Degeneration of Forms

Q. How do modern theories on evolution compare with discoveries of occult science?

A. The modern evolutionary theory would, if it were completely reversed, be in almost perfect accord with the knowledge of occult science.

Q. Then man has not descended from the monkey?

A. No, the monkey has degenerated from the man.

Q. Where does this place the polyps in evolution?

A. The polyps are the last degeneration left behind by the mammals.

Q. What are the lowest stragglers of the plant kingdom?

A. The mosses are the lowest degenerations of the plant kingdom.

Q. What is the lowest form of degenerating life of all the kingdoms?

A. The mineral kingdom is the final goal of the forms of all the kingdoms when they have reached the nadir of degeneration.

Q. Is there any evidence of this?

A. A corroboration of this is found in coal, which was once vegetable or plant forms; also in petrified wood and fossilized remains of various animal forms.

Q. Are common stone and rock also in this class?

A. Common stone or rock, which no scientist would admit had its origin in another kingdom, is to the occult investigator as truly mineralized plants as coal itself.

Q. How does the mineralogist analyze these?

A. He will explain that they are composed of hornblende, feldspar, and mica, but the trained clairvoyant, who

can trace them back in the Memory of Nature, through millions of years, can add: Yes, and the hornblende and feldspar are the leaves and stems of prehistoric flowers, and the mica is all that remains of their petals.

Q. How does the science of embryology support occult teaching of evolution?

A. In its reports on the ante-natal recapitulation of all past stages of development.

Q. How does this recapitulation manifest?

A. Even under the microscope, the difference between the ovum of a human being and of some of the higher mammals, and even of the higher developments in the plant kingdom, is indistinguishable. Experts are unable to tell which is animal and which is human embryo, even after several of the initial ante-natal stages have been passed through.

Q. When does a difference between the two occur?

A. If the animal ovum is studied through the entire period of gestation, it will be observed that it passes through the mineral and plant stages only, and is born when it reaches the animal stage. This is because the Life ensouling such an ovum passed through its mineral evolution in the Sun Period, its plant life in the Moon Period, and is now forced to stop at the animal stage in the Earth Period.

Q. Why does the human embryo go beyond this stage?

A. The Life which uses the human ovum has passed through the mineral, plant, and animal stages in the Saturn, Sun, and Moon Periods and therefore goes on to the human.

(Reference: *Cosmo*, pages 343-44)

WESTERN WISDOM BIBLE STUDY

Paul Casts Out a Demon



And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying:

The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

—Acts 16:16-18.

The possession of individuals by discarnate Spirits frequently mentioned in the Bible is just as actual today as it was in biblical times, and accounts for many of the crimes committed in present day society. To understand how this is possible, it is necessary to know that man possesses other bodies than his dense physical one, and that they may be separated from the indwelling Spirit.

Occult philosophy teaches that humanity may be divided into two classes: "those in whom the connection between the vital body and the dense body is very close, and another class where the connection is more loose. The former class is the ordinary person who is engaged in material pursuits and is altogether out of touch with the Spiritual Worlds. The latter class is the so-called sensitives, and is again divided into two classes. One class is actuated by the will from within and is *positive*. From this class comes the trained clairvoyant and the Invisible Helper. The other class is negative and is *amenable to the will of others*. From this class mediums are recruited.

"When the connection between the

vital body and the dense body of a man is somewhat lax, he will be sensitive to spiritual vibrations, and if positive, he will *by his own will* develop his spiritual faculties, live a spiritual life, and in time receive the teaching necessary to become a trained clairvoyant and a master of his faculty at any and all times. He may become an Invisible Helper, capable of taking the two higher ethers away from his dense body *at will* and using them as a vehicle for sense perception and memory.

"If a person has this laxity between the vital and dense bodies, and is of a negative temperament, he is liable to become the prey of discarnate Spirits, as a medium. The Spirits which are earthbound and seek to manifest here may withdraw his vital body by way of the spleen and temporarily use the ether of which it is composed to materialize Spirit forms, returning the ether to the medium after the seance is over."

Max Heindel also points out that "Spirit controls stand outside their victim's body and behind him, manipulating the organ of speech or the whole body, as the case may be, from and through the cerebellum and medulla oblongata. . . ."

Whether or not a person is actually obsessed may be determined by observing the eye. The pupil of the eye of a person who is obsessed will neither contract nor expand—it responds to neither light nor distance. However, "no one who maintains a positive attitude of mind can ever become obsessed."

St. Paul was an initiate of high degree, and was therefore able to dispel the "spirit of divination." The need for service of this kind today is an urgent invitation to spiritual aspirants to press forward on the Path with the untiring zeal exemplified by St. Paul.



Astrology Department

Pluto, the Power House

By ALBERT E. GEBERT

PRIOR to the year 1781, Saturn was considered by the modern world to be the most remote planet. However, the ancients knew of the more remote planets, having even a definite knowledge of their influences, which are recorded in mythology.

At some time in the past the existence of planets beyond the orbit of Saturn was lost to the consciousness of the world, except to certain Mystery Schools and in the rejected cornerstone of mythology. There is a spiritual reason for this. The world had taken on a materialistic attitude and could not tune in on the higher vibrations of Uranus, Neptune, and Pluto; just as we of today cannot attune ourselves to the vibrations of planets yet to be discovered or "rediscovered."

Saturn is the last outpost of the physical world, and when one can pass his severe testings the spiritual fields of the higher planets are open. It must be remembered that Saturn rules Capricorn, and Jesus was born when the Sun was born in this earthy sign. The mission of Christ Jesus was to redeem man from materialistic concepts. Saturn is identical with the Greek God Cronus who devoured his five children (the five senses), after which they were reborn in a higher sphere.

As coming events cast their shadows, so it proved to be when Uranus, Neptune, and Pluto were rediscovered. Certain occultations or perturbations were noticed by astronomers, enabling

them to predict the presence of a hidden planetary body, even to the approximate location. The telescope, directed to this location brought about the final result.

Uranus was discovered in 1781, and Neptune in 1826. Some sixty odd years after the discovery of Neptune certain disturbances were noticed by astronomers, indicating the presence of an unknown body. Neptune was transiting the zodiacal sign Cancer, which gave a clue to the location.

Much credit for the discovery of Pluto should be given to Dr. Percival Lowell, who was instrumental in having an observatory with a 13-inch telescope erected at Flagstaff, Arizona, for the express purpose of locating the new planet. Like Moses of old who was not permitted to enter the Promised Land, Dr. Lowell did not live to make the definite discovery, but gave instructions before he died, suggesting the approximate location where the planet would be found. Thus, like Moses, he was allowed to have a glimpse of the Promised Land.

The actual discovery through photographic plates is said to have been made by W. C. Tombaugh, a student associate of Dr. Lowell. On March 12, 1930, the Lowell Observatory at Flagstaff announced the discovery of a new planetary body, located in the 17th degree of the zodiacal sign Cancer.

Like its predecessors, Neptune and Uranus, the astronomical name Pluto

given this planet was in accord with ancient mythology, indicating that these planets were in reality *re-discovered*. Astrologians then found that the natures or influences of these planets agreed with the records of the Ancients.

Opponents of astrology have used the discovery of this new planet in an attempt to discredit it, saying that no science could be reliable unless all of the factors were known. Even some who were mildly interested in astrology allowed doubts to creep into their minds.

The experienced astrologer was not disturbed, as it was common belief among occultists that other planets would be brought to light to account for certain unexplained events.

All through the years of modern astrology certain events have occurred which were more or less unexplainable. The discovery of Uranus, Neptune, and Pluto has filled in many gaps, and there are still others to be filled.

Another thing to be remembered is that important events are rarely signified by only one indicator. Usually there are more than one progressed aspect or transit, and it is the combination of aspects that makes for a powerful event. If one involved planet and its aspects are missing, judgment may often be made from the factors which are present, although the astrologer may often wonder at the strength of an event which did not seem to be justified. However, a missing planet, such as Pluto, when included, has often qualified the event to the fullest extent. It is the common testimony of astrologers, that when the planet Pluto is entered in old charts, many events are strengthened and even brought to light.

Pluto, when analyzed, indicates all

phases of sex, and, as sex activities are the strongest in matters of life and death, so this planet may well be termed the powerhouse of the planetary family.

I am convinced that Pluto should not be strictly termed a malefic, but rather as uncompromising, giving no favors and demanding that benefits be earned.

Although of recent discovery, and its motion very slow, it has been impossible to ascertain at first hand the full effects of Pluto, but by inserting Pluto in old charts, and taking the key handed down in mythology, it has been possible to fashion many keywords and key-phrases which now enable the astrologer

to interpret correctly the influence of this planet in any sign, house, and aspect.

These keywords run into hundreds, of which the following are well known: transformation, transmutation, redemption, regeneration, degeneration, death and rebirth, unity, co-operation, dictatorship, underworld, gangster, coercion, etc. It will be seen that these are very largely matters

connected with the eighth house.

In mythology Pluto was God of the nether world, called Hades, or the Hell of orthodoxy, where burns the Eternal Fire. This fire corresponds to sex, the procreating force.

Pluto can well be allocated to the underworld, for the word means *wealth*, being applied to him because *corn*, the wealth of early times, was sent from beneath the earth as his gift.

Plutus, the God of Wealth, was represented as blind, indicating that when man focuses his attention on wealth he fails to see the more worthy things around him. Truly "the love of money is the root of all evil."

Our word *plutocrat* is derived from

ASTROLOGY AS A SPIRITUAL SCIENCE

The science of astrology deals comprehensively with both the material and the spiritual, but is preeminently a spiritual science. In relation to human beings, it reveals the potentialities of the individual Spirit or Ego which may be most profitably unfolded and used during this lifetime. To the enlightened, it thus becomes an accurate guide in making definite, scientific progress on the Path.

Pluto, and means power or domination through wealth. This wealth trend works out through the 8th house, the natural zodiacal position of Scorpio—the house indicating money not derived from labor but from such sources as inheritances, legacies, bonuses, wind-falls, insurance, or money of the dead, money of others, etc.

This 8th house money usually has no apparent basis in the earning power of a native; nevertheless, it has a connection with the past, having been earned in a previous incarnation, and coming from hidden sources as an inheritance in this life. This is analogous to an underworld activity.

Pluto was the husband of Proserpina, Queen of the Lower World, daughter of Jupiter and of Ceres, the Goddess of Agriculture and Corn. Unknown to her mother, Proserpina had been promised to Pluto by her father. Pluto carried her off by causing the earth to open beneath her as she was gathering flowers. In consequence of this, Ceres did not allow the earth to bring forth any fruits, and Jupiter was obliged to send Mercury (Messenger of the Gods) into the Lower World to fetch Proserpina back.

Pluto allowed her to go, but first gave her a pomegranate to eat. Having thus eaten in the Lower World, she was obliged to spend one third of the year with Pluto, remaining the other two-thirds with her mother. This legend evidently refers to the burying or concealment of seed-corn in the earth, and its subsequent reappearance above the surface at its fruitage.

Pluto and Proserpina, or Perserphone, as she was usually called, ruled over the Spirits of the dead in the Lower World; and here we have a direct analogy with the 8th house matters, the latter being accepted in astrology as the house of death.

According to the legend we may consider Pluto and Proserpina as having a correlation with the male and female

principles in Nature, the principles of procreation.

Ceres is one of the principal asteroids, a shattered group of planetoids lying substantially between the orbits of Jupiter and of Mars, the co-ruler of the sex-indicating sign Scorpio.

Occult tradition, as well as Bode's Law (see page 6 of *Simplified Scientific Astrology* by Max Heindel), indicates that this group once constituted a monolithic body; but, through the sins of its inhabitants, misuse of sex, the mass consciousness became rife with anarchy, and, lacking co-ordination with the Central Will of the Planetary Spirit, the planet was shattered by Cosmic Energy, compared with which the atomic bomb would be insignificant in power.

After this article had been started the daily papers reported that the existence of a dense field of cosmic ray showers had been discovered through instruments placed in the warhead of a U.S.

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope readings ONLY in this Magazine.

rocket plane which soared to a record height of one hundred and two miles at White Sands, N. M., on July 30, 1946. The announcement was made by the applied physics laboratory of Johns Hopkins University, in a report prepared by Dr. J. A. Van Allen in connection with the laboratory's program

of high altitude research. The report stated that a belt of cosmic rays one hundred thousand feet thick and loaded with potential energy millions of times greater than atomic force had been recorded twenty to forty miles above the earth's surface.

(To be continued)

The Accuracy of Astrology

By ELMAN BACHER



ILLIONS of words, both printed and verbal, have been used in argument as to whether or not astrology is "accurate" and "scientific." The anti-astrology group (the non-students, the uninformed, the exoterically religious and mentally unadventurous) hold forth with arguments that serve, in the long run, only as disparaging reflections on the personal abilities of those who "read horoscopes." They argue that, if astrology is scientifically accurate, it should be proved so by the perfect agreement of all astrologers on any given point of the subject. All such argument is spurious and a waste of time since it does not pertain to the basic essence of the subject at all.

(A brief pause to inquire of these "antis" if all Christians agree as to the meaning of their Teacher's message; all musicians as to the "correct" interpretation of a Brahms symphony; all doctors as to the "right" treatment of infantile paralysis; all parents as to the "perfect" way of raising children.)

Every protagonist of astrology varies in ability to interpret a horoscope from every other astrologer. Each differs from his colleagues in "approach," in ability to comprehend symbology, in exactitude of mathematical calculation, in ability to sense the dynamic essence of the horoscope, in ability to understand the psychological problems repre-

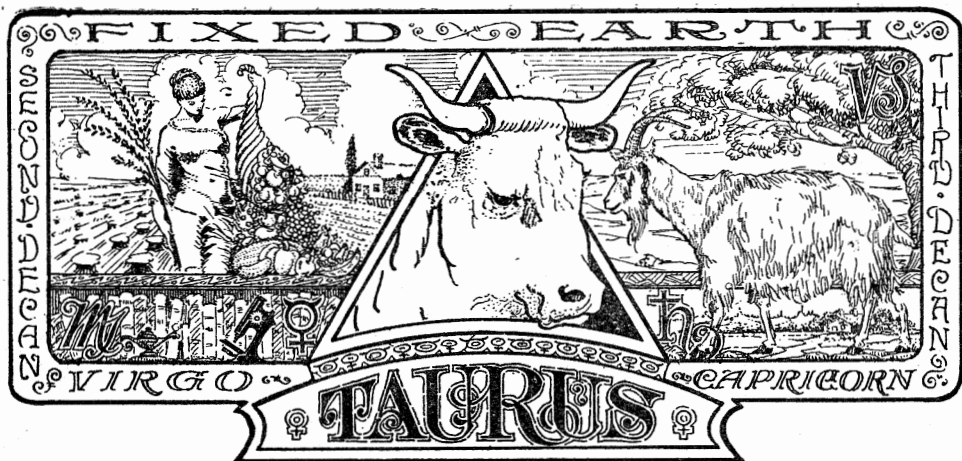
sented and their potentials for solution. This is the "human variant."

Astrology is an exact science because: *Every factor in a correctly calculated horoscope is a symbolic representation of an exact and impartial effect of a specific cause. It represents the cosmic and immutable law of cause and effect operating in the conditions and experiences of a human being on his evolutionary progress of many incarnations.*

Nothing in a correctly calculated horoscope is there by chance, accident, heredity, or whim of blind fate. Every planetary position and aspect is one factor of the subject's soul body, one phase of his consciousness, one milestone on his spiritual path.

To the degree that the astrologer identifies his horoscopical findings with the law of "as ye sow, so shall ye reap" will he be able to synthesize correctly the chart in its entirety, will he be able to deduce past causes of present conditions, will he be able to determine the potential solutions of difficulties.

ERRATUM: The sentence beginning "Without a dynamic approach" at the bottom of page 168 in *Astro-Dynamics*, April issue of this magazine, should read: "Without a dynamic approach to interpretation, the reader can easily fall into confusion if he interprets the trines and sextiles of his client's chart as "statically good." A trine or sextile is "good" only if it is put into concrete expression as a counteractive to that which is destructive or retrogressive in the person's nature."



The Children of Taurus, 1947

Birthdays: April 21st to May 21st.



SINCE Taurus is a fixed, earthy sign, those born when the Sun is in this second sign of the zodiac have the individuality focused, so to speak, through a lens of materiality. There is a deep awareness of the material things of life, and usually the ability and desire to acquire and hold these for personal use or benefit. The will is strong and determined, the nature practical, persistent, and not easily dissuaded or swerved from a set goal. Because of these tendencies we find that many of the successful business men and women of the world have a strong Taurian influence.

The gracious planet Venus rules Taurus, giving a basically kind and amicable nature. However, if repeatedly interfered with, the Taurian is apt to become very stubborn and unamenable to reason. Although he may enjoy company and the social side of life, the Taurus native sometimes has a tendency to retreat into solitude and become unduly self-centered. There is a fondness for the opposite sex, a strong personal or family attachment, often to the extent of extreme possessiveness, and a tendency toward jealousy concern-

ing those upon whom the affections have been fixed.

The Taurian enjoys music, art, drama, and all the comforts of life. He is often able to perform capably in one or more of the arts, and usually has a strong, pleasant voice. There is considerable physical strength, frequently accompanied by the desire to demonstrate this to advantage.

The natives of Taurus have the reputation of being exceedingly fond of food, particularly the rich, well-seasoned varieties. Unless frugality is learned and practiced in early years there may be liver and kidney ailments in later life.

As the Sun enters Taurus this year, and until May 2nd, it forms a square to Saturn, bringing to those born during this time obstacles to challenge the higher self into overcoming the selfish, pessimistic tendency generated in past lives. There are apt to be difficulties with authorities and employers and a feeling of being circumscribed in one's efforts. Diligent application to joyous service for others will release one from these self-generated restrictions. From May 9th to May 21st the Sun will conjunct Mercury, which will be favorable for the memory, except for the days

(May 13th to May 18th) when the orb is three degrees or less. The days when Mercury rises *before* the Sun will be more fortunate than those afterward. The opposition of Jupiter in Scorpio to the Sun, May 6th to May 21st, indicates a tendency toward over-indulgence and an excessive love for display, which may result in physical illness and financial difficulties unless curbed.

The harmonious Venus, ruler of Taurus, makes a number of aspects during the solar month which will strongly affect the lives of those born while they are in effect. From April 21st to April 27th Venus in Pisces trines Jupiter in Scorpio, an excellent indication of success and general good fortune. This aspect favors the accumulation of material goods, and gives the capacity to enjoy the finer things of life. It is also splendid for the marriage relation, and brings out the optimistic, jovial, hospitable, and musical side of the nature.

From April 22nd to May 2nd Venus trines Saturn, indicating some of the finest traits of character: tact, diplomacy, system, honor, dependability, and unimpeachable morality. The trine of Venus to Uranus, May 6th to May 17th, will bring the intuitive and magnetic faculties into play, and give the ability to attract friends. There will be a love for art, music, and poetry, and the possibility of an early marriage, suddenly consummated. From May 5th to May 21st Mars and Venus will be in conjunction in Aries, intensifying the love nature of those whose births occur during this time, and making them adventurous and demonstrative in their affections. It also increases the energy and inclines to free spending. The opposition of Neptune in Libra to Venus, April 27th to May 7th, brings a negative note to the Venusian influence, indicating trouble and sorrow through the marriage partner or other loved ones. Dealings with corporation are apt to turn out unsatisfactorily.

Mercury in Aries forms an opposition to Neptune in Libra from April 21st to April 26th, which tends to confusion of the mental processes. People with this aspect are prone to dream the time away and are subject to deception, fraud, etc., through the influence of negative forces. However, the conjunction of Mars to Mercury, April 21st to April 27th, gives energy and strength to the mind, which may result most advantageously if the mental processes are directed constructively. From April 24th to May 2nd Mercury and Uranus are in sextile aspect, indicating an original and independent mind, impatient of convention and tradition. People with this aspect are apt to pioneer, reaching out towards lofty and inspiring ideals. They like literary and scientific pursuits, and especially invention and electricity.

In addition to the aspects to Saturn already mentioned (square Sun and trine Venus), we find that from April 21st to April 23rd there is a trine between Saturn and Mars, indicating executive ability and the endurance necessary for accomplishment. All the solar month Neptune sextiles Saturn from Libra, bringing out such virtues as honor, self-reliance, determination, etc. As a result of efforts in past lives the person is worthy of the confidence and esteem of others. To those developed spiritually this aspect indicates the ability to delve into occult and mystic subjects and to become proficient in the practice of them.

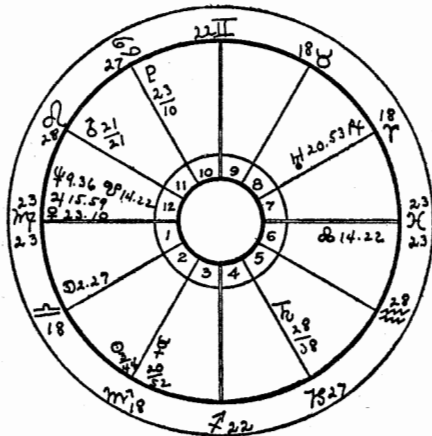
Mars in Aries trine Uranus in Gemini (April 29th to May 16th) indicates energy and ambition, as well as an original and intuitive mind. There is inventive ability, particularly in the field of aviation and electricity. This is another aspect of the pioneer. From April 21st to May 1st Mars opposes Neptune in Libra, giving a tendency toward fanaticism, sensuality, and amenability to influence by discarnate spirits.

Reading for a Subscriber's Child

MARILOUISE J.

Born October 27, 1932, 3:15 A.M.

Latitude 45 N. Longitude 93 W.



The Sun in Scorpio in the 2nd house, sextile Neptune in Virgo in the 12th, indicates a strong spiritual side to the nature, with an interest in the hidden things of life. The individuality is positive, courageous, and independent. The square of Saturn in Capricorn to the Sun, however, gives a pessimistic tendency to the mind, with little regard for the feelings of others. There are apt to be obstacles which will circumscribe the activities, but at the same time give opportunities for soul growth.

The Moon in Libra in the 1st house trine Saturn in Capricorn bespeaks a kind and sympathetic side to the nature, with a love for art and music. There is good reasoning power, tact, and diplomacy, along with patience and persistence. Partnerships and legal affairs are also favored by this configuration.

Mercury in Scorpio, sextile Saturn in Capricorn, and Venus and Jupiter in Virgo, and trine to Pluto in Cancer, indicates an extraordinarily fine mind—quick, cheerful, profound, and benevolent. Marilouise will have an innate thirst for knowledge and the ability to

excel in practically any line of mental endeavor. There is shrewdness of judgment, along with a tendency to be sarcastic and witty, but there is also a cheerful, optimistic trend to the disposition. The mind is broad, versatile, and just, and there is natural aptitude for literature, law, and science. Chemistry and diet will be of interest.

There is also a side to the mentality, as indicated by the square of Mars in Leo to Mercury in Scorpio, which should have had attention during this girl's early years. This aspect strongly accentuates the tendency to be cutting and sharp in speech, as well as excitable and impulsive in nature. Training in self-control and kindness should correct this tendency.

Mars trines Uranus in Aries, which accentuates the originality and resourcefulness of the nature, but gives a tendency to be headstrong and rebellious at times. This latter is somewhat emphasized by the 7 degree square of Saturn to Uranus.

Virgo on the Ascendant accentuates the mental powers of this girl, giving linguistic, elocutionary, and writing ability. Venus on the Ascendant is an especially fortunate position in this case, for it gives a much needed emphasis on the softer side of the nature. The personality tends to be gracious and winning. There is also an interest in diet and sympathy for the sick. Jupiter in Virgo near the Ascendant adds to the practical side of the nature, and gives a faculty for discerning truth.

The ruler of the 10th house is Mercury, which also rules the chart as a whole. This indicates that Marilouise will do well professionally in some literary capacity, where research and carefulness of detail are required. She has teaching ability, but would probably be more successful as a secretary, analyst, librarian, or dietician.

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.

Social Secretary. Buyer

N. F. C.—Born November 26, 1929, 5:10 A.M. Lat. 36 N. Long. 82 W. The Sun, ruler of Leo, which governs the Midheaven in this chart, is in Sagittarius in the 1st house, in conjunction with Mercury and Mars, sextile to the Moon in Libra, trine to Uranus in Aries, square to Neptune in Virgo in the 10th, and opposed to Jupiter in Gemini. These configurations indicate a liking for people and public life and the ability to get along well with one's associates. As a social secretary this person could be successful, and also as a buyer for a firm dealing in jewelry, clothing, or art goods. Venus on the Ascendant adds to the charm of the personality and thus the ability to get along with people. The strongly aspected Uranus indicates interest in unusual and progressive ideas, particularly in connection with entertainment, schools, and publishing. This might manifest in educational radio work.

Engineer. Contractor

G. F. M.—Born June 22, 1927, 9:03 P.M. Lat. 34 N. Long. 118 W. With Scorpio on the Midheaven, and its ruler, Mars, in Leo in the 7th house, in conjunction with Venus, and trine to Jupiter, Uranus, the Moon, and Saturn, this young man could be highly successful as an engineer, either electrical, mechanical, or civil. Fixed signs on all the angles give patience and persistence in doing work that requires carefulness and precision. Jupiter, Uranus, and the Moon all in Aries add to the affinity for metal, machinery, etc., and increase the pioneering spirit. The Sun, Pluto, and Mercury in Cancer indicate an interest in homes, which could work out well in contracting.

Musician. Designer

V. B.—Born November 10, 1927, 11:30 P.M. Lat. 37 N. Long. 120 W. In this chart we find Venus ruling Taurus, the sign on the Midheaven, placed in Libra in the 2nd house, and making a sextile to Saturn in Sagittarius and opposing Uranus, indicating a profession having to do with art and music. The Sun, Mercury, and Mars in Scorpio give a very strong emotional nature, which could be expressed to much advantage through music. The Moon in Gemini gives facility with the fingers and Neptune on the Ascendant inclines toward a liking for music on stringed instruments. Neptune in this position also makes the body sensitive and able to respond to superphysical vibrations, thus enhancing the ability to interpret the higher types of music. There would also be ability in sculpturing and in designing clothes, jewelry, etc.

Army Officer. Demonstrator

N. L.—Born January 1, 1918, 3 A.M. Lat. 41 N. Long. 74 W. The Moon, Saturn, and Neptune are all in Leo, the sign which rules the Midheaven, in this chart. The Sun, ruler of Leo, is in Capricorn in the 2nd house, in conjunction with Mercury. Scorpio is rising. These configurations indicate a liking for organization and authority. In government work, possibly in the lesser diplomatic service, or as an army officer this person could be successful, provided he cultivates the democratic attitude, and keeps his private life above reproach. (The Moon opposes Uranus and Venus). There is also ability to deal with the public in connection with machinery, hardware, etc. Selling or demonstrating farm implements, mining machinery, etc., should prove a suitable occupation.

Monthly News Interpreted

Movies for the Maimed

At most movies, the show is up front on the screen. But in London, soon there'll be one place where the audience offers a more fascinating spectacle than the picture.

When the projected new St. Thomas's Hospital is completed . . . it will include a large motion picture theatre for the amusement and instruction of out-patients awaiting treatment in St. Thomas's clinics.

Into this unique theatre will file one of the oddest audiences in the world—men and women with limbs in plaster casts; patients with gimpy legs, leaning on crutches; accident victims with heads bandaged, or their arms in slings; and scores of other ailing persons.

While awaiting their turn for treatment, they'll see newsreels, funny shorts and educational features covering such topics as accident prevention and first aid in the home. . . .

Naturally, no regular-length features will be shown. Too many of the audience would be tempted to forget the main purpose of their call. Instead, the shorts will be really SHORT—and there'll be a break after each, with an announcer reminding the ailing watchers that the doctors are waiting for the various groups. . . . *The American Weekly.*

It is well-known by the occult scientist that the link between the Spirit and the physical body is the mind; and that it is the Spirit which feels pain when the physical body is diseased or maimed. It is, therefore, quite logical to believe that any interesting distraction which is strong enough to attract the Spirit's attention from the body to itself is a valuable agency in the alleviation of physical pain, often to the extent of entirely obliterating it, at least for the time being.

Without doubt the moving picture is such an agency and nowhere can it be put to a better use. All students of physiology and anatomy know that the physical body of itself is not capable of feeling pain. It is only when the Spirit is driven out of it by means of an

anesthetic or death that this fact has been perfectly demonstrated in the past; but as science becomes positively able to prove the power that mind has over matter, gradually other methods will be used to alleviate pain and anesthetics will be no longer needed.

The alleviation of pain is not the only valuable use to which the moving picture can be applied. It can be of inestimable value in educational work, in moral uplift, in the stimulation of spiritual development, and bringing harmony through understanding in a war torn world. It is so vivid in its picturization that it has the power to make a lasting impression on the mind, making it susceptible to new ideas along advanced lines of progress. When the moving picture turns its attention to depicting the higher things of life it will become one of the most powerful agencies for good in the world, and the step which it has taken in the alleviation of pain points the way to its future progress and prosperity.

2,000,000 in Colleges

More than two million students have enrolled in the colleges and universities of America this year. Dr. Raymond Walters, president of the University of Cincinnati, who has been preparing such figures for twenty-seven years, says that this is 59 per cent higher than for the school year 1939-40, the last full peacetime year. He estimates that more than 1,000,000 former GI's are in college, of which 865,000 are taking full work. The general trend, he pointed out, has been in favor of the large universities.—*Signs of the Times*, March 11, 1947.

Two million earnest, educated, matured men and women, if they made a sincere effort, could almost revolutionize the United States, if not the world. College students are usually taught to

think, and it is the thinkers who practically rule the world. Thought is the greatest force in the world today and when it is forcefully directed along constructive higher lines its power is almost beyond conception, ever broadening and expanding, reaching from generation to generation. The thoughts expressed by such men as Washington, Lincoln, Tennyson, Bacon, Gladstone—to mention but a few—such thoughts are quite as much alive today as they were at the time they were expressed, and are quite as powerful a force for right action.

A tremendous responsibility rests on the educators of the various colleges and universities where these returned soldiers have matriculated—a responsibility which if rightly executed, will bring to each a great spiritual development which will prove of inestimable value in their future work; for to raise the standard of humanity is to become a co-worker with God; and when one works with Him, his influence for good becomes past all comprehension.

Kiddies' Programs

Parent-Teacher Associations all over the country have become concerned with the effect on children of horror films and radio programs stressing crime. In Minneapolis the P.T.A. started a campaign to "reform juvenile movie and radio entertainment." Prominent psychiatrists and psychologists have condemned the excessive number of crime and horror movie programs for children.—*Westlake Wilshire News Weekly*.

Here is one of the most hopeful indications that has come to the attention of the people for some time. When both parents and teachers begin to show their disapproval of the crime and general horror moving pictures, and radio programs of similar trend, real results are likely to be obtained. Evening after evening the radio programs are quite impossible entertainment for any intelligent person as they are either

portraying some form of crime or else blaring forth some sort of discordant noise which grates unbearably on sensitive nerves, but which masquerades under the guise of music. Then, too, our newspapers and magazines are filled with distorted pictures, many of which are underlined with explanatory sentences clothed in language which is oft-times not only illiterate but really shocking to people of refined sensibility. There is nothing humorous or amusing in a coarse joke or a cruel prank, and such things should never be brought to the attention of sensitive, growing, habit-forming children; and it is particularly dangerous to present them in such a way as to make them appear humorous or worthy of emulation.

During the early years of the child's life it learns almost entirely through the medium of the five physical senses which prepare it for life and contacts in the physical world; therefore it is quite imperative that these sensitive little people be surrounded with beauty, harmony, gentleness, worthy example, and real understanding. This is the period of receiving that which the Ego will later express. This is the time when the sense organs take definite forms which give them their basic structural tendencies and determine the line of their future development. The organs belonging to the physical senses grow as the child grows; but be it noted that all future growth follows the lines built into the forms during the first seven years of the child's life. For instance: If the limbs and organs have developed properly, then their future growth will follow correct lines; but on the other hand, should any sort of malformation develop, then the child's body or organs, as the case may be, will develop that same irregularity. Alexander Pope, poet, a deep student of human nature, well said: "'Tis education forms the common mind: Just as the twig is bent the tree's inclined." More power to this most worthy campaign.

READERS' QUESTIONS

Vivisection

Question:

The attached clipping is from the editorial page of *The Chicago Times*. I am a member of two animal welfare associations which are of course opposed to vivisection, but this editorial makes one wonder if possibly the "younger brothers" are to serve at times for the benefit of the "older brothers," even to the extent of sacrifice and torture. At least the Animal Welfare Leagues report frequently that "man's best friend" is subjected to unbelievable torture "for the benefit of mankind," as one of the so-called scientists termed it. I would be interested in seeing your comments in the Question and Answer Department of *The Rosicrucian Magazine*.

BABIES AND DOGS

During the past year or two, "blue babies" have been much in the news. These unfortunates are children who have a stricture in the artery which delivers blood from the heart to the lungs. In consequence the blood fails to receive sufficient oxygen and the afflicted child turns blue.

In the past this usually meant death—often over an anguishing period of days, weeks or months.

Now science has learned how surgery can often cure this difficulty. Hundreds and thousands of babies may therefore be saved from lingering deaths.

And how did the surgical scientists discover this?

By experimenting on dogs.

That's known as vivisection.

Anti-vivisectionists are great publicity grabbers. William Randolph Heart's newspapers bleed at every pore at the slightest bleat of the anti-vivisectionists. So do some others. Dog-lovers generally grieve at the thought of "man's best friend" being used for surgical or medical experimentation.

Well, we don't know anyone—including experimenters in vivisection—who wants to be cruel to a dog. With the rarest exceptions and only when vitally necessary, vivisection is performed under anesthetics

which prevent suffering on the part of the dogs who nobly fulfill their role of being the best friend of man.

The dog-vivisection experiments which resulted in the perfection—or near perfection—of the delicate arterial operation which promises life for thousands of children resulted from experiments upon 30 dogs performed at Northwestern University.

Somehow or other it seems neither heartless nor cruel to suggest that the exchange of 30 dogs' lives for that of thousands of babies seems both humane and just.—*Chicago Times*, November 14, 1946.

Answer:

The fallacy in the line of reasoning advanced in this editorial springs from its narrow, materialistic viewpoint. Were the doctrine of rebirth and the law of cause and effect considered, the conclusions would necessarily be quite different.

This earth is a part of God's great training school, and we come here life after life, in gradually improving bodies, to learn the lessons necessary for our evolutionary progress. We reap as we sow, and when we disregard the spiritual laws which govern our being we must take the consequences, in one life or another. Our manner of living in past lives has become manifested in our present physical, mental, and spiritual makeup.

Through suffering we change within and learn love and compassion toward all our fellow creatures. "All Form is an expression of the One Life—the Life of God. We have no right to destroy the Form through which the Life is seeking experience, and force it to build a new vehicle." The sacrifice of one of God's creatures, animal or man, to prolong the earth life (be it for a short or long time) of another individual in no wise relieves the individual benefited at the time of his karmic debt,

nor prevents his having to learn at some time the lessons needed.

There is always a definite reason (from this broader viewpoint) for a baby's death, be it a "blue baby" or one suffering from some other malady. Length of life is determined by the Lords of Destiny, those infinitely wise Beings who guide us on our evolutionary journey, and the right to lengthen the archetypal span comes only from the inner spiritual growth of the individual. The small children who die go directly to the First Heaven where they are taught needed lessons.

Max Heindel points out that "if their friends could see them, there would be no mourning, for theirs is rather an enviable life. They are always met by some relative or friend who has previously passed out, and are taken care of in every respect. . . . Nor is their instruction neglected. They are brought together in classes, not only according to age and capability, but according to temperament, and particularly instructed in the effects of desires and emotions, which can so easily be done in a world where these things can be objectively demonstrated. Thus they are taught by object lessons the benefit of cultivating good and altruistic desires, and many a person who lives a moral life now, owes it to such a cause as the death in infancy and fifteen or twenty years in the First Heaven before a new incarnation was entered upon."

Man has incurred a great debt by using animals for food, and any further mistreatment of them will add to the debt he must at some future time pay. The time has come when we must rise above the selfishness which impels us to take advantage of these helpless ones and use them according to our desires. We must learn to love and cherish our younger brothers, just as we must learn to love our neighbors as ourselves.

Vivisection is a practice greatly to be deplored, especially when pursued unfeelingly and largely out of curiosity.

Max Heindel states: "As for the vivisectionist's purgatory, we have seen some cases in comparison with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one—only the agonies of the tortured animals contained in his life panorama reacting upon him with fourfold intensity (because the purgatorial existence is only one third the duration of the physical life.) Those people do not realize what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world."

Dr. A. V. Allen of Chicago, for many years Chief Surgeon of the Commonwealth Edison Company, a Fellow of the American Medical Association, a member of the Chicago Medical Society, and a graduate of the Chicago College of Medicine and Surgery, says in a pamphlet put out by the National Anti-Vivisection Society with headquarters in Chicago: "Few persons seem to realize that vivisection is a business. Men enter this business for the same reason they enter any other business: to make money and to further their own interests. . . . The chief incentive for this type of work is self-advancement—making money by cruelty to animals.

"It is not only the large salaries received by directors of laboratories, or the fees for testing various products, that make this business attractive; it is also the publicity—the self-advertising through newspaper stories, magazine articles, and radio talks. Without this publicity, stemming directly from vivisectional experiment, many a well-known vivisector would have remained engulfed in the great sea of professional financial mediocrity. Let us work and pray for the abolition of this cruel business."

Vivisection is an example of what
(Continued on page 237)

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, 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: *A sane mind, a soft heart, a sound body.*

Music Therapy

By DR. A. J. HAWORTH



T was necessary to operate on Mike, a young sensitive Irish lad, who had a bit of shrapnel in his brain near the medulla oblongata, but as he seemed to have no desire to live, the doctors could not build him up to a point of stability that would insure the success of the operation. One day, however, as he listened to strains of *The Rose of Tralee* from a recording by a music therapist he began to sing feebly. His voice rose and new life seemed to envelop his being.

It so happened that his grandmother used to sing the song in brogue and it aroused happy memories. The music therapist had an Irish woman come and sing the song to him next day, in brogue and with an Irish harp accompaniment. For several weeks the performance was repeated, bringing strength to Mike, and the operation was a success.

This happened to a veteran of the last war, but the late Mrs. Harriet Ayer Seymour, a concert pianist, introduced music therapy to veterans of the first World War, developing definite methods of approach. She founded *The National Foundation of Musical Therapy*, and graduates of it today are working in public hospitals in forty-three different states, on every type of ailment.

Daniel Shansky, formerly of the New York Philharmonic Orchestra, is an

outstanding example of humanitarianism and devotion to this work, and is producing fine results in Bellevue Hospital, with such difficult cases as cerebral palsy. Dr. Ira Altshuler of Detroit, has also entered this field. At Grasslands Hospital in Valhalla, New York, the children in the polio group take their exercises with music.

Today men of science, including many doctors who once scorned the idea, are forced to admit the marvelous curative powers of music. When coupled with astrology it becomes a still more powerful instrument for the good of the human race and the advancement of Aquarian methods of healing.

Actually music therapy began with music. Music consists of harmony, rhythm, and sound and cannot be defined in mundane terms. Every thinker knows that electricity, human emotion, or any elemental force, simply is a type of vibration in the cosmos, doing a special work for the glorification of God and His children. Shakespeare said, "Music can soften pain to ease, and make despair and madness please." Lowell recognized the cosmic rhythm when he stated, "Heaven tries the earth if it be in tune, and over it softly Her warm ear lays." Many great writers refer to music with the greatest of reverence in countless passages.

Music is recognized on this plane by the sound and the intervals between the sounds, but in the world of tone (Second Heaven), it just IS and exists as one sound, minus the interval of rhythm. This plane is the home of the Ego and where it spends most of the interval between earth lives. On the plane of color or desire the "stuff" is furnished for the artist. On the mundane plane we have the closer association of more durable forms, such as statues or any structure, even including the human form.

Thus earthy forms are the most durable, paintings next, and music the most fleeting of all. Of course the durability refers to the mundane in relation to the other two planes, which are comparatively eternal and furnish the "material" for mundane things.

As regards the historical development of music as we know it today, two main lines were followed—monophonic and polyphonic. Mono—the Greek for one—means single voice, or just one melody line, such as the unison chant of the early church, the folk songs, and in recent times the term is applied to works having their chief melody in the upper voice floating on the underlying tones. The monophonic style of Chopin is a good example. The polyphonic expresses the principle of weaving several melodies into a cohesive whole, without permitting vibrational clash.

For ages the only means of producing music was through the human voice. However, as man progressed in the use of his hands he made crude drums, flutes, etc., and further progression brought the better instruments which man learned to use and coordinate with his voice. As man became more gregarious he began to crave group activity and the early songs were often sung by clans and smaller gatherings. Thus was born the Round, which was divided into two or more parts. At a given interval after one group had begun the song, another group started it, and so on. This produced a fairly harmonious

overall picture, and a tolerably coherent whole, showing the possibilities of voice blending. Even today voice blending is used in the lower elementary grades, and more of this kind of singing would do more good than some of the pious sermons and weighty lectures.

The organ came in the fifteenth century to augment the polyphonic music, which had by now been established as invention, canon, and fugue. Soprano, alto, tenor, and bass blossomed and groups sang as duos, trios, quartets, and sextets, etc.

John Sebastian Bach and his contemporaries, in the 17th and 18th centuries composed mostly polyphonic music called fugues, preludes, canons, inventions, fantasies, etc. The era of the waltz came with Strauss. Berlin brought modern ragtime, followed by jazz, boogie woogie, and their variations.

In every age the political, religious, and economic life of the masses is reflected and uplifted by the composers. Just to name one example, Beethoven's music of freedom and individualism brought higher ideals out of the political upheavals of his time.

Beethoven's works are few compared with his predecessors. He wrote 9 symphonies, Mozart 20, and Haydn 125, but of the latter's work only five or six have permanent vitality; of Mozart's, only four; of Beethoven's, all. Beethoven's works all show sustained exaltation, and the heights to which he penetrated the world of tone. Chopin, a lifelong friend of Beethoven, probably represents the classic romance at its best. Balzac said of him, "A soul which rendered itself audible."

Whatever music makes one happy is the music he should play or listen to. In fact, happiness in any sense of the word depends on one's doing what gives him peace of mind. It is as simple as that. One needs discard the idea that he can be happy by just dreaming about the things he wants to do. He must DO them. Astrology will guide one to

the vocation and avocation if he is not sure what he really wants.

The progress of music has so widened the range of the musical ear that in groups of hundreds of musicians, the leader may put his finger on the tiniest of flaws in the work of one player.

The organ not only stimulated polyphonic music but was used to spur monophonics. Here the chief melody stands out in relief against the polyphonics of the instrument. In short, the main contribution of the organ was that it helped iron out dissonance and ragged rhythm. Cacaphony in music exists in proportion to the amount of discrepancy in the musician, for man is a receiving set. The antenna is his etheric body; the battery, his physical magnetism; the tubes, his brain; and the good earth, his ground. This marvelous radio puts him in touch with all nature and his fellow men.

Music and astrology are universal languages, represented in Greek mythology by the seven-stringed lyre of Apollo. The seven planets, or the Spirits before the Throne of God, also represent the seven notes of the scale and the chromatic scale of twelve notes represents the vibratory impulses of signs of the zodiac. The zodiac represents the sounding board or static principle working with the active principle of the notes or planets, and there is no more universal or better method for mankind to express himself—be it in love, poetry, prose, or any other expression of life.

Below are listed the kinds of music best suited to the individual astrologically, and when used in connection with music therapy, they are of much therapeutic value. In fact, it seems perfectly safe to say that *any* music of a composer whose birth sign is compatible with the patient is just right. It is as if the composer were the doctor and actually at the bedside of the sick person. By proxy the composer is pouring out his soul balm to the patient. Of

course the music therapist has another consideration which may vary the picture. The Race Spirit is strong in the humanity of today, especially following a war, and if the composer's race is also compatible, so much the better.

Again, there is a final consideration. The disease may call for sedative music, and the chosen composer may have been in a vivacious mood during a given score. Of course the approach must be timed to suit as far as evolution of the patient goes. The earthy minded depend on the vibrational touch. The temperamental sensitive type need the emotional approach, and the lofty minded person needs the spiritual approach.

The Sun sign is the best guide in music therapy, for the Sun represents the individuality. However, where the patient is markedly emotional, the Moon, representing the personality, is best. The ascendant or the elemental predominance is best for the earthy type. It is the opinion of the writer that music therapy can no more be applied properly without the use of astrology than can any other kind of therapy. This is just ordinary reason—the torch with which we search for truth.

Aries, the first fiery sign, is ruled by Mars and the Arian needs martial music—positive rhythmic beat, ending in a triumphant climax. This satisfies the Arian craving and urge for aggressiveness and conquest. Sousa's marches are good examples. Classically, the strong Mars strains from the opera *Faust*.

Leo, the next fiery sign, ruled by the Sun, responds to heart-warming romantic themes, especially those with the dramatic appeal. The heart beats strong to Wagnerian music with its challenge and beauty, and Beethoven's *Ninth Symphony* is a favorite. Most Leos love the opera even if they cannot sing a note.

Sagittarius, the last fire sign, is ruled by Jupiter. The Sagittarians want the songs of freedom and the wide open

spaces where nature holds full sway. *Don't Fence Me In*, *West of the Great Divide*, and Grofe's *Grand Canyon Suite*, to name a few. If possible they ought to join some musical group for an outlet.

Taurus, the first earth sign, ruled by Venus, demands the softer, soothing melodies having harmony and emotional appeal. No minor, complicated technique is required. Ballads and love songs, as well as Mendelsshon's *Spring Song*, are the Taurian's best medicine.

Virgo, the next earth sign is ruled by Mercury. The purity and inspirational strains of the anthem and hymn appeal here. Handel's *Messiah* is always welcome, and popular music must have a clean cut theme. Any music must be technically correct in composition. Harmony, counterpoint, and motif must coincide, and the rendition be perfect. The Virgoans are usually not so given to playing, but make excellent critics and do well in music publishing houses.

Capricorn is earthy, with Saturn as a ruler, and gives appreciation of serious and severe music. The shadows creep in here and the note of gloom and sadness is often sounded, with slow tempo. Perfection and depth is sought and the dirge is soul satisfying. Brahm's *Requiem Mass* goes well. Lilted tunes are appreciated at times and are helpful, but more in a superficial way.

Gemini, the first air sign, is also ruled by Mercury. Under the Gemini influence we find the lovers of many different kinds of music with variations. They must be correctly rendered, and we find here many excellent stage performers of the variety shows. The piano is the favorite instrument. *Rhapsody in Blue* is a good example.

Libra, the second airy sign, is ruled by Venus. The Librans need a balanced and artistic diet of love songs of a stable type, rather than the emotional Venus ones of Taurus. The lover must be one faithful to the end, perhaps one lover sacrificing for the other, or the

two going to the grave hand in hand. All of Schubert's music appeals, as well as serious love ballads.

Aquarius, the last airy sign, ruled by Uranus and Saturn, gives a strong feeling for old, original, and unusual melodies that appeal to the masses, and themes that are off trial with a minor touch. Aquarians enjoy a virtuoso that has a style of his own, and the offering must sweep the whole range of emotions of the human family. Stravinsky's *Firebird* is good.

Cancer, the water sign ruled by the Moon, needs folk songs and songs about home. *Home on the Range* is all right, but *My Old Kentucky Home* brings him closer to the fireside. Mother songs appeal, lullabies, and romance with a warmth to sooth the sensitive nature.

Scorpio, water ruled by Mars, needs a different tune than the Arian martial strain. The first consideration must be given to the serious, intense, aggressive situation where the human emotions run the gamut. *Faust* fits perfectly but the softer side of the Scorpion likes *Sweet Mystery of Life* and similar airs. No frivolous jazz, but the light opera is tolerated.

Pisces, the last watery sign, ruled by Jupiter but with a strong Neptunian note, craves a combination of beauty, emotion, religion, and music of a mystical trend. The more sensitive, yet profound, the better. Many under this influence are fine musicians. Poets are also plentiful, from the lyric writer to a Longfellow.

Let us work and pray for those who are giving their strength and time in the field of music therapy, being ever ready to aid wherever possible. Metaphysics teaches that Will aroused and Love imagined the essence of Form in the beginning; and the resultant vibration produced sound, which sound burst into Light. It is easy to see, then that sound is the link between Form and soul Light, and all is based on Will and LOVE.



The Rosicrucian Method of Healing

“OUR METHOD of healing is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even when we send our patients to a doctor in order that they may obtain quick relief from him by a certain treatment which we cannot give as promptly by other methods. Also, the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, we are giving medicine by using the right food. But in addition, healing is carried on by the Elder Brothers through a band of Invisible Helpers whom they are instructing.

“These Invisible Helpers are Probationers who during the daytime live a worthy life of helpfulness and thereby fit themselves or earn for themselves the privilege of being helpful through the instrumentality of the Elder Brothers at night. These Probationers are gathered together in bands according to their temperaments and ability. They are under instruction of other Probationers who are doctors, and all of them work under the guidance of the Elder Brothers.

“Applicants for relief are required to write the letter of request with pen and ink. Thus the paper is impregnated with a part of their vital body and this is taken from the letter by the Elder

Brothers. It contains an accurate gauge of the condition of the individual from whom it came, and it also acts as an ‘open sesame’ to the Helpers who are given charge of this case. Through that they have free access to his body, and a considerable number of patients who come for healing write that they have both seen and felt the Helpers working both inside and outside their bodies. Therefore the patients are required to write with pen and ink a few words every week and mail it to Headquarters. Thus the Elder Brothers are in constant touch with their condition and are able to direct intelligently the work of restoration to health.”

—Max Heindel

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:

April	4—11—18—25
May	1—8—16—22—29
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The Rosicrucian Fellowship

Oceanside, California, U.S.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.*

PATIENTS' LETTERS

California, February 3, 1947

The Rosicrucian Fellowship

Dear Friends:

Please continue remembering me in your
prayers. I believe all healing comes from
an all-wise God. I also believe that to re-
ceive such we must cooperate with the laws
of God.

I have received much help since I first
wrote to you. I give grateful thanks.

—S.D.

New York, January 30, 1947

Dear Friends:

At this writing I have some surprising
news for you. I was discharged from the
tuberculosis institution where I was con-
fined for eighteen months! My discharge
came as a surprise, for I did not expect it
yet. I can still hardly believe that I am
back home.

Thank you for your prayers, and may
God bless you all.

—M.E.C.

New York City, Jan. 7, 1947

The Rosicrucian Fellowship

Dear Friends:

I am sincerely grateful for your loving
thoughts and prayers. The doctor is
quite pleased with my condition. In fact,
he does not know what to make of the
change. He doesn't seem to believe it pos-
sible for me to be without pain in the
abdomen.

I know that I have been helped in many
ways by you and the Invisible Helpers. I
am more than happy to know about The
Rosicrucian Fellowship.

—W.C.

Are You Seeking Health?

If so, you may solicit the aid of
the Invisible Helpers who, under the
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body of the patient while he is asleep.
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tient. This Department is supported
by free-will offerings. Address,

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

Children's Department



A Little Bit Lost

By MARION WALDEN

LENNIE helped his smaller brother Harry into the bus. They were going to meet Mother downtown, and get new shoes and hair-cuts. Harry had waited after kindergarten until Lennie's school was out. This was the first time they had ever gone downtown by themselves.

"Are you sure you know where to get off Lennie?" Mother had asked.

"Of course," answered her small son confidently. "Right by the corner drugstore that's next to Mr. Haner's barber-shop. We've been there lots of times."

"All right," Mother said. "I'll be waiting at four o'clock. Third and Hayes. Take good care of Harry."

Lennie let Harry sit by the window, and they looked out of it for a while. Then they looked at the colored cards around the top of the bus. There were some pictures of funny little men who wore pointed caps. Lennie read the verses about them out loud to Harry. There was a picture of a horse who could talk. Lennie read Harry what the horse said. He noticed Harry's shoestring was untied, and leaned over to tie it for him. He pushed back the cowlick that always came down in his

eyes, and looked out the window again. The street looked strange. He couldn't remember ever having seen it before. The bus was passing a drugstore.

"I think we'd better get off," he said to Harry. "I think we're too far."

They got off and walked back to the drugstore. But it was a different drugstore, and there was no barber-shop next to it. Lennie looked up and down the streets all four ways. There was a sign that said "Drugs" a block or so away in another direction.

"Let's hurry down there," he said, taking Harry by the hand, "and see if that's the right one."

They walked fast, and Harry began to whimper a little. When they got there, Lennie saw that it was not the right place either. He decided they had best go back where they started. But now he was turned around and couldn't even remember where that was. Harry's big brown eyes were brimming over with tears.

"Don't cry, Harry," Lennie said, but he felt very much like crying himself. Mother had said, "Take good care of Harry," and he hadn't, for now they were certainly lost.

Lennie squared his shoulders and smiled encouragingly at Harry. Crying would do no good. He must try to think of something to do. Suddenly it seemed that words were being whispered in his ear—words about “children who are lost.” He listened intently, too concerned about being lost to wonder where they might be coming from. Then the words came clearly—a stanza of them:

“Such a kind policeman stands
On the corner every day.
Little children who are lost
Go to him to find their way.”

What a good suggestion thought the small boy, for there on the next corner stood a tall policeman directing traffic!



“Harry, we’ll go and talk to the policeman,” said Lennie. They watched the cars very carefully, and when there was a chance, they went out to the middle of the street where the policeman stood.

Lennie was trying to decide whether to say “Mr. Policeman” or “Mr. Officer,” when the policeman noticed him.

“What can I do for you, young man?” he asked kindly.

“We’re a little bit lost,” Lennie explained. “We rode too far on the bus while I wasn’t looking.” He told the policeman about their plan to meet Mother downtown by a drugstore so they could get new shoes and haircuts.

“Where was the drugstore?” asked

the policeman. But Lennie couldn’t remember the name of the street. All he could think of was “third and Haner’s Barbershop,” and he knew that wasn’t it.

“Can you tell me your names and address?” inquired the policeman.

“My name is Leonard Barry Crane. I live at 2341 Kenwood St.,” Lennie recited. “My brother’s name is Harry—”

“That’s fine,” said the policeman. “Now in just a minute I’ll call a car and have you boys taken right home.”

“We don’t want to go home.” Lennie tried to swallow a sob. “No one is home, and the house is locked. And our mother will be worried when we don’t meet her.”

“Well now, maybe we’d better do this. I’ll call the car and have you taken to the station. That’s the first place your mother will call when you don’t show up.”

The policeman went to a box on a pole, inside of which was a telephone. He called someone, and in a very short time a black sedan with two policemen in the front seat drove up.

“These two boys are going to the station and wait for their mother,” he told the others. “They’re fine boys, but they’re a little bit lost.”

The boys climbed into the back seat. Lennie was quite unhappy when he thought of Mother standing by the drugstore waiting. There must be some better way to do.

“Where are we going?” asked Harry.

“To the police station,” Lennie answered.

“Won’t we meet Mamma? Won’t we get our new shoes and our haircuts?” asked Harry tearfully.

Lennie had to tell him. “No,” and Harry began to cry. Lennie felt in the pocket of his best blue cords for the clean handkerchief Mother usually put there, and with it wiped Harry’s tear-streaked face. He was still trying to think of some way to get to Mother, but it was hard to think with Harry’s

crying ringing in his ears, "our new shoes and our haircuts."

Haircuts! The barbershop!

"Mr. Officer," he said loudly, over Harry's wails, "do you know where Mr. Haner's barbershop is?"

"Well, sure I do," answered one. "That's where I've been getting haircuts for years."

"That's the place we were supposed to meet Mother," said Lennie. "By the drugstore next door."

"Then we'll go there right away, sonny. It's not far. You boys got off the bus too soon."

In almost no time they were there, and there was Mother, anxiously watching a bus that was just stopping. She looked surprised when Lennie and Harry drove up in a black sedan. They told her all about their adventure, and she thanked the policemen, and so did Lennie and Harry.

"I guess you won't think you can trust me to come downtown alone any more," Lennie said to Mother.

"Yes, Lennie, I'm sure I can," Mother said, as she smiled at him encouragingly. "Next time I know you will watch, and besides, you were very sensible in getting yourself found again. It showed self-reliance."

Self-reliance! That was a big word, but Lennie thought he knew what it meant. However, he thought, too, of the words he had heard whispered to him, and wondered who had said them. He would ask Mother some time when they were alone.

VIVISECTION

(Continued from page 227)

may result from the over-developed and materialistic intellect of this age. The mind is coupled with desire and therefore leads us into selfish, materialistic paths. When the heart is developed proportionately to the head, man's intuition functions, and he may acquire knowledge with no unpleasant karma

involved. The trend of evolution is toward spiritual enlightenment, so that we may become willing instruments for God's wisdom and power. We make a mistake when we use our free will to divert our paths from this proper trend. Our minds must become imbued with the Christ Love, and as that takes place we will no longer use questionable methods to acquire scientific information.

THE FUNCTION OF THE SOLAR PLEXUS

Question:

Will you kindly explain the work of the solar plexus from the occult viewpoint?

Answer:

The solar plexus is a network of nerves situated in the abdomen behind the stomach and in front of the aorta. In it is located the prismatic seed atom of the vital body, where the two parts of the silver cord made of ether and desire stuff conjoin. The solar energy, which enters the body by way of the spleen, is transmuted in the solar plexus into a pale, rose-colored fluid and then circulated throughout the whole body.

The solar plexus is connected with the involuntary nervous system, and seems to function as a receiving station for subconscious emotional vibrations. When re-awakened by those developing in a passive, weak-willed manner, it gives negative clairvoyance—a faculty over which its possessor has no control. Such a person is apt to find his digestion interfered with, and is easily affected by the feelings of others. Undesirable entities may be attracted, resulting in fear, sudden panic, desire to commit suicide, etc. The planet Venus rules the solar plexus.

The exercises of concentration and retrospection unfold one's positive faculties, and therefore constitute one of the best means of ridding oneself of any negative psychic tendency he may have.

MT. ECCLESIA NEWS

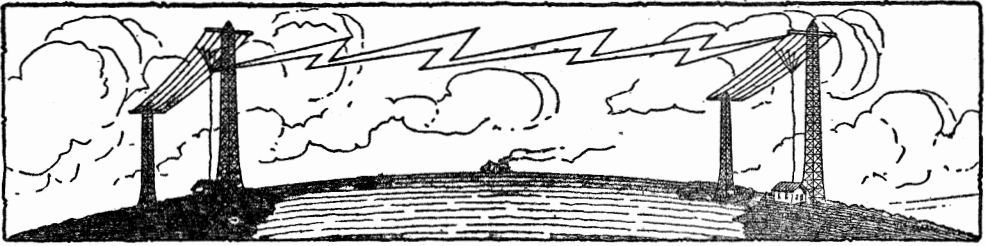


T this time of the year (March 24th) the spring flowers, both wild and cultivated, are out in a profusion of loveliness all over the Mount. The bright scarlet "Indian Paintbrush," the violet-tinted "shooting stars" (wild cyclamen), the dainty blue and white bonnets of the lupine, and other wild flowers on the hillsides near the Temple and "The Point" have presented an alluring picture to nature lovers. Near the Administration Building and at other spots on the grounds lovely freesias delight the eye and perfume the air, back of the Dining Hall and Office the bridal wreath waves its branches of lacy white flowers, and the huge jasmine bushes are covered with bright yellow blossoms. The entrance to the Main Office is draped with the graceful lavender racemes of the wistaria, the apricot trees and Cherokee rose bush in the orchard across the driveway are bowers of pink and white beauty, here and there an iris lifts its magnificent purple "flag," and the honeysuckle at the end of the Library Building sends out a fragrant invitation to the bees and humming birds. Roses, on trellis and bush, unfold their velvety petals to the warm rays of the sun, and the ever-present geraniums add bright splashes of color in various places. The walk to the Temple is filled with the delightful odor of the pitosporum, while the blue flowers of the periwinkle smile cheerfully up at passersby. Arrived at the Temple one finds calla lilies lifting their golden-throated beauty to the sky, and a garden of white roses (back of the Temple) which calls for special appreciation. Following the driveway on past the Sanitarium, one may see brilliant yellow "broom," white daisies, lantana, etc., and finally, in the gardens near West Hall, beds of vari-colored sweet peas, daisies, and marigolds.

For the past several months some of the workers at the Mount have been observing the Sun spots by means of the big telescope made by our ingenious Earl Simpson, pressman and book-binder in the printshop for many years. By aiming the eight-inch refractor telescope at the Sun, and putting in a special concave eye-piece lens, an image of the Sun is reproduced on the white cardboard held in front of the lens. The Sun spots show up very clearly and can thus be easily studied. Max Heindel pointed out that famines, bumper crops, wars, etc., are effects of Sun spot activity. In 1918 he wrote: "Sun spot activity recurring in cycles of eleven years is really the inbreathing and outbreathing of this vast composite cosmic body. It is comparable to the . . . cosmic heart, sending at one time the full force of the solar vitality to the furthestmost confines of our system, and at another drawing it in contaminated with the poison of passion generated by billions of beings in the struggle of existence."

After having been without *The Message of the Stars* for about ten months, we have at last received a shipment of the eleventh edition of this popular book, and are filling back orders as rapidly as possible. A long-deferred shipment of *The Cosmo-Conception* in German has also been received. By May first we expect to have the 1948 ephemeris ready for shipment.

IN MEMORIAM: Mrs. L. C. B. Andrewson, Probationer and worker at Mt. Ecclesia for several years prior to 1930, passed into the beyond on March 14th of this year. Brownie, as she was affectionately called by her friends and co-workers, was living in Escondido, California, at the time of her passing. We surround her with prayers and blessings, confident that she is being lovingly cared for in her new home.



Center and Study Group Activities Of The Rosicrucian Fellowship

READING, PENNSYLVANIA

Since July of 1946 this Fellowship Center has been sending out a very neatly mimeographed Bulletin, containing a list of the regular classes, lectures, etc. The last three copies, for January, February, and March-April of this year, are particularly attractive because of the beautiful covers, printed in colors. The January cover is especially artistic and appealing, having at the top a reproduction of Plockhorst's *The Good Shepherd*, and the Twenty-Third Psalm printed below.

This group began its 1947 lecture season with an interesting educational travelogue, illustrated with natural color movies and entitled "Six-Wheeling Around the Gaspé Peninsula." The lecture was ably presented by Mr. W. Edmund Walter of the Center and was received with much enthusiasm and appreciation.

Besides the regular classes and lectures listed in the Bulletins, mention is also made that "The Center is receiving a set of dishes for our service department," that a Valentine Social was given "by the ladies of the Center, inaugurating the use of our new service kitchen," and that "The fourth parcel of clothing was sent to the Zeist, Holland, Center."

The March-April issue of the Bulletin closes with a recipe for a "Home

Made Delicacy" which lack of space prevents our printing, but which sounds most delectable.

SEATTLE, WASHINGTON

From this city, where Max Heindel started The Rosicrucian Fellowship in 1909, comes encouraging word of the continuance of the work there. The secretary reports that "From time to time we have opportunity to greet friends of long past who are passing through the city. A number of our regular attendants have been taking trips, which has accounted for their absence, but still we maintain an average. When someone cannot be with us, it seems that a new face appears. . . . An afternoon class in astrology is quite well attended."

Some interesting titles for lectures given at the Sunday Devotional Service are listed: "Ethereic Vampirism," "Except the Lord Build This House," "Symbolism of the Rose Cross," and "Happiness—Its True Interpretation."

ST. PAUL, MINNESOTA

Recent reports from the friends of this Group assure us that the weekly classes and lectures are being continued regularly as usual. The secretary writes that "We are doing fairly well for a small group, but should like to attract many more members. However, our students seem thoroughly inter-

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, and by Correspondence courses in esoteric Philosophy, Scientific Astrology with spiritual interpretation, and Bible Study which gives the occult or hidden meaning to many scriptural passages. *These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. Students' voluntary offerings largely support the expense of printing, postage, etc.*

A written request to be enrolled in any of the above mentioned classes is all that is necessary. THE ROSICRUCIAN FELLOWSHIP considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

ested in their studies, we are happy to observe. An enjoyable astrology party was held in February, the occasion being the birthday of Miss Florence Lambert, the President of our Center. We plan to have a party each month for those born under each sign."

ROCHESTER, NEW YORK

Fellowship Day, January 6th, observed in remembrance of Max Heindel's passing into the higher worlds, was an occasion for special activities in this Center. The secretary pro tem writes that "Our Fellowship night get-together was very successful, twenty-three being present. Although the quarters have been curtailed, we were able to have a luncheon, games, and later a devotional service and songs. Two of our younger members spoke, one on the Philosophy, the other on astrology. An account of the life of Max Heindel was read. . . . Because of the various vacations of our school and college youngsters we had a good program of the Young People's Group."

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 April issue. They will also be printed in the June number.