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In Search of Truth--

The language of truth is simple.—*Euripides.*

He who has truth at his heart need never fear the want of persuasion on his tongue.—*John Ruskin.*

A good man, through obscurest aspirations,
Has still an instinct of the one true way.—*Goethe.*

Truth, like the sun, submits to be obscured; but, like the sun, only for a time.—*Bovee.*

We must not let go manifest truths because we cannot answer all questions about them.—*Jeremy Collier.*

God offers to every mind its choice between truth and repose. Take which you please, but you can never have both.—*Emerson.*

Truth never turns to rebuke falsehood; her own straightforwardness is the severest correction.—*Thoreau.*

Scientific truth is marvelous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise.
—*Horace Mann.*

Vice for a time may shine, and virtue sigh;
But truth, like heav'n's sun, plainly doth reveal,
And scourge or crown, what darkness did conceal.—*Davenport.*

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—*Colton.*

There is an inward state of the heart which makes truth credible the moment it is stated. It is credible to some men because of what they are.—*Robertson.*

In order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries.—*Max Muller.*

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fullness . . . and to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. —*Browning.*

Where shall we seek truth? There is only one answer—*within.* It is absolutely a matter of moral development; and the promise of Christ that *if we live the life we shall know the doctrine is true* in the most literal sense. . . . The *within* then is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively whenever we hear an idea advanced, we shall know whether it is sound and true or not. . . . Therefore, my advice to the student would be never to accept or reject or follow blindly any authority, but to strive to establish the tribunal of truth *within.*

—*Max Heindel.*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



The World in Which We Live

By KITTIE S. COWEN

STRANGE as it may seem, still it is true, that although we live in a world where events are constantly manifesting, very few people are really aware of what important happenings are going on all about them every moment of the day; happenings that have within themselves the possibilities that can change the future of the entire world, resulting in progress or retrogression; and one of the greatest menaces which threatens the people today is the rapidly growing use of alcoholic beverages. Few people stop to analyze the character of this deadly enemy masquerading under all sorts of attractive, misleading cognomens, every one of which is intended to beguile and delude the unsuspecting public.

What is alcohol? Note right at the start, that it is not in any sense of the word just a really stimulating, harmless drink, nor is it a food. Alcohol is the excrecence of a tiny living organism—a revolting fact. It is a depressant, a narcotic, a drug, and belongs to the same class as cocaine, opium, and morphine. It is a nerve deadener, and deceives the drinker about his own condition by making him or her less responsive to temperature, fear, pain, caution, in fact, to all of the senses, affecting first the brain centers and the spinal cord. It is a mind destroyer lowering the ability to judge correctly and the power to exert self-control. It affects the will power and judgment. It deadens the normal emotions such as love, pity, grief, fear, memory, reverence, et cetera. It is habit forming and creates an unnatural craving for itself. Records show that in three out of every ten cases, beginners become chronic alcoholics. Not only does alcohol weaken and disturb the action of the brain cells, but it also weakens the heart by causing it to beat faster than is necessary, thereby wearing it out. By disturbing oxidation in the lungs, and the activity of the liver, alcohol produces poisons whose excretions severely tax the kidneys, thereby causing over half of the kidney diseases.

Continued use of alcohol thickens the walls of the lung cells preventing the ready elimination of carbonic acid gas, and the admission of the life giving oxygen. Alcohol injures the nerves by producing inflammation resulting in neuritis. Slow and steady drinking as well as occasional sprees may produce this painful disease as often as all other causes combined.

—∞ The Current Outlook ∞—

Continued drinking of alcohol slowly overcomes the faculties of the mind in the same order as they are overcome in drunkenness, and when the brain cells become seriously affected, the person is insane. Alcohol produces more insanity than all other causes combined. The habit of imbibing alcohol may become so deeply set in the brain cells that it develops into a disease which overcomes the will.

The fact that alcohol weakens the will power and deadens the emotions points to its being one of the most direct causes of all sorts of depravities. The youths of the world whose powers are still in the developing stage, are almost helpless when attacked by this arch enemy, which is the direct cause of almost all kinds of juvenile delinquencies. The Temperance Advocate reports that 62 per cent of American youths between sixteen and twenty-four years of age are drinkers and that during the year 1946, 17 per cent more boys under twenty-one were arrested for assault than were the year before, 26 per cent more for disorderly conduct, and 20 per cent more for drunkenness. Mr. J. Edgar Hoover in a speech before the National Sunday School Convention stated that last year (1946) boys and girls under voting age accounted for 35 per cent of the robbers, 49 per cent of the burglars, 33 per cent of the thieves, more than 14 per cent of the murderers, and 61 per cent of the car thieves arrested. These figures, he states were not estimates, they were obtained from case studies of persons arrested and fingerprinted throughout the country.



Coupled with alcohol, the causes of juvenile delinquency, quoting from *Signs of the Times*, June, 1946 were as follows: "Broken homes are the direct cause of most cases of juvenile delinquency and an increase in divorces indicates that there will be an alarming increase in delinquency in the near future," says the *Los Angeles Herald Express*. *Our Sunday School Visitor*, in commenting on this statement declares, "Never was the divorce rate in the United States nearly so large as it is today, and never was crime so rampant. . . . In the single county in which Los Angeles is situated, during the year 1945 an average of one hundred domestic relation cases were filed each day, as against seventy for the previous year.

Undoubtedly the highest force for morality and good in the home should be the mother; but in the face of statistics just what does the future hold in store for humanity? Quoting again from the *Signs of the Times*: "One of the most appalling features of the alcoholic problem is the alarming increase of drinking among women. Robert Pritchard, national chairman of Alcoholics Anonymous, declares that there are more than 600,000 chronic female alcoholics in the United States today, and that one out of every four confirmed drunkards is a woman. Alson

—∞∞ The Current Outlook ∞∞—

Jesse Smith, writing in the *American Mercury*, reports that the FBI in a nation-wide survey found that five times as many women were arrested for drunkenness in 1944 as there were in 1932, and that in spite of gas rationing, drunken driving among women increased 226 per cent in the same period. Again, Dr. D. R. Rothman of Chicago's Municipal Court found that a third of the city's alcoholics were women."

It is stated on good authority that drinking in taverns is a factor in over 90 per cent of divorce cases and the increase in these cases is piling up at an alarming rate. In a recent test it was found that out of twenty-one divorce cases the tavern was mentioned in twenty. Yet in the face of all this, new public drinking places are being inaugurated every day. Among the latest to be planned is in what is called the "Train of Tomorrow" which emphasizes the fact as an added attraction that there will be "Dual cocktail lounges in the observation car."

The time has come when something drastic must be done about the alcohol problem, and the place to begin seems to be connected with the public drinking places coupled with the curtailment of alcoholic production.



Wheat and all other commodities employed in the manufacture of alcohol, should be diverted to the use of feeding the needy both at home and abroad. It is ridiculous to say that we must have the revenue on alcoholic productions to help carry on the activities of the government. Since the repeal (1933-1945) the liquor traffic has paid \$10,731,900,000. During the same period be it noted, that the people have paid the brewers, distillers, and saloon keepers approximately \$50,000,000,000 for the liquors on which the liquor

traffic paid about one fifth of that sum in taxes, while we sacrificed untold numbers of men, woman, and youths who succumbed to the blight of this deadly foe.

We may not be able to rescue many of those who have already become alcoholic addicts, but by means of moral training and religious education we can save those who have not yet become contaminated. Get rid of alcoholic beverages and we would practically empty our asylums, jails, penitentiaries, and raise our moral standard throughout the country. Furthermore, statistics prove that alcohol costs more in crime bills than it pays the United States in revenue or taxes.

Never since the beginning of time has alcoholic drink been such a menace to mankind; and the world is fast proving the fact today that the immortal Solomon uttered a divine aphorism when he told his people: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Moses, the law giver, and friend of God, instructed his people that, "Wine is the poison of dragons, and the cruel venom of asps."

THE MYSTIC LIGHT

The Need of Faith

By AUDREY HAYNES GLOVER

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—A. Maclaren.



FAITH is one of those words that has become trite and most meaningless because of its much use, especially in religion. The Bible, particularly the New Testament, makes countless references to faith and its power. How many times Christ Jesus cried out to His listeners, "Oh, ye of little faith," or said to those whom He had healed, "Thy faith hath made thee whole," or to His disciples, "If ye had faith even as a grain of mustard seed—nothing would be impossible unto you." St. Paul refers to it numerous times all through his writings. In his great chapter on Love in First Corinthians he says, "And now abideth faith, hope, and love," giving these three as the things men live by. Four times it is repeated in the Bible, "The just shall live by faith," or in the modern translation, "My righteous one shall live by faith."

What then, is the real meaning and significance of faith? St. Paul defines it as, "The substance of things hoped for, the evidence of things not seen." This is rendered in the Moffat translation, "Now faith means we are confident of what we hope for, convinced of what we do not see." This definition is not limited to religious faith, but applies to anything anyone believes which cannot be proved to be true. In this broader sense everyone lives by faith, for prac-

tically everything in the future must be a matter of faith. Our lives show beyond equivocation what are the faiths which we individually live by, whether it is faith in the power of money, or intellect, or personality, or physical prowess, or God.

Ruskin says, "Faith is that by which men act while they live, not that which they talk of when they die." The same idea is even more strongly expressed in that book of ancient wisdom, *The Bhagavad-Gita*, "For man is fashioned from his faith, and is what he believes." But the faith that is referred to in the Bible is always faith in God; meaning not only belief in His existence, but in His power, goodness, and love. That is the faith the "just" shall live by, the faith that makes people whole. It would be good if there were another word in our language for this meaning, thus giving it more significance and setting it apart from other kinds of faith. Too often, religiously speaking, faith is thought of as a matter of creed or sect—that which divides one church from another, rather than that fundamental belief in God which is the same for all spiritual seekers.

The Rosicrucian Cosmo-Conception points out that there are two paths to God: one through the heart which is the way of faith, and one through

the head which is the way of reason. The orthodox churches have always insisted on the way of faith, saying one must believe every word written in the Bible or else none of it. That is why a large number of people who think for themselves have entirely rejected the teaching of the churches. They want nothing purely on faith. They will believe nothing that cannot be proved to them through their five senses. However, but very few of these people have found God through the path of reason, and why? It is because they have no belief in any God, for God cannot be proved by material means. Therefore why should they seek Him by any path? This shows then, that whatever path one takes to God, it must be based on faith in God. One must know in one's heart that there is a God, and that He is worth seeking, and one must listen to this voice of the heart. Pascal has well expressed it thus: "The heart has reasons which the reason does not know. It is the heart that feels God and not the reason. There are truths that are felt, and truths that are proved, for we know truth not only by the reason but by the intuitive conviction which may be called the heart."

Christ Jesus nowhere in His recorded words tried to prove the existence of God; it was such a living reality to Him as to be far beyond the need of proof. Perhaps also He felt He could only talk to those who had that fundamental belief. As Harry Emerson Fosdick says in his fine little book, *The Meaning of Faith*, "Men do not believe in God because they have proved Him, rather they strive endlessly to prove Him because they cannot help being sure that He must be there." With such as these, reason follows faith and corroborates its truth.

Therefore, they who wish to live by reason alone have not reasoned far enough, for reason can show the need for faith in a good and wise Creator of the universe. Faith is not a substitute for reason. It is beyond and above it. Where reason leaves off, there faith must begin.

Many think that science has routed religious faith, but they have not considered how much of even science must be accepted on faith. A former president of Massachusetts Institute of Technology said, "Science is grounded on faith just as is religion, and scientific truth, like religious truth, consists of hypotheses never wholly verified that fit the facts more or less closely."

How can we say what electricity is, or fire, or life itself? Yet we know all these things are governed by universal, un-deviating laws, and we have faith that these laws will continue to operate as long as this world lasts. As Fosdick says again, "In any realm, human knowledge soon runs off into an unknown region where it deals with invisible realities which it cannot define, but on which life is based." We hear much of irreligious scientists, but there are many



well-known scientists who are also deeply religious men, who see no disharmony between the two.

But if one does not believe in God, how can disbelief be changed to belief? It seems to be a most difficult thing to do. One writer on the subject says that faith is a gift of God, that it cannot be achieved by one's own efforts. While we know that all is achieved by one's own efforts, his statement conveys the idea of its great difficulty. If those who lack it, seek, they will find it; if they earnestly ask, in prayer, it will be given them; but they so seldom are impelled to seek or ask, believing it would do no good. Yet all through religious history there are records of conversions—moments when people suddenly became aware of God as a living, loving reality, and ever after

their lives were changed to lives of power and spirituality.

These moments may come after periods of great sorrow, or suffering, or great danger, or in times of quietness with some religious book, or in the presence of sweet music or soul-stirring beauty. Doubtless, back of all these conversions was a seeking, blind and unconscious though it might have been, as in an example from a recent autobiography, *No Time for Tears*, by Lora Wood Hughes. She was a child reciting a piece at an evening open-air meeting when her eyes became fixed on the evening star. She was enthralled with its beauty, and, forgetting to go on with her recitation, she felt herself transported to another world. In her own words, "The nameless need long clamoring in my childish mind to know—to know—was suddenly satisfied. I was aware of a new God. Not the cruel God of the circuit rider, but a Presence, like my mother's presence when I was away from her, a love like her love, in spite of my being bad." Her family did not appreciate her enthusiastic cry of, "I found out about God!" but it was a turning point in her life. As she says, "I feel I started from there."

Another example is given in the Bible where a man brought his son possessed with devils to Christ Jesus to be healed. Christ Jesus said to him, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help Thou mine unbelief." And in that moment he must have achieved complete faith, for his son was healed.

There are some who are born with this faith in God, who cannot remember when they were not aware of it. These have developed it so strongly in other lives that they do not lose consciousness of it when they are born into this life. Helen Keller must have been one of these. She became blind and deaf before she had learned to talk, but was

finally taught to communicate and receive messages through her hands. Her teacher, Anne Sullivan, then thought the child should receive some religious instruction, and asked an eminent minister to talk to her. He did, telling her of God and His love. Comprehension lighted the child's sensitive face as she said, "I understand what you mean, but I have always known that." One of her late writings was a beautiful little book on faith.

However, for those who have no religious faith at all, it seems there is left only the long hard path of evolution through suffering and pain. The path is so much shorter, and infinitely more glorious, for those with a living, vital, faith. If it is living it grows; all new knowledge, all experience, proves its reality and power over and over until the time comes when we no longer say, "I believe," but "I know."

What are the aspects of faith that give it its power? First and fundamentally, it puts one in harmony with God, and as Emerson says, "Man, working with God, is practically omnipotent." Secondly, it gives one belief in oneself, which is one of the basic needs of all humanity. Finally, believing, or knowing these things makes it possible to overcome all fear, even in the face of the direst calamities. We all know how fear, and its brother, worry, eat continuously at the heart of innumerable lives, and we also know the havoc that is wrought in these lives by them. Quoting Fosdick again, "Fear imprisons, faith liberates; fear paralyzes, faith empowers; fear disheartens, faith encourages; fear sickens, faith heals; fear makes useless, faith makes serviceable; and most of all, fear puts hopelessness at the heart of life; while faith rejoices in its God."

All religious history, as well as the Bible, is full of stories of the accomplishments of faith, but it is not our purpose to give them here. St. Paul summarizes them well in the 11th chapter of Hebrews. He tells how it was by

faith that Abraham, Moses, Joseph, and other Old Testament heroes accomplished what they did, and goes on to say that he has not time to tell of many others who "through faith, subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." Also St. Paul told of the persecutions endured by the early Christians, all for their faith, and sustained by it. Among these was Stephen, who, we are told in Acts 6:8, being "full of faith and power, did great miracles and wonders among the people."

The following lines of poetry by George Santayana sum up this subject beautifully and well. It is interesting that George Santayana should have written it. He is a well-known American poet and philosopher with a reputation

for being a materialist, a religious skeptic, a worshiper of science and reason. His greatest philosophical work is called, "The Life of Reason." And yet that he could write these lines shows that his earnest search for truth through his great mind and sensitive poetic Spirit achieved at least some measure of success.


"Oh, world thou choosest not the better
part,
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world and had no chart
Save one that faith deciphered in the
skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step
ahead
Across the void of mystery and dread.
Bid then the tender light of faith to
shine
By which alone the mortal heart is led
Into the thinking of the Thought Divine."

Gnosis and the Rose Cross

By JANICE LORIMER

(CONCLUSION)

The Essenes

N Palestine a cult very like the Pythagorean and Orphic brotherhoods of Greece also arose on their own claim, from the Exile (or, ultimately, from Egypt). This was the cult of the Essenes, admitted by Hebrew scholars to have been the chief, if not the sole, custodians of the Secret Doctrine of Israel. Their name, Essenes, nevertheless does not appear in history (except at Ephesus) until the second century B.C., but there is little question that they are the direct inheritors of the secret books of Esdras, written, according to tradition, by supernatural illumination in the Field of Ardath at

Babylon, and containing the accumulated esoteric wisdom of many previous ages in addition to the Christ prophecy: "For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. After these years shall my son Christ die." (II Esdras 7:28-29).

The associated cult of Therapeutae in Egypt is also very ancient; like the Orphics in Greece, both Essenes and Therapeutae were healers. They made use of the names of Angels (derived from Chaldea and Persia) in invocations to accomplish what in some cases must have seemed miracles of healing and prevision. They were famed for their ability to see into the future. Hence the rise of apocalyptic literature among them, in addition to other types of apocrypha.

According to the esoteric tradition, Mary and Joseph were Essenes, and Jesus also; but not all of the disciples were Essenes. With Christ's advent the Order gradually disappeared into the Church, for its purpose had been accomplished in Him. (The name *Jesus* is the Greek form of the Hebrew *Joshua* which means *God is my Savior*, or *God Saves*.) It is interesting to know that early Christians believed that Mary, the Virgin Mother of Jesus, lived out the remaining years of her life under St. John's care at Ephesus, city of the Great Mother of Greece and Asia, and there died and was buried.

The Essenes, like the Therapeutae, are not usually labeled as Gnostics because, although they are marked by similarities to Greek cults, these are ascribed not to borrowings from the Greeks but to the fact that Essenes and Greeks alike borrowed from an anterior source: Persian, Babylonian, Egyptian—or all three. Pythagoras, for instance, studied in Egypt as well as in Babylon, and so did many of the great Hebrew teachers and prophets.

We have said that apocalyptic literature arose chiefly among the Essenes, and it is well-known that the apocalyptic school was the cradle of Christianity, hence, after the rejection of Christ by reactionary nationalist elements in Palestine, apocalyptic literature suffered a decline in Judaism, and is now thought of as almost a Christian activity exclusively.

Apocalyptic writing is characterized by poetry and vision. John's *Revelation* is a case in point. It is the literature of the soul world, and as such recognizable to every mystic with even the very slightest degree of illumination. It is in fact an expression of the myth-making genius in Israel, in its turn an expression of that *universal* Genius (epigenesis) which gave us the beautiful mythology of Greece—indeed, all mythology everywhere! It has been said that this type of literature is characteristically Hebrew, but that is only because we fail to

recognize a *living* mythology, accustomed as we are to dissecting the remains of dead myths which have ceased to move within the human soul. Dr. Jung, the noted psychoanalyst, however, recognizes the truth that mythology is *psychic* in origin (not merely an intellectual attempt to explain nature), and the esotericist declares that the same is true of apocalyptic writing in Israel, with the single exception of astronomical symbolism, which is of course intellectual.

Orpheus and the Mysteries of Dionysus

Of all the Greek esoteric cults, the Orphic and Pythagorean have most in common with Christianity, as the educated among the early Christians well knew, as shown in catacomb paintings of Christ, the Good Shepherd, in the guise of Orpheus; for Orpheus, too, was a Shepherd. (Hermes, Apollo, and Eros also figured as Good Shepherds among the Greeks. Hence the words of Esdras. "O ye heathen, Look for your Shepherd . . . he is nigh at hand!")

Orpheus of course is a semi-historic figure of great antiquity; one of the great culture heroes of Greece who, like the Phoenician Cadmus, taught writing, agriculture, and religion to the Greeks. He is the great Hierophant of the Bacchanalian Mysteries.

Unfortunately, most of us have been conditioned by vulgar caricatures of Bacchus, or Dionysus, dating from the era of Greek decadence, whence also come the tales of wild and vicious orgies associated with the name of Bacchus—as in Walt Disney's *Fantasia*, for example. Yet in truth there is no figure of Greek mythology who more resembles our Christ Jesus than this god Dionysus, and if we can once strip our imaginations of the caricatures and see him through the eyes of the Orphic mystic we shall find a figure closely reminiscent of Jesus as depicted in the Gospels. We must keep in mind this beautiful *classic* Dionysus, the central motif of the Mysteries of Orpheus, whose name means

Son of God—Dion being one of the names of Zeus.

Dionysus is born on December 25th, but no one knows the story of his lost youth. He reappears on the Greek stage (according to Euripides in *The Bacchae*) as a beautiful young man, gentle as a girl with the virile power of godhood. His hair is long and curls upon his shoulders, for it is "sacred hair"—it has been dedicated to God and must not be shorn. He performs miracles, such as turning water into wine—the most famous of all. In his name, his Maidens perform prodigies of valor and demonstrate superhuman endurance. At last he goes to his death as uncomplainingly as a lamb to the slaughter, so gentle and meek that the soldier who arrests him begs his forgiveness for carrying out the king's orders. And finally, after his execution, and to the accompaniment of an earthquake, he arises from the dead, and—if a mutilated fragment of the play has been correctly interpreted—ascends into heaven; a miracle accounted for on the theory that it was not really the god who was slain but only a magical image made in his likeness. This reference to a phantom-self which dies is obviously a garbling of the metaphysical teaching that the Spirit or Ego is immortal and cannot die, a Silent Watcher sitting always above and beyond the shadow-pictures of our mortal life, and to whom the whole of the matter-universe is merely a reflection of the true or Archetypal World of Heaven.

The Orphics even made a cult of the common man quite in the Christian manner, if we may judge by the songs of the *Bacchae* as Euripides writes them: "The simple nameless herd of humanity hath deeds and faith that are truth enough for me!" Almost from the first we can see them imbued with missionary zeal. In later centuries we behold them loading their scrolls upon the backs of donkeys (the ass was sacred to Dionysus) and traveling about the country, teaching as they go. They knock at the doors of houses, and in return for food

and shelter they teach the Wisdom of Orpheus. "Behold, I stand at the Door and knock!" (One of the titles of Bacchus is *Lord of the Twofold Portal*.)

Apropòs of this, an amphictyonic decree of the second century B.C. speaks of the Mysteries generally as teaching the great truth that "the greatest of human blessings is fellowship and mutual trust." Paul said, "God is Light: if we walk in the light as He is in the light we have fellowship one with another." And the name Orpheus has been interpreted as meaning (from the Phoenician) "he who heals by Light." A Bacchante in Euripides' drama incredulously cries to the Risen Dionysus: "O Light in darkness, is it thou?"

Orpheus seems to have been the founder of a reformed cult of Dionysus, supplanting an earlier and less philosophical



cult characterized by the cultivation of mystical ecstasy through music and the dance, and dominated by priestesses. From an early time, monotheism was taught in the Orphic Mysteries. All the gods of the Pantheon were looked upon as so many aspects of the ONE god, Zagreus, the Orphic name for Dionysus in an underworld role like that of Osiris in Egypt. ONE God under MANY aspects, with whom MAN IS A ONE.

It is a further curious fact that the constellation Cygnus, the Swan, sacred to the memory of Orpheus, is actually a cross which stands on the western horizon in north latitudes at about 9 P.M. on Christmas Eve!—which is perhaps one explanation of the swan symbolism of the Grail legends. Now at the winter solstice, when we may imagine this constellation standing on the western hori-

zon in the early hours of the night, a nocturnal celebration was held in the inner-most shrine of the Temple of Apollo at Delphi (founded by Orpheus and always true to his tradition), which is in the very heart of Greece. That innermost shrine, the most famous in all Greece, concealed the grave of Dionysus and its oracle was as revered as that of Apollo himself. (With whom indeed he is identified.) We may be sure that the Resurrection of the Sun of the New Year from the grave of the Old Year was part of the esoteric drama enacted there, although the adytum itself could be entered by none save the high priest (as in the Hebrew Temple).

Again, it is quoted from Orpheus, though on what authority we have been unable to determine, "They have pierced



my hands and my feet." But we do know that on an Egyptian map of the heavens designed to portray the positions of principal stars as seen from Memphis about 3500 B.C., Cygnus figures as a man with outstretched arms, and we are told that this constellation played an important part in Egyptian cosmology.* Orpheus, the Hierophant, is himself, in an initiatory sense, Dionysus; as shown in the story that when Bacchus disappeared for a period of twenty years—no one knows where but some say into Egypt—he reappeared bearing the name Orpheus.

The text of *The Bacchae* is deliberately obscured, yet it is plain even there that the Hierophant in the Mysteries is always, from age to age, Dionysus himself,

* *The Legacy of Egypt*, p. 162-3, Article, *Science*, by R. W. Stolley.

and that every Initiate "puts on Dionysus" much as the Gnostic Christian "puts on Christ." (In early centuries, the two classes of Christians were designated Gnostic Christian and Catholic Christian, respectively. Clement uses the word *orthodoxast* as signifying those who live by "faith only, bare faith," despising Knowledge or Gnosis. This is the origin of our word *orthodox*.)

"I am the Vine, ye are the Branches," the Christ of the Fourth Gospel declares. Now the grape vine was sacred to Dionysus, and with it the serpent (both symbols used by John, whose Gospel is associated with the serpentine constellation Scorpio). Wine symbolizes the ecstasy of life, Divine Love; and travelers in Palestine and Syria have commented on the fact that ancient twisted grape vines "writhed on the ground like great serpents." Hence the serpent and the wine cup of Gnostic symbolism!

Hence also the miracle of water changed into wine, common to Christ and Dionysus alike.

We cannot doubt but that many Greeks living in Palestine who saw the Christ in person took Him to be an appearance of Dionysus. And if by Dionysus they meant the Spiritual Sun, and it can be shown that they did, then Dionysus (i.e. Son of God) to them was simply the Archangelic Christ of whom we ourselves learn in the Mysteries of the Rose Cross, not to be confused with the man Jesus or any other Hierophant. It is a matter of historic record that the entire Greco-Roman world, as well as the Hebrew, were looking for the advent of a World Savior at this time.

It was not Catholic but Gnostic Christianity which "conquered" the pagan world; and if Catholic Christianity won the ascendancy at last, it was only because the Greco-Latin civilization was destroyed by the invading hordes of barbarians to whom that culture was alien; and the Gnostic Mysteries bred from the Hellenic culture went down to oblivion with their host. We say "oblivion"; yes, it was historical oblivion,

but not actual oblivion. Gnosticism lived on in Manicheism and similar cults, and when these went down in their turn in the fire and bloodshed of the Albigensian Wars, various secret societies carried the Teachings on into modern times. The Manicheans, for example, claimed to have a Gospel in which were recorded the mysteries revealed to St. John as he lay on the bosom of the Christ; and a similar claim is made by the Masonic Order of St. John (not the Hospitallers). And besides all this, Gnosticism or Manicheism left their marks on orthodoxy itself, which found itself unable to cope with the floodtide of public opinion aroused by the heretics and was

forced to incorporate certain of the "heretical" elements into its own organism. Thus when the modern Christian sings in the words of the popular hymn, "Sun of my Soul, thou Savior dear!" he is praying in the Manichean manner.

Yet, if we think only in terms of tradition and societies we shall miss the point of the story altogether. This is the mistake the orthodox Church has made.

Behind the veil of matter stands the Temple of the Mysteries in mental space. Even if every shred of the Mystery Books had been destroyed, the Master Jesus and the other great Hierophants
(Continued on page 88)

Discovery of an Ancient Rosicrucian Settlement

By ALICE MACKINLAY



N *The History of Staffordshire* written by Dr. Plot during the reign of Charles II, there was an interesting account of the strange discovery, by a farmer, of what is believed to be an ancient settlement of the Rosicrucians. The place was popularly known as "Rosicrucius," and the natives of Staffordshire consequently regarded it with mingled fear and veneration.

The following is a recorded account of the event. One day at the close of summer, a farmer was digging a trench in a field down in the valley, round which the country rose into somber, silent woods, whose depths few living creatures ever penetrated. It was sunset, and the farmer decided to cease his labors and return to his home a short distance away. But while giving one or two last strokes with his spade, he came upon something strong and hard which when struck gave out a spark, clearly visible in the increasing gloom.

Yielding to his curiosity, he hacked

away with his spade, and at last revealed a large, flat stone in the center of the field. He worked on, until in a short time he had cleared the stone free of moss and weeds which had grown over it, and it proved to be a large oblong slab, with a huge iron ring fixed into a socket at one end.

For half an hour the farmer worked on this stone in vain. As darkness was swiftly approaching, he quickly fetched a length of rope from among his tools, passed the sling of rope around an adjacent tree, attached the other end to the ring in the stone, and, after much pulling and exertion, he at last wrenched back the stone slab.

Greatly to his surprise, he saw a large, deep, hollow place, buried in darkness, which, when his eyes became accustomed to the darkness, showed a flight of stone steps apparently leading down below. The farmer had no idea where it led to eventually, but his curiosity sharpened his wits, and without thinking of the

possible result of such an action, he descended the first few steps cautiously and peered down into the darkness.

The moon had by now arisen and shone clear and cold through the trees. By its light he made his way down the somewhat rough-hewn steps, till he reached a square landing place, with a niche in the wall. Here he paused for a minute and looked around. He could dimly make out a further flight of steps, descending at right angles to the first staircase, and still going down into deep, cold darkness.

He paused a second time and glanced upward, wondering whether he should advance or return to the security of the upper world. All was very still about him, but he saw no reason to fear. So, feeling in the darkness by his hands upon the wall, he resolutely and cautiously descended. He counted about two hundred and twenty steps, and in spite of the subterranean and rather dank atmosphere he had no difficulty in breathing. He relates that after a while he could sense a strong aromatic odor like incense which he described as "Egyptian," coming up now and then from below, and being a rather superstitious sort of man, he wondered whether he had penetrated "the world of mining gnomes," for the belief in nature spirits is strong in our English countryside.

On and on he went, until at last he saw at the foot of the staircase a pale, steady light, shining as from a star, or from the center of the earth. A thin ray penetrated up the mouldering old steps, which were very uneven and broken. Everything was very silent, and the strange light continued to stream upward in a steady glow. The discoverer had now gone too far to think of returning, so he advanced to the bottom of the steps. Turning to the right, he soon found himself in a large, square hall built of hewn stones.

The pavement was flagged, and the roof gathered up into a dome, in the

center of which was a rose, exquisitely carved in some dark stone or marble. From under a large Gothic stone portal, light streamed out and upon him in great brilliancy, lighting up the place with the radiance of another sphere.

He started back, as he saw before him the figure of a man sitting in a stone chair, bending over a great book, his elbows resting on a table shaped like a rectangular altar, apparently reading by the light of a huge, ancient iron lamp, which hung by a thick chain from the ceiling.

A cry of alarm escaped the discoverer, and at its sound the figure, clad in a hooded white garment like that of a monk, raised its head. Then as the now terrified farmer stood gazing, the hooded man thrust out his arm as though warning him to keep at a distance. The farmer noticed that the man had now taken up an iron baton. Hardly knowing why he did so, the farmer took a step forward. The man in the hooded garment raised his hand and with the baton he struck a tremendous blow on the lamp, shattering it into a thousand pieces, and leaving the place buried in darkness.

The farmer, however, though quite unconscious when found, was unharmed, and the place remained for many years after as an object of great mystery. It was known as the sepulchre of one of the Brotherhood, though in the fullness of time it is probably once more covered over and its mysteries unsolved.

It has been believed that the original Rosicrucians held the secret preparation used in the ever-burning lamps, and this may have been the reason for the mysterious destruction of the lamp, (probably an ever-burning one) in the underground chapel.

History has it that during the demolition of the monasteries in the reign of Henry VIII one of these ever-burning lamps was found. There were also two in the Museum of Rareties at Leyden in Holland, though now probably destroyed by enemy action.

The Mirror of the "I"

By D. D. ARROYO



RS. MINOR returned the phone to its cradle and, leaning back in the deep cushions of the chair, sighed happily. It really was an accomplishment, having as guest a man causing so much turmoil in occult and truth circles. She had been clever to invite him first. It gave her great pride to be so active in such matters, to be a sort of leader and introduce her friends to each exciting new discovery she made in this thrilling study of the occult.

For a moment her thoughts slipped away from the pleasant anticipation of the dinner that evening, and she felt a momentary doubt. The man was utterly without guile, and some of his statements she had read had startled her. Still, she thought, it might do her guests good to be shocked.

* * * * *

The guests at Mrs. Minor's finished their dinner and withdrew to the quiet splendor of her drawing room. There, seated at the piano playing a soft melody of strange beauty, was the speaker she had invited. His features were like those of an ancient Grecian statue in their clear distinctness. His eyes were an electric blue, and meeting them was like being jarred by an invisible shock. They were disturbing because they allowed a person no subterfuge. They seemed to see you as you actually were, and Mrs. Minor felt, as she noticed her guests felt also, a little less important in her own estimation. Yet, the man's eyes did not condemn what they saw at all.

The subdued and trivial talk hushed.

Mrs. Minor hurried forward, saying, "My dear John Standish, how good of you." She turned to the guests. "Mr. Standish is a disciple of a very distinguished teacher." Her voice was subdued with appreciative awe.

His voice, in reply, was quietly authoritative. It contradicted, but it was not rude. "You almost mislead, Mrs. Minor, impressing the minds of those here with importance and awe. That throws a beguiling veil over any words I might have to say. One should listen with an open mind, and not one already predisposed to accept authority because it is pronounced. In the final analysis one must be one's own authority. Life must be the great teacher. The realization of freedom from our own limitations gives us the value and appreciation of the truth. We should not begin a discussion with even a friendly prejudice."

There was an inaudible gasp which rustled through the room. The speaker's words had been unexpected. They had been too challenging for a group ready to accept the usual platitudes, with which one could agree without the necessity of too serious thought.

Mr. Minor suppressed a smile at the startled expression he saw come over his wife's face. Here was a man who spoke with a dignity he could respect. He questioned him gravely, "But if Life is the great teacher, why do you trouble yourself to teach at all?"

The blue eyes of John Standish rested understandingly on Mr. Minor as he replied. "The fact that you feel impelled to question me should be the answer to that. Having found truth, I may in some way make a little less difficult this same task for others. I cannot digest a meal for any one else, as it were, but I can suggest the ingredients and indicate how the recipe should be put together—if you follow my symbolism. Truth should not be regarded merely as a goal. That would be stagnation—to reach a goal and stop. Truth is eternal. It is, and

we must learn to adjust our sense of values until it is completely established in our consciousness. It does have to be an individual realization before it really means anything to us."

Mr. Minor tugged thoughtfully at his ear lobes. "We are listening, Mr. Standish, but understand so little. Can you indicate to some extent the result of this true realization of truth, as you describe it?"

Again the calm voice of John Standish spoke. "Yes, having this beautiful joy within and knowing its value to men, I would arouse in each one of you the desire to gain this realization. It is of no use to say all men are one. You must possess the consciousness that establishes the unity of all men, and this you can gain only by your own effort."

This was a little deeper than Mrs. Minor had bargained for, yet her guests seemed deeply interested. She could see it in the intense look on their faces. She sighed and relaxed a little. Her evening would be a success after all. With this worry off her mind, she too, began to listen thoughtfully to the words of John Standish.

"We want more to live comfortably in the cages we have constructed for ourselves. We feel secure in the limitations we impose on ourselves, and are terrified to loose these cages and be free in truth. Because we have this false sense of security in our self-made cages, and yet contrarily enough also feel discontent and beat our wings against the bars, we strive to overcome our feeling by making a little bigger cage. We pad the bars a little more softly and then are content for awhile. We desire to imitate, to follow, rather than to know and to be."

The sun was setting outside, and a little of the light still blended with the coming twilight. But inside Mrs. Minor's drawing room a different kind of light was disturbing the minds of the listeners. The speaker went on:

"The mind because of this cage rarely

feels any sensation truly, or gives the correct value to any experience. It compares, and protects itself with ideals. It is not willing to undergo the brave ordeal of being completely aware of its own actions. So we must learn to be honest with ourselves. We must not think idly. For an example, if we try setting down on paper as many of our thoughts during the day as we possibly can, we are apt to be surprised. When I first tried that, I was mortified at the constant repetition of trivialities with which my mind concerned itself. It was not creatively thinking at all!"

The discerning blue eyes caught the motion of a hand. Mrs. Minor said, "Mr. Standish, this is Joan Trevors, and I believe she wants to ask a question."

He smiled at her. "I am always happy to help answer questions. Actually, I do not enjoy lecturing. I much prefer these informal discussions so that at any point you may ask for further information if what I say confuses you."

Mrs. Minor beamed at Joan Trevors, who was the thoughtful one in her group. She started to explain to Mr. Standish how Joan Trevors had lost her fiance in the war, but to her surprise Mr. Standish was already speaking to Joan.

"You have had experience with suffering and loss, haven't you?" he asked, in words gentle with understanding.

The whole group looked surprised at this intuitive understanding on his part.

He smiled. "Oh, I am not clever to make such a deduction. The ring on Miss Trevor's finger, the pain still in her eyes, told me these things." His gaze left the group and centered on the slender, dark woman with the questioning eyes. "You were about to ask the purpose of suffering—if it has any purpose?"

She nodded and her eyes looked intently upon him. What he was about to say would affect her profoundly.

"Let us look at the problem of suffering very carefully. This method of inquiring into a problem is part of what I have termed extensional thinking and

have urged all of you to experiment with. Now suffering can only be realized through the "I," that illusive personal part of you which is only a distorted reflection of the real self. This "I" through which you perceive the world and value your experiences, always sees things in relation to itself, and from this limited view all things are in distortion. It is the desiring part which considers itself as separate from all manifestation. If you could look at things without this distortion, your values would be different. The "I" is the mirror of confused reflections upon which we see life. Do not gaze through this mirror any longer. Look at *life* without this distorting mirror of the "I," and you will realize as part of the *one* that you cannot lose love nor suffer at such a loss as you have."

Joan's lips trembled slightly and her dark eyes filled. Her voice was low as she asked, "Then my suffering was selfish and without purpose?"

"It was selfish only as the result of

the "I," but never without purpose. It has caused you to think, to inquire, and will ultimately be the flame to light the candle of truth in your own heart—poetically speaking. It is only selfish to try to avoid suffering, for the person who will not love because he does not wish the pain of parting has eliminated a means of his growing. He has set a limit which he will not pass, and he feels that in so doing he has attained control over life. I say life is not controlled by limitations. It cannot be limited. It must be known by truth."

The various heads nodded. Some were interested. All felt the words thoughtful and profound. Some would doubtless forget them. Some would probably remember them and utilize them a little, and then press them into comfortable ideas and settle back into their comfortable limitations. Others might experiment with them.

One there was, however, who would remember them and use them as a stepping stone to a higher way of life.

Clues to Progress

By COURSIN BLACK

JIM threw another piece of wood on the camp fire. The orange flames flared, and the blackness of night retreated. High in the trees, the wind murmured soothingly. With a sigh of satisfaction, Jim relaxed on his blanket and looked across at his companion.

"One night we had moved to a new location—it was near Foggia," he said abruptly. "Half a dozen of us were lucky enough to get a cabin. It wasn't much, but we felt like we had discovered a mansion. That Foggia mud!" He smiled reminiscently. "Well, we kindled a fire, and I came across a few magazines in the wood box. There were several little pocket booklets. I stuck them

in my pocket, and later read a few.

"One of them was a religious discussion. It was Gladstone's *Reply to Ingersoll*, and his counterattack. Interesting stuff, but it left me pretty cold. I was looking for some real substance, something usable, and all I got was clever rhetoric. It's no wonder people get sort of fed up with religion; confused, and a bit bored. It seems to be all argumentation and fussing over details and creeds and dogmas. There's no *substance* to it all."

John stretched his lanky legs nearer the fire, threw back his dark hair, and shot an amused glance at his friend.

"I read in one of my magazines, and it happened to be that self-same book-

let," he said, "that after studying a religion for a third of a century one might begin to get a partial understanding of it. As I have only made fleeting inquiries for a few years, my mathematical conception—"

"Yeah," Jim grinned. "But look. Isn't there a practical, working basis? Something a fellow could tie to without trying to be any expert? I'm not interested in studying religion. All I want is a philosophy to help my life. If religion is all it's cracked up to be, certainly it has something to make life better and happier."

"Well, Jim, I can't reconcile that red hair and freckled pan of yours with any ascetic life," John laughed. Then he grew serious, staring into the flames. "Yes, there certainly is a practical, working basis for religion. Any religion. I know next to nothing about the forms, creeds, or principles of any one of them, but I know that happiness and better living can be the result of belief and practice."

"But, John, religious people seem so serious and gloomy. Laughter doesn't seem to have a place in their lives; nor does song, except what seems to me sad and mournful music. I don't know; somehow I don't get it."

Jim rose, stirred the fire, and laid on another log. The friends had discussed these things before. John felt he understood something of Jim's rather belligerent attitude. His friend had served nearly three years in the war. Jim was a good-natured, happy-go-lucky individual, with several abilities that he had not taken too seriously. There were subtle changes in him since his return and discharge. A moodiness, greater silence, and considerable discontent. He had found his old job gone, a new man in charge, and had finally given up in disgust at trying to recover it. He had searched vainly for a house or even an apartment, meanwhile staying with John. Several times Jim had expressed himself as "soured" on things as he found them on his return.

"I did a lot of reading while you were gone," John said slowly. "My own life had been pretty much turned inside out. I was seeking something solid and real and—well, eternal—to live by, something bigger than hate and tumult and temporary aims. Then, weekends, I came out here to the woods, to think about what I had read. We both have always preferred doing our thinking and deciding where we have plenty of space and plenty of Nature."

"Yes," Jim agreed. "Four walls make me feel too shut-in."

"That's how I felt during the war," John said. "Shut off from my own work, even though I had a swell job. The things formerly so real and vital to me had all at once become so unimportant to the world. I was lost, groping for something. However, I finally found it. I don't know how to say it. I'm still



groping, but I seem to be on a trail that I know is right, that will lead me where I want to go, even if it is unfamiliar territory right now. I don't feel equal really to sharing it yet, for I haven't learned to understand the signposts."

"Let's have your ideas, anyway," replied the other. "Perhaps if I can get a start out of this confusion, I may get somewhere on my own."

"That, Jim, is the way we all have to do it. My religion is to me an individual thing. My reading gave me a lot of clues. When I started practicing some of them, the hidden, deeper meanings started to reveal themselves *to me*, without my volition. Let's see. Let's take the clues.

"One is, *calmness*. Without a calm, poised mind, there is no perception. When you stand on a hilltop, under a blue sky, watching the far sweep of the sea, your active mind is at rest; you feel a surge of strength, power, that you

never feel when you are trying consciously to work something out. There was a little essay by Grenville Kleiser in a copy of *Unity* that expressed something of this:

"To develop poise, rigidly avoid all self-centered tendencies. Respect the rights of others. We may express our wishes, but should not be offended if they are not granted. To show offense, to argue, to threaten is evidence of weakness. Do everything very slowly, consciously, and thoroughly.

"That is the gist of it. Calmness is poise, confidence, strength. And calmness leads to communion. By consciously freeing the mind of worry, detail, and thought, one becomes sensitive to something else, something big and vital. He feels an inpouring.

"Another clue is *awareness*. You are; I am. We are individuals, we are complete, separate entities. Later, you'll get the perception that we are one, yet we are part of the universal; part of the living stream of life. Awareness means openness of mind; sensitivity to things. So many people simply drift, go through life with closed minds—seeing, feeling, thinking so little, not aware of what happens around them, not aware of what is possible to them.

"A third clue is *love*. A conscious effort to like people and conditions; to see the best in things. It isn't easy. But *love* goes deeper than this. It is a state of feeling, an attitude toward life. Regardless of what conditions face one, it has a positive, constructive reaction on the person himself. It lifts him, builds him, energizes him. It has positive effects on those he contacts and on conditions about him as well.

A fourth clue is *faith*. An inner, abiding faith in success, prosperity, goodness, right, attainment—or perhaps, simply faith in God. It, too, is a spirit and attitude of the inner person, a philosophy of living, a rule of conduct.

"These four clues, Jim, are big things. Bigger than words. They are inner realities, which at first are con-

scious rules one formulates and follows, and which then become fixed laws by which one lives, and by which one regulates his entire approach to his life."

John replenished the dying fire till it crackled merrily, and the sweet scent of cedar filled the night.

Jim had listened thoughtfully. "They sound good," he agreed. "But how do they affect one's life actually? As philosophic ideals they are lofty, but as practical phases of living they seem to be too idealistic. How can one have faith when everything is wrong, basically? How can one have love, when he has no home, no job, and no money? How can one create calmness when everything is pushing him around? And what have these to do with religion?"

"They *are* religion, Jim," replied his companion. "They are the products of religion, the qualities that religion develops, yet also the qualities through which understanding of religion is developed. Religion is simply the perception, acceptance, and practice of eternal principles, or laws that rule life. This you can better understand with study, but you can and will *feel* and *know*, yourself, by practicing the *clues*. It will come to you.

"The clues formulate a working philosophy that will clear your decks for right action. The clues will free you of selfishness, doubt, antagonism, wrong thinking, self-limitation. They generate constructive, creative attitudes in your daily life and your approach to everything you do. Each in itself will give you greater command of yourself, each will lead to a vaster influx of powers and abilities you do not now have. That I know. I have tried and proved this.

"Success is not magic," went on John, "It doesn't come from any miracle. It is the logical, normal outgrowth of right thinking and action. You must decide what it is you really want. Then you must develop confidence in its attainment, the belief in its rightness, the understanding of exactly what will accom-

(Continued on page 76)

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny



(EIGHTEENTH INSTALLMENT)

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



IN the beginning of the Great War the emotions of Europe ran riot in a most horrible manner, first among the so-called "living," and then among the killed—when they awoke. This awakening took a long time because of the large guns used—but more of that later. The whole atmosphere of the countries involved was seething with currents of anger and hate. Like a cloud of dark crimson it hung around every human being and over the land. Then there were dark-tinted streaks like a funeral pall, which seem always to be generated in crises of sudden disaster when reason is at a standstill and despair grips the heart. This was doubtless caused by the fact that the peoples involved realized that a catastrophe of a magnitude which they were unable to comprehend was happening.

The desire bodies of the majority whirled at high speed in long waves of rhythmic pulsation which said more plainly than words, "Just kill, kill kill." When two or three or a crowd met and commenced to discuss war, the rhythmic pulsations indicating the settled purpose to do and dare ceased, and the thoughts

and feelings of excitement generated by the discussion or speech took shape as conical projections which rapidly grew to a height of about six or eight inches, then they burst and emitted a tongue of flame. Some people generated a number of these volcanic structures at one time, in others there were only one or two at the same time. When one of these bubbles had burst in one place, another appeared somewhere else in the desire body while the discussion lasted, and it was the flames from them that colored the cloud over the land scarlet. When a crowd disbanded or friends parted after such a discussion, the bubbling and eruptions grew smaller and less frequent, finally ceasing and giving place again to the long rhythmic pulsations first mentioned.

These conditions are now seldom if ever seen; the explosive anger at the enemy thus indicated is a thing of the past so far as the great majority are concerned. The basic orange color of the western people's aura is again visible, and both officers and men seem to have settled down to war as a game; each is anxious to outdo and outwit the other. The war is now mainly a channel for their ingenuity; but a number of the lay brothers of The Rosicrucian Order believe that the condition of anger will return in a modified form when active hostilities cease and peace negotiations commence.

This form of emotion we may call ab-

stract anger, and it differs widely from what is observed in the case of two persons who become angry with each other in private life, whether they start to fight physically or not. Seen from the hidden side of nature, there are hostilities before blows are struck. Jagged, daggerlike desire forms project themselves from one to the other like spears until the fury which generated them has expended itself. In the patriotic anger there is no personal enemy, therefore the desire forms are more blunt and explode without leaving the person who generated them.

The "steel men" so common in private life where worry over the thousand and one things that never happen crystallizes an armor around the person who allows old Saturn thus to grip him, were and are conspicuous by their absence. The writer accounts for it on the hypothesis that the tension in their environment forced them to enlist and the shock broke the shell; then familiarity with danger bred contempt for it. It is certain that these people have benefited greatly by the war, for there is no state more hampering to soul growth than constant fear and worry. It is also a remarkable fact that though the men engaged in war suffer awful privations, the mass of them are cultivating a tinge of soft sky blue which stands for hope, optimism, and a dawning religious feeling, giving an altruistic touch to the character. It is an indication that that universal fellow feeling which knows no distinctions of creed, color, or country is growing in the human heart.

In the beginning of the war the desire bodies of the combatants whirled at an awful rate, and it was noted that while people passing over from sickness, old age, or ordinary accidents regained consciousness in a short time, varying from a few minutes to a few days, those killed in war were in a great many cases unconscious for several weeks, and strange to say, those who were almost torn to pieces seemed to wake up much quicker

than thousands that had only insignificant wounds. This puzzle was not solved for many months.

Before we study the causes underlying this phenomenon, we must first record that when the people who had thus died in intense anger during the first part of the war awoke in the invisible world, they usually started to fight their enemies anew, and until the great educational work started by the Elder Brothers and their Invisible Helpers bore fruit, these people went about with maimed bodies and in great anguish because of their dear ones left behind. Now such occurrences are extremely rare and soon settled, for all have been taught that thought will create a new arm, limb, or face; the patriotic hatred is gone, and "enemies" able to speak each other's language often fraternize with benefit to both. The red cloud of hate is lifting, the black veil of despair is gone, there are no volcanic outbursts of passion in either the living or the dead, but so far as the writer is able to read the signs of the times in the aura of the nations, there is a settled purpose to play the game to the end.

Even in homes bereaved of many members, this seems to hold good. There is an intense longing for the friends beyond, but no hatred for the earthly foe. This longing is shared by the friends in the unseen and many are piercing the veil, for the intensity of their longing is awakening in the "dead" the power to manifest by attracting a quantity of ether and gas which often is taken from the vital body of a "sensitive" friend, as materializing Spirits use the vital body of an entranced medium. Thus the eyes blinded by tears are often opened by a yearning heart so that loved ones now in the spirit world are met again face to face, heart to heart. This is nature's method of cultivating the sixth sense which will eventually enable all to know that man is an immortal Spirit and continuity of life a fact in nature.

(To be continued)

Studies in the Cosmo-Conception

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

The Mission of Christ

Q. In the light of evolution, where is the need for redemption and salvation?

A. It is true that the evolutionary impulse does work to achieve ultimate perfection for all; yet there are some who are constantly straggling behind.

Q. Does not evolution provide for these?

A. The Laws of Rebirth and Consequence are adequate for bringing the major portion of the life wave up to perfection, but they do not suffice in the case of the stragglers, who are lagging behind in the various Races.

Q. How is their need met?

A. During the stage of individualism, which is the climax of the illusion of separateness, all mankind need extra help, but for the stragglers some additional special aid must be provided.

Q. How was that special aid provided?

A. To give that special aid, to redeem the stragglers, was the mission of Christ. He said that He came to seek and to save that which was lost.

Q. How was this aid effected?

A. By raising them to the necessary point of spirituality, Christ caused a change in their desire bodies which will make the influence of the life spirit in the heart more potent.

Q. Was such aid different from that given by the Race Spirits?

A. Yes, their work had been from *without*. Christ, the Chief Initiate of the Sun Spirits, entered directly into the dense body of the Earth and brought the direct Sun force, thus enabling Him to influence our desire bodies from *within*.

Q. How were desire bodies previously improved?

A. Under the old dispensation the

desire bodies of people in general were improved by means of the law.

Q. Is this still the normal procedure?

A. This work is still going on in the majority of people, who are thus preparing themselves for the higher life.

Q. How does this higher life begin?

A. The higher life (Initiation) does not commence until the work on the vital body begins. The means used for bringing that into activity is Love, or rather Altruism.

Q. Is this path open to anyone?

A. During the old dispensation the path of Initiation was not free and open except to the chosen few. The Mission of Christ, however, in addition to saving the lost, was to make Initiation possible to all.

Q. Did Jesus come from the teacher class?

A. He came from the common people and, though not of the teacher class, his teaching was higher than that of Moses.

Q. Did Christ Jesus deny previous teachings?

A. Christ Jesus did not deny Moses, the law, nor the prophets. On the contrary He acknowledged them all and showed the people that they were His witnesses, as they all pointed to One who was to come. He told the people that those things had served their purpose and that henceforth Love must supersede Law.

Q. Do not the higher Intelligences assist the stragglers?

A. Yes, and it is reasonable to suppose that the exalted Intelligences in charge of our evolution use every means to bring through in safety as many as possible of the entities under their charge.

(Reference: *Cosmo*, pages 401-405)

WESTERN WISDOM BIBLE STUDY

The Unity of Each with All



For none of us liveth to himself, and no man dieth to himself

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead

and living.—*Romans 14:7-9.*

Of all the truths the Higher Ones are projecting toward the consciousness of humanity, there is none more important and essential to its progress than that which enunciates the "fundamental unity of each with all." The more quickly and more thoroughly people all over the world learn this vital truth, the sooner will they transcend war and its evils and definitely align themselves with the upward trend of evolution.

Occult philosophy teaches us that this universe of ours, and all contained therein, functions according to a divine pattern, based upon immutable spiritual laws. In the beginning of our great septenary pilgrimage into and out of matter, our solar God, for the purpose of increasing His *self-consciousness*, differentiated within Himself a host of Virgin Spirits, each possessing *all-consciousness* and endowed potentially with all the powers of its Creator, and sent them forth into materiality. These Spirits have, in the course of their long pilgrimage, acquired individual vehicles of varying densities, which have given the *illusion* of separation. Furthermore, in order to aid their human charges, the Higher Ones separated them into races and gave them religions peculiarly suited to their needs. However, the selfishness engendered by the Lucifer Spirits caused excessive crystallization in the race bodies, so that the time came when the majority of mankind was at

the point of retrogression.

To prevent a disastrous delay in human evolution, the Christ, a mighty Sun Spirit, an emanation of the Cosmic Christ Principle, and an embodiment of the Love-Wisdom Power, voluntarily came and lived on earth for three and one-half years in the dense and vital bodies of the man Jesus, who was a high initiate of our human life wave and especially prepared for his part in this all-important cosmic drama. At the Crucifixion the Christ Spirit left the bodies of Jesus and by means of the flowing blood entered into the earth and became its indwelling Planetary Spirit, thenceforth radiating with increasing intensity His tremendous vibrations throughout the earth.

The Christ represents the all-pervading unifying Principle of the universe, the Second Aspect of the macrocosmic God of our solar system, as well as of the microcosmic man. The coming of this Power into the earth brought a definite impetus to man to unleash himself from the crystallizing fetters of race, creed, and sex, and to live in an understanding of the fundamental unity of each with all. Actually, we can no more escape the fact that all human beings—on both the visible and invisible planes—are united by the intangible and indissoluble tie of the Spirit than we can separate Light from the Sun.

So it is that everything we, as individuals, think, say, and do, affects not only ourselves but also our fellow beings—those remote as well as those nearby. We cannot, even if we try, live to ourselves—as individuals, as families, as communities, or as nations. We are truly living in "one world" here on this material plane, and when we discard our lower vehicles and enter into the spiritual realms for a time, we are still "the Lord's" and in His keeping.



Astrology Department

Mars--the Principle of Energy

(Companion-article to THE SUN—PRINCIPLE OF POWER)

By ELMAN BACHER



As the Sun symbolizes the creative center of things, so Mars stands for the energy which flows, like blood, through the life of manifestations and makes possible all forms of growth, sustainment, and progress. Mars may be called the Sun's "right-hand-man." The two together synthesize the masculine polarity and, in primitive or undeveloped types, who live in emotion and desire rather than in Will, Mars takes the place of the Sun until certain stages of evolution have been transcended.

Mars is essentially egotistical, separative, frictional, and dynamic. His is the voice of "I am I," "I want," "I will get," "I defend myself," "I defeat my enemies," "I must survive." It is through his vibration that we see other manifestations of life—people, experiences, things—as "obstacles to be overcome." They, in our consciousness, stand as threats to our life, satisfactions, and progress.

Thus, Mars is seen, in the horoscope, as the center from which we struggle for self-sustainment—on all planes. He represents our "degree of eagerness to live," our "determination to keep going," our "urge upward and onward"; he is the "steely eye, facing the slings and arrows of outrageous fortune." Mars, unregenerate, is "I will have what I want—at whatever the cost to others"; regenerate, is alchemicalized into the shining gold of Courage—his cardinal

virtue.

Thus, we see that Mars is the maker of karma, because he is our "projection into life." He is the basis for action, but not its fulfillment. He is the objectification of consciousness because in what we *do* we reflect that which we *are*. Through Mars we live in, and for, ourselves, but when Energy is expressed in terms of "union with others" (the Venus vibration) then Mars finds his regeneration.

Mars, as Energy, is the principle of Work. His degree of expression indicates how we bring zest, enthusiasm, force, and "drive" into that form of experience which represents our contribution to life and the channels through which we make a living. There is a universe of difference, in consciousness, between "work" and "labor." In the first, we do the thing we want to do, as a form of self-expression and psychological release; in the second, we "simply do something for the pay involved." To the first we bring an "urge of the heart to do our best, in terms of action"; in the second material self-sustainment is the only concern—a routine, automatic "doing" in order to make money.

Mars, as the *principle of work*, does not necessarily mean a "Mars type of work." A musician, poet, philosopher, teacher, nurse, lecturer, or what not can bring to his line of activity this principle of "work-as-fulfillment." Mars shows how strong is the urge to work, to self-

expression, to effort, to development; any afflicted, or inhibitive, aspect to Mars in the chart shows a "depletion of urge," a "scattering of energy," a "lack of courage," and a tendency to "knuckle under" rather than to carve out destiny."

We must not confuse the indications of a talent with the indications for a life work. A person may have all the indications of being a gifted artist of some kind, but if Mars is not connected with this pattern, the art expression cannot be taken as the vocational pattern, since his "urge" is not expressed through it. He may use it as a hobby or for creative release in some way, but his life-work-pattern, to be authentic, must include some degree of the Mars vibration to insure success and fullest accomplishment. Anyone who follows, as a life work, some activity unconnected with his Mars potential does not, and cannot, really work—he just labors; and struggles; and wonders why he can't seem to get ahead; and ultimately insures unhappiness for himself. Mars, as a factor of the life-work-pattern, may show by direct aspect to other planets involved, by being strong himself, or by his dispositorship of others.

In line with present-day concepts of constructive psychology, we know that much "internal disorder" is due to the misdirections of Mars, because Mars is the prime symbol of the sex impulse, the creative motivation of all life. In the vibration of Mars, mankind finds one of its chief sources of Ego-expression through the accomplishment of sex exchange—or, as undeveloped people express it, sex conquest. Mars, as "conquest," in this reference, is seen as an expression of utter selfishness, in which the satisfaction of the desire urge is the only objective. It is only when this urge

is experienced in terms of mutuality that "exchange" takes place. In this case, Mars, through Venus, is gradually redeemed or regenerated into higher and higher expressions of love.

In primitive life, Mars finds its feminine counterpart in the Moon. One is the urge to "initiate" or "project" life, the other is the urge to bear and nurture it. The Mars-Moon pattern in the horoscope of either male or female may be described as the "desire potential"; Mars-Venus is the "love potential" and the Sun must be taken into account in the analysis of the "parenthood potential." Synthesis of the patterns of Mars, Moon, Sun, and Venus will indicate the

possibilities of fulfillments, frustrations, predominant emotional tendencies, and polarity urges of the person's nature. Careful attention to the afflicted aspect that exists between any two of these planets that is most nearly exact by degree will indicate the "pattern" that contains the most deeply rooted potential for frustration or disharmony in the emotional nature.

Space does not permit a complete, detailed dis-

ussion of Mars in its patterns with all the other planets, but, because we are primarily concerned with psychological factors in astrology, we must, at this time, offer some material in reference to Mars and the sex urge. In recent years, the sexual factor of human nature has been the object of intensive study on the part of all people who seek to assist others in their development, and the astro-analyst has a big contribution to make in this connection; he sees, in the horoscope, a "picture," like an X-ray, of the emotional potentialities, not just as static patterns of reaction, but, karmically, as expressions of the law of cause and effect—from the past,

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.

through the present and pointing to the future. We are now concerned with "afflicted" aspects.

Mars-Moon: The subconscious mind is charged with unfulfilled, disordered sex pictures; sexual reactions are easily aroused and, when expressed, are done so with intensity; great wastage can result if scientific and spiritual sex instruction is neglected—the subconscious pictures must be "cleansed" and reorganized. Parents must allow sex awareness to come into the lives of such children without fear or "nasty-niceness" because these false attitudes only serve to make the problem more difficult. Natural, honest, and honorable approaches should be made as soon as the child evinces sex interest. His energies should be given constructive and productive outlets, and, without undue strictness or harshness, the child's early life should contain a certain routine of activity that can serve as a mold for his energy outlets. Well balanced physical training is very beneficial, since the organism then has a chance to develop through energy output, and wholesome respect for the physical body can be inculcated. The child must be taught *respect* for his sex organism, and with such redirection of his subconscious, healthy attitudes may be absorbed. These factors become comparatively more important to the degree that Mars is strong by sign (Aries—particularly Scorpio and Capricorn) and/ or if the Moon is in Scorpio and the planetary occupancy of water signs is marked.

Mars-Venus: The fires of Mars (desire-passion), when distilled through the alchemy of Venus result in the flowering of human love because Venus is the result of energy expressed "in terms of the other fellow." Venus in the chart may be strong by sign, aspects, etc., but if Mars is weak, then the love potential is slight. In this case, Venus would be identified as "culture," "artistic or social abilities," "love of beauty," etc. The "love potential" is clearly shown as a possibility of fruition

if Mars and Venus are in aspect to each other—the desire impulse then has a direct contact with its alchemical agency, but careful synthesis must be made regarding possible factors of frustration or inhibition of this process.

When Mars is strong and Venus weak, if the two aspect each other the pattern shows a possibility, in this incarnation, of developing the love nature. This pattern shows a predominance of the masculine impulse (initiative, conquest, etc.), which, for flowering, must be harmoniously cultivated. When Venus is the stronger, and Mars is "debilitated," then the receptive, or feminine qualities, predominate and the person is subconsciously attracted to a more positive or dynamic partner. Mars square Venus is a detriment to the expression of Venus, however well aspected she may be otherwise, because she does not, in this case, receive the dynamic impulse in constructive or fruitful form. The result of this aspect may show as: a deep urge to love, but the inability to express it; the tendency to express love in terms of ego assertion rather than heart expression; an overpredominance of the basic masculine qualities that creates an unresponsiveness to the feminine expressions of life—or a lack of understanding of them; the person may prefer to live his life in terms of "work" rather than "love."

Mars-Uranus: This, on the emotional plane, is dynamite. The potential for passion is very great, and, if Venus is connected, love may be developed to extraordinary degrees. Intensity is the keyword, whatever the expression. Since Uranus is the fusion of Mars-Venus into creativity, this aspect shows a tremendous urge to create or invent, in some way, and the aspect shows the need for much control and direction. Inhibited, the dynamic energies can be banked up and choked to such a degree that there is great danger of destructive outbursts, emotionally or physically.

The negative expressions of Mars-Uranus combinations show that "energy

may be wasted or dispersed in extreme degrees" and, in the sexual expressions of life, this aspect indicates a pattern of unregenerate sex as "protest" or lawlessness. This is a symbol of possible libertinism—the person may scatter himself as the impulse moves him; he doesn't want to—or can't—be held down to what he calls "limitations" or "bondage of relationship." He is, in his terms, a "free soul"; so free is he that, emotionally, he can't keep his feet on the ground at all—but flits hither and thither. Such a person should be advised that unless love impulses are molded into constructive and fruitful forms, nothing but wastage is the result.

Other conditions allowing, Mars-Uranus can indicate the possibilities of powerful sublimations, if the energies are directed. A cause, an ideal, a life work, any of these may be the channel through which the person redirects his sex potentials into impersonal expressions. This process presupposes a strong will power, and if such is lacking in the chart, the scattering of this intense expression of Mars energy can result in very difficult and painful karma. Mars-Uranus also indicates a possibility of perverse expressions of sex through overbalance of the masculine polarity, and emotional balance and fulfillment difficult to attain. This pattern should be carefully compared with the feminine indications in order to ascertain the possibilities of emotional integration.

Mars-Neptune: In this afflicted pattern, we have a symbol of many obscure and "difficult-to-put-the-finger-on" conditions that have been the object of research by psychiatrists and psychologists for many years. It is an indication of a high-strung and easily affected nervous system which, under certain types of stimuli, can result in serious deviations of the sex-impulse. We may describe this pattern as "sex illusion."

Attended by a pattern of frustration, this Neptune influence may cause the person to seek sex release through the

"liberations" of drink and/ or drugs. The organism is sensitive to these stimuli, and since—or if—the love potential is deficient, the person has the urge to find his sexual releases through false and illusionary forms. These "releases" are unhealthy, destructive and, because the lower astral vibrations are repeatedly contacted, very contaminating. The energy releases are diffused into "dreams" and emotional health retarded—in extreme cases, destroyed completely.

However, reactions to drink and drugs can be corrected by therapeutics; Mars-Neptune can indicate something even worse—expressing the sexual nature and impulses *through symbols*. In this form of pathology, subconscious pictures have been brought over in which the person does not, or cannot, express his sex urges with another person at all—he can only be stimulated by some inanimate thing which *symbolizes to him an object of desire.*" These perverse forms can only be uprooted by careful analysis and therapeutic or spiritual psychology.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

Something "devilish—way down deep" has become an emotional reality to the person which twists and deflects his urges out of all normal perspective. Check the chart carefully for every indication of possible *healthy emotional expression*, by which the person's sex impulses may be brought into alignment with the reality of human patterns.

The above pertains to extreme, or complicated, conditions involving Mars and Neptune, and of course, other factors must contribute to indications of such perverse tendencies. However, Mars-Neptune does indicate some form of sex expression that deviates from the norm. Let us consider a few possibilities of regenerating this pattern:

Energy may be sublimated through creative art, music, or drama; work may be found dealing with the healing professions; devotion to human welfare in some form could be a splendid corrective measure in redirecting the desire nature; *knowledge and understanding of sex*, physiologically, psychologically, and esoterically, would certainly serve to clarify the mental pictures so that the person could, to greater degree, understand his problem; establishment of *cleanliness* as a factor in his physical habits could bring his consciousness into attunement with the ideal of inner and outer purity; and, above all, establishing in the consciousness the *goal of love* by which all desire impulses find their regeneration.

Mars-Saturn: The essence of emotional frustration. To the degree that Mars is strong by sign and aspects, this frustrating pattern can create trouble and pain, and cause the person to develop all manner of complexes, inferiorities, self-deficiencies, and fears. Study the chart esoterically to determine the *purpose* of this frustration—why is the person being held back by Saturn? What must he fulfill through Saturn? Then, when fulfillment of the responsibility has been made, what avenues does Mars have for constructive, creative, and

healthy living? This aspect serves a serious purpose, wherever found in the chart. Mars has been misused in the past, and now must, by karma, be held in restraint, for his energies are needed to rebuild a distorted pattern. Appeal to the person's self-respect, honor, and courage—he must understand that the inhibitive force *must* be dealt with and so transcended.

CLUES TO PROGRESS

(Continued from page 67)

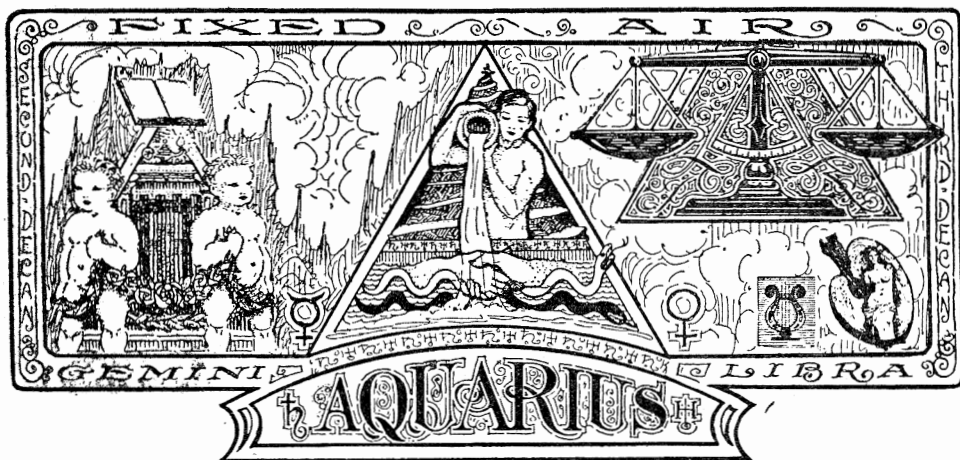
plish the goal. The means to get that which one wants and needs, is available, but this means must be properly used.

"The clues, as given, are a beginning. They can alter one's personality, can make him not so much a new man, as one who uses that which he has to its fullest, and add more of that which he had little of before. There is nothing Pollyanish in this. I certainly don't deny the existence of cruel, selfish, and undesirable people and conditions. Nor do I think for one moment that an aim, no matter how fine, is handed one on a silver platter. Obstacles are but challenges to be overcome. But by following the clues one gets an inner clarity, an inner strength, that leaves him untouched by outer difficulties and rebuffs and failures. He has his own citadel of strength and power within himself."

The fire had died to smouldering, golden embers. The chill of night crept forth, the black shadows boldly came close. The men rose by common consent and extinguished the flames.

Jim turned to John and said understandingly, "You wrote me while I was in Germany that you had unexpectedly got a very good job by using a new method of approach. I think I now see what you meant."

John smiled. "Only a new method for me, Jim. It is really as old as life itself. I simply used applied religion in the job of living."



The Children of Aquarius, 1948

Birthdays: January 21 to February 20

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.—(MARK 14:13).

CHRIST Jesus was here referring to the man of the Aquarian Age, who will possess the exalted state of consciousness symbolized by the higher side of the sign Aquarius. The "water" being poured forth represents the high spiritual vibrations emanating from this sign, which will be released in a glorious fullness upon humanity when the Sun by precession passes through the sign of the water-bearer.

Aquarius is the third of the airy triplicity, the sign of fixed mind—the determined organizer. The ability to direct the mental faculties with purpose and concentration (Saturn) brings success to the Aquarian where others might fail, and, in addition he possesses strong intuitive powers (Uranus) which makes possible the acquisition of knowledge beyond the realm of reason. Science, literature, and philosophy are the fields in which these natives excel.

The higher type Aquarian is essentially

humanitarian (Uranus), having acquired to some degree that broader vision and feeling which enables him to live in the "unity of each with all." Friends are extremely important to him, and his basic feeling of oneness with all humanity establishes an auric vibration that attracts people of all classes into his circle of friendship. High idealism and an innate urge toward the new and untried ways lift him above the fetters of convention and dogma, so that he appears eccentric to the more conservative.

The less advanced type of Aquarian is apt to yield to the selfish vibrations of Saturn and direct his activities toward the accomplishment of purely personal objectives. The separative nature of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes natural to the higher Uranian type.

Children born during this solar month will have certain basic traits in common, due to the trine of Saturn to Jupiter, the sextile of Saturn to Uranus, the square of Jupiter to Uranus, and the conjunction of Pluto with Saturn. These aspects denote a strong character with a deep and profoundly philosophical mind, a benevolent disposition with a

strong sense of justice and fair play. There is sound financial judgment, the ability to grasp opportunity when it comes, and devotion to duty. The intuition is strong and the mind mechanical and ingenious. However, there is an impulsiveness which, unless curbed, may result at times in loss of friends, money, and reputation.

During the first several days of the solar month there is no aspect to the Sun, which indicates for the children born during this time a limitation in their expression of the inner self in this incarnation. However, the solar month opens with a sextile of Mercury to Neptune. This lasts until the 25th of January, and imbues those possessing it with the ability to understand occult teachings and profit thereby. During the same period, and lasting two days longer, Venus opposes Mars. Children with this aspect should be taught from early years to control their emotions, or they are apt to suffer in later years from over-indulgence of the passions. The trine of Jupiter to Pluto from January 21st until January 29th accentuates the philosophical bent to the mind.

From January 25th until February 10th, the Sun trines Neptune in Libra, favoring interest in the higher arts and the ability to develop the spiritual faculties.

The opposition of Mercury to Saturn begins January 22nd and lasts until January 30th, indicating for those born during this time the need to cultivate truthfulness, cheerfulness, and straightforward dealing with others. A sextile of Mercury to Jupiter during this same period indicates much ability to overcome the opposition to Saturn. The mind is broad, versatile, and able to reason correctly and form a reliable judgment by careful deliberation. Success in law and literature is favored, as well as travel and the general health.

From January 24th until January 31st there is another favorable aspect to Mercury, a trine from Uranus. This

gives an original, independent, and inventive mind, impatient of tradition and convention, an aspect often found in the horoscope of the pioneer or genius.

Venus squares both Jupiter and Uranus from January 30th until February 11th, indicating the need for training in chastity and frugality. There is apt to be a liking for luxurious things and a desire to present a fine front to the world, as well as a tendency to difficulties through the sex relation. High moral ideals should be instilled early in the minds of these children.

From January 31st until February 11th, Mercury opposes Mars, which makes people quickwitted, sharp, and alert, but impulsive, excitable, and apt to jump to conclusions and act before they think. They find it difficult to avoid exaggeration, and may even prevaricate and bully others.

A more favorable aspect begins February 3rd and lasts the rest of the solar month: the sextile of Sun to Jupiter. Here is an indication of health, wealth, and happiness. There is an abundance of vitality, as well as a cheerfulness and joviality which makes for both health and friends. These natives have the good judgment and executive ability needed for filling responsible positions.

Another favorable aspect extends from February 4th to the end of the month: the trine of Uranus to the Sun. This indicates a person intuitive, original, inventive, and independent, apt to be called eccentric by his less advanced associates. However, he is attuned to the higher vibrations which makes it possible for him to "bring through" new inventions and ideals necessary for man's progress.

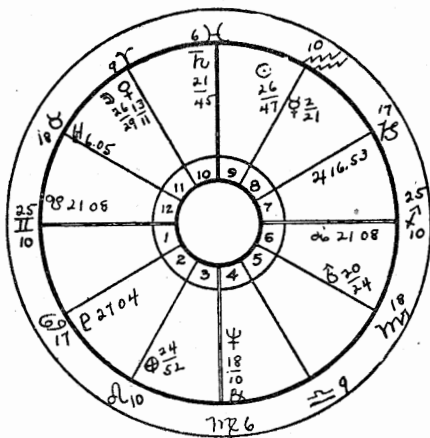
The last three days of the solar month, February 17th to February 20th, are marked by an opposition of Venus to Neptune. Those having this aspect are subject to sorrow and trouble through the marriage partner, or other loved ones, indicating the need for learning honesty and fairness in such relations.

Reading for a Subscriber's Child

GENI L.

Born February 15, 1937, 12:40 P.M.

Latitude 34 N. Longitude 118 W.



The scattered positions of the planets in her chart indicate for this little girl a wide variety of experiences in this incarnation. Since the majority of the planets are above the horizon, her activities will be more objective than subjective, with the possibility of considerable activity before the public.

The Sun in Aquarius in the 9th house, sextile the Moon in Aries in the 11th house, and trine the Gemini Ascendant, bespeaks for Geni many of the qualities which bring satisfactory accomplishment in life. She has an intuitive perception of the inner nature of things and a touch with the forces and ideas of the spiritual realms, which will lead her into sponsoring new ideas concerning science, religion, healing, etc. She is idealistic, ambitious, independent, and possessed of considerable ability to make her own way. Friendships with women and travel in foreign countries are favored. The Sun squares Mars in Scorpio, however, which gives an abundance of energy, but indicates a fiery temper, a tendency to rebel against constituted authority, and the possibility of accidents.

Friends, hopes, wishes, and aspirations, will mean much in the life of this

child, as indicated not only by the Sun and Mercury in Aquarius, but by the fact that Venus, Moon, and Uranus are all in the 11th house. There will be varied types of friends, but she should be encouraged to associate with those of a conservative, economical nature, so that those traits may be emphasized in her own nature. The square of Venus in Aries to Jupiter in the 7th house gives ardor to the affections and the possibility of a hasty marriage.

Mercury in Aquarius accentuates the qualities of independence, originality, and progressiveness, and the love for science, mathematics, astrology, etc., but its square to the Moon and Uranus indicates the need for training in self-control and logical thinking. Definite exercises in memory and concentration will be highly valuable in educating Geni.

A most fortunate configuration in this chart is to be found in the position of Jupiter in Capricorn in the 7th house, sextile Mars and Saturn, and trine Neptune. Some of the finest qualities in the gamut are here indicated: ambition, self-reliance, sincerity, honesty, ingenuity, economy, and self-control. Partnerships and affairs of law are favored, and the inclination toward occult study and understanding are accentuated. When Geni is twenty years of age her progressed Sun will sextile Jupiter, an excellent period for the formation of partnerships.

Mars in Scorpio in the 6th house, sextile Jupiter and Neptune, and trine Saturn, bespeaks an active worker, a keen mentality, a rather blunt manner, ingenuity, courage, executive ability, powerful emotions, and ability to pierce the veil between the physical and spiritual realms. Daily training in creative work, mental and physical, will be of inestimable value to Geni in establishing the habit of using her faculties on a high, constructive plane.

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.

Mechanic. Farmer

TROY C. L.—Born September 10, 1930, 9:30 P.M. Lat. 33 N. Long. 96 W. Aquarius is on the Midheaven of this chart, and one of its rulers, Uranus, is in Aries, in the 12th house, in conjunction with the Moon, square Jupiter, Mars, and Pluto. Saturn, the other ruler of Aquarius, is in Capricorn in the 8th house, sextile Venus, trine Neptune, square Mercury, and opposing Mars. Taurus is on the Ascendant. The Sun in Virgo sextiles Jupiter, Mars, and Pluto in Cancer. This young man has considerable understanding of radio and all mechanical contrivances, and should do well as a mechanic. He should also be able to farm and build intelligently and successfully.

Hostess. Saleswoman

BARBARA M. Y.—Born October 13, 1929, 0:15 A.M. Lat. 51 N. Long. 114 W. This chart shows Aries on the cusp of the 10th house, and its ruler, Mars, posited in Scorpio in the 4th, sextile Neptune in Virgo. The Sun and Mercury in Libra are trine the Moon in Aquarius and Jupiter in Gemini, from the 4th, 7th, and 11th houses. Leo is on the Ascendant. The mind is broad and the memory retentive (though the opposition of Uranus to Mercury indicates a tendency toward erratic thinking at times), and there is considerable physical and mental "drive." This young woman is quite versatile, but she would probably be most successful as a hostess, promoter, or selling insurance, supplies and equipment for dentists and surgeons, home furnishings, millinery, etc.

Contractor. Clerk

DAVID F. A.—Born September 2, 1928, 9:10 P.M. Lat. 46 N. Long. 123 W. The 10th house cusp of this chart is occupied by Capricorn, and Saturn, its ruler, is in Sagittarius in the 7th house, square the Sun, opposition Mars, and trine Uranus and the Moon. The Sun is in Virgo sextiling Pluto, trining Jupiter, and squaring Mars and Saturn. Mercury is in Virgo in conjunction with Venus. Taurus is on the Ascendant. This young man is quite practical and able to deal with material things. He should do well as a contractor, upholsterer, real estate dealer, or as a clerk in a bank or law office.

Musician. Writer

CAROL L. V. LYNN.—Born September 30, 1928, 4:52 P.M. Lat. 44 N. Long. 95 W. Sagittarius is on the 10th house of this chart, and its ruler Jupiter, is in Taurus in the 2nd house, making an 8 degree trine to Neptune in Virgo, and opposing Mercury and Venus. The Sun is in Libra in the 7th, sextiling Saturn, squaring Mars, and opposing Uranus. Pisces is on the Ascendant, and its ruler Neptune is exceptionally powerful: trining Jupiter and the Moon, sextiling Venus, Mercury, and Mars. This indicates an abundance of spiritual understanding gained in past lives, which will doubtless color this young lady's whole life—professionally, as well as otherwise. She has musical ability, and would probably do best in that field. However, she has varied interests and could do well as a writer, dealing with musical, occult, and scientific subjects.

Monthly News Interpreted

About Ghost Stories

STOCKHOLM, Dec. 3. (A.P.)—Lutheran Bishop Torsten Bohlin ordered tonight a "scientific investigation of certain ghostly disturbances" at a lonely vicarage in Jamtland Province where apparitions reported seen over the past 20 years include a woman in gray and three old ladies knitting on a sofa.

The Bishop said five clergymen of the Lutheran State Church who have lived successively in the vicarage near a deep forest over a 20-year period told him the main spectre was the woman in gray.

A visitor to the vicarage said he saw the three old ladies dressed in old-fashioned clothes. The haunts were more apt to appear when the moon was full, the Bishop quoted the clergymen as saying, and one old rocking chair frequently was pulled backward with a jerk from under its occupants by an unseen hand.

Other spookish phenomena included knocking on doors and walls.

Bishop Bohlin said the five clergymen, including the present occupant, Curate Erik Indgren, are "very intelligent persons with a critical sense." He added that he believed their reports and "it is evident that we here have to do with a wilderness that science has to penetrate."—*Los Angeles Times*, December 4, 1947.

When the Spirit leaves the physical body at the time usually designated as death, it takes with it the two higher ethers of its vital body (light and reflecting), its desire body, and its mental body; and these interpenetrated bodies form the vehicle in which it will function for some time after discarding the physical body. Clothed in this vehicle it is possible for it to remain on the physical plane for a longer or shorter time, the length of time being determined in most cases by the kind of life it led while inhabiting its physical body. A very evil person may remain earth-bound for a great number of years. People living ordinarily good lives pass on into the next world very soon after death.

However, there are some exceptions: the grief of those left behind sometimes

holds the passing Spirit bound to the earth for a time while it endeavors to console the grief-stricken ones; a devoted mother sometimes remains close to her children until they become adjusted to her absence, and a very evil person may remain on the physical plane for years endeavoring to get even with some particular person or persons for some fancied wrong which he feels was committed to his detriment during his earth life. Such beings have been known to visit certain places or houses from time to time for quite a number of years. However, as a rule, they can do no harm other than to frighten sensitive people who may be able either to sense or else see them.

Then there are Poltergeists, a class of elemental beings which enjoy breaking dishes, knocking books off tables, moving chairs from place to place, even tripping people as they walk along the floor. The strength and density of the vital body of such beings make it easier for them to give physical manifestations than it is for persons who are functioning in their higher vehicles. The best way to exorcise all such supernatural beings is by practicing indifference. When they are no longer noticed they soon get tired of staying around and so go on to the realms where they properly belong and where they are able to further their own evolution.

The Price of Success

What is it that brings one man success in life, and mediocrity to another? It cannot be mental capacity. There is not the difference in our mentalities that is indicated by the difference in performance.

The answer is, some men succeed because they cheerfully pay the price of success while others, though they claim ambition and desire to succeed, are unwilling to pay the price.

The price of success is to use all your

courage to force yourself to concentrate on the problem in hand; to study it from all angles, and to plan ahead.

To have a high and sustained determination to achieve what you plan to accomplish, not only when conditions are favorable to its accomplishment, but in spite of all adverse circumstances which may arise.

To refuse to believe that there are any circumstances sufficiently strong to defeat you in the accomplishment of your purpose.—V. M. Burrows, M.P.S., in *Scottish Rite Magazine*, November, 1947.

When infant humanity began its development in life's great school it is true that each Spirit was endowed with equal potential powers; but from the very beginning some of these Spirits forged ahead while others lagged behind, until at the present time it is quite impossible to find any two individuals possessing exactly the same ability. However, it is possible to classify the ability of mankind in a general way, but in each of the different classes there will be much difference in the attainment of the individual members. The cause of this divergency in mental capacity is due to the lack of application in varying degrees by many individuals in the past. And to this day we find everywhere about us that same tendency manifesting in all too many people. Success along any line of work requires constant effort directed along a definite method of procedure accompanied by sustained concentration which is also an absolute necessity.

This Life of Ours

It is a strenuous age in which we live; everyone tries to get ahead faster than the other fellow. Ideals are forgotten in the mad rush for supremacy. Brotherly love is something that seems to make a good subject for essays, but that is about all. Charity has been commercialized until all the sweetness has been squeezed out of it.

It seems that the greatest need of the world today is more old-fashioned character and kindness; a slowing up of the rush long enough for some of us to realize that we are not here for too terribly long after all. The best things that we can contribute to our times is tolerance and love. The surest method of receiving consideration is to give it. It is much more pleasant

to slap a fellow on the back than to punch him on the jaw.

It is a steep grade, this thing called life, and we should welcome every opportunity to give our comrades a lift when they need it.—*Scottish Rite News Bulletin*, November 5, 1947.

There seems to be a real awakening among more and more people in many parts of the world relative to the true cause of the unrest, uncertainty, and mistrust manifesting in the world today and the resultant fear which these feelings have engendered. These awakened ones are beginning to realize that the basic cause of it all is misdirected thought power.

Thought is a power of the Spirit and in itself is wise and good. At the present time, however, thought can manifest on the physical plane only through the medium of the mind, and unfortunately, quite early in the evolution of man, the mind of most individuals coalesced with the desires which are very strong, and instead of the Spirit controlling and directing the mind, thereby carrying out its dictates, the mind uniting with the desires formulates a plan by means of which the personality can succeed in accomplishing its designs. When the desires tend toward contacting the things which are good for all and putting such desires into action, then all is well; but when desires are selfish, grasping, or even downright evil, then they became a menace to mankind and we have a world civilization undergoing the present lamentable conditions.

The remedy: Practically a right about face. Mankind must seek the kingdom of God and His righteousness. Christ, the great Wayshower, pointed out the direct way for humanity to proceed when He delivered that wonderful Sermon on the Mount in which He gave the divine constitution for the righteous government of the world, and no civilization can long survive that does not work in harmony with the Divine Plan. It is therefore good to see evidence of the little leaven beginning to leaven the whole world.

READERS' QUESTIONS

Shape of Desire Body After Death

Question:

We are taught that the desire body takes the shape of the physical body after death. Why is this?

Answer:

It is largely because desire stuff is readily molded by thought, and the deceased person thinks of himself as having the shape of the physical body. There is also another reason, which Max Heindel explains as follows:

“During physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body. But as soon as the person (deceased) gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two higher ethers, the light and the reflecting ether, is still with the man, the Ego. To put it more clearly and bring in a helpful comparison, we may remember that at the time when the Ego is coming down to rebirth the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels, and their agents. This matrix is placed in the womb of the mother, where the physical particles are embedded in it so that they gradually form the body of the child, which is then born. At that time the child has no soul body. Whatever there may be of the two higher ethers is not assimilated until later in life and is built upon by deeds that are good and true. When the soul body has reached a certain density, it is pos-

sible for the person to function in it as an Invisible Helper, and during his soul flights the desire body molds itself readily into this prepared matrix. When he returns to the physical body, the effort of will whereby he enters it automatically dissolves the intimate connection between the desire body and the soul body. Later on when the life in the Physical World has been finished and the two lower ethers discarded with the dense body, the luminous soul body, or ‘golden wedding garment’ still remains with the higher vehicles, and into this matrix the desire body is molded at its birth into the Invisible World. So as the body of the child was made in conformity to the matrix of the two lower ethers before coming to physical birth, similarly the birth into the Invisible World which follows death in the physical region is attended by an impregnation with desire stuff of the matrix formed of the two higher ethers, to form the vehicle that will be used in that world.”

INFLUENCE OF ZODIACAL SIGNS

Question:

In reading a horoscope, suppose we find twenty-four degrees of Cancer on the cusp of the 4th house. Would the sign have an influence on both 3rd and 4th house affairs, or only on the 4th?

Answer:

It would influence both. When the 24th degree of Cancer is on the cusp of the 4th house, there are twenty-four degrees of Cancer in the 3rd house and only six degrees in the 4th. Consequently, the 4th house will be influenced by the six degrees of Cancer and by as many degrees of Leo as are in that house.

Similarly, the 3rd house will be influenced by twenty-four degrees of Cancer and by as many degrees of Gemini as are posited there. When there is an intercepted sign, the house will be influenced by three signs. In general, the sign on the cusp is considered to have the strongest influence.

BIBLE INTERPRETATION

Question:

I should like to have your interpretation of the incident of the malefactor who was crucified with Christ Jesus, and what is the meaning of this quotation: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus saith unto him, Verily, I say unto thee, Today shalt thou be with me in paradise."

Answer:

This question is answered in *The Rosicrucian Philosophy in Questions and Answers*, pages 199-201. We quote from it verbatim:

"The New Testament was written in Greek, a language in which no punctuation marks are used. The punctuation marks in our Bible have been inserted by our later Bible translators, and punctuation often very radically changes the meaning of a sentence. . . . In this case, if the words of Christ Jesus are read thus: 'Verily I say unto thee today, thou shalt be with me in Paradise,' they would imply that the thief would be with the Christ at some future time not defined. But where the comma is placed before the word *today*, as in the Bible, it gives the idea ordinarily held by people.

"That this idea is absolutely wrong can be seen by the remark of the Christ just after His resurrection, when He said to the woman: 'Touch me not, for I have not yet ascended to my Father.' If He promised the thief that he would be with Him in Paradise on the day of the Crucifixion, and three days later declared that He had not yet been there, the Christ would have been guilty of a

contradiction, which, of course, is an impossibility. Placing of the comma as suggested fully reconciles the meaning of the two passages, and besides, Peter tells us that in the interval He worked with the Spirits in Purgatory."

As for the malefactor, Max Heindel points out that the Gospels are formulae of initiation, "and in order to veil their esoteric meaning, the life and ministry of the Christ is also intermingled. . . . When reading in the Memory of Nature, we find that at the time of the Crucifixion, there were not only two, but a number, who were crucified. The people at that time meted out capital punishment for the slightest offense and there were always plenty to suffer these barbarous deaths. Thus, those who wanted to veil the hidden meaning of the Gospels were at no loss to find something wherewith to fill out the tale and obscure the points which are really vital in the Crucifixion. The part of the story relating to the thieves is, therefore, a true incident, without having anything to do with the esoteric meaning at all."

DISTURBANCE AFTER DEATH

Question:

When a body is cremated before the end of the three and one-half days immediately following death, does the Spirit feel anything? Does the Spirit feel anything when the body is being embalmed or autopsied?

Answer:

Ordinarily, the Spirit feels any disturbance to the body that occurs during the three and one-half days immediately following the rupture of the silver cord. However, if the life panorama does not last that long, as sometimes happens in the case of elderly people, of course no pain, from cremation or any other activity, is felt after the end of the retrospective panorama and the breaking of the silver cord.

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.*

The Temple of God

By VIOLA M. FRYMANN, M.B., B.S.

(CONCLUSION)



HE question of quantity is always a vexed one, and is extremely variable. Generally speaking, the greater the physical exercise, the greater the demand. So often these days we hear complaints that the children (of war torn countries) are unable to get all the sugar and sweets they need and therefore lack energy. That is an old wives' tale. Wholemeal bread, root vegetables, dried fruit, and the rations as they are used in cooking provide ample sugar for all, and at the same time safeguard the mineral balance. Sweets, as such, are a luxury, and with the rare exception of starvation in regions of famine, should never be considered even as desirable, let alone as a necessity.

Now to our third category, the fats. As vegetarians our chief sources of fat today are nut butter, soya butter margarine, nut cooking fats, and the dairy produce; the dairy fats are all rich in cholesterol, a complex fatty substance which may prove poisonous to the body when sufficiently accumulated, leading to high blood pressure, gall stones, and many other unfortunate conditions. Therefore it is wise, quite apart from other reasons to be moderate in the use of all fats of animal origin, including

cheese. A certain proportion of fat is essential to the combustion of carbohydrate, but as this amount is small, it is unlikely, in any average diet, for there to be a shortage of fat. Fats are also essential to the absorption of various vitamins to be mentioned, but as we obtain most of our vitamins directly or indirectly from vegetable sources, it is only required to note their part in the process of absorption. And we do not need to regard them as our source of vitamins, as does the orthodox man who needs reinforced butter and cod-liver oil.

Finally, let us turn our thoughts to what are *the* most important considerations to him who is earnestly seeking to sensitize his physical vehicles to the finer vibrations, and at the same time must conserve his strength for healing, active service of all kinds, and for progress on the Path: the vitamins and the mineral salts, the life and power of the physical world. Both are minute in their dimensions, but dynamic in their power, and without them no living thing, whether it be plant or animal, can survive. What are these powerful, ultra-microscopic entities?

Various chemical substances believed to be vitamins have been isolated and synthetically prepared and used in the treatment of those believed to be deficient in the particular vitamin. The

vitamin was originally conceived by Sir Gowland Hopkins as some element to be found only in fresh foods, which was essential to the health and well being of man, and without which diseases such as scurvy, rickets, pellagra, and beriberi developed. It was soon known that there were a number of different factors, the deficiency of each producing a different disease. Then the nutritional chemists appeared on the scene, analyzed the various foods, tried them on rats, and eventually prepared similar substances by a chemical process from inorganic mineral matter.

Experiments have been made, however, which are already beginning to show that these substances do not have quite the same effects as the fresh foods. Several surveys have been made where school children have been given quite large quantities of these synthetic vitamins, with no improvement occurring in their health and strength at all. In contrast, however, the introduction of the



Oslo breakfast experiment before the war to L.C.C. school children produced marked improvement; the particular experiment was the introduction of a school midday meal of salad including grated carrots and cabbage, potato baked in the jacket, whole meal bread and butter, milk or cheese, and an apple. After this had been carried out for several months it was found that the children who had this meal had a lower incidence of infections, were stronger, more energetic, and had clearer skins than those who still had meat and two vegetables.

Our chief sources of the vitamins are:

A—carrots, green leaves of vegetables, tomatoes, green peas, and also butter

(margarine contains the added Vitamin A), egg yolk, and palm oil. Please note that spinach and tomatoes contain more than butter fat. This vitamin is a great protector of the eyes. It is interesting to note that it is part of the coloring substances of these vegetable products that are used by the human body in its construction of the true Vitamin A. Only in butter fat and animal products is it found already prepared in full.

B—found principally in the seeds of cereals, peas, beans, especially in the husk or bran—hence the need for wholemeal bread, or we lose a great part of this vitamin which is concerned with the maintenance of the nerve tissues of the body. Nuts, citrus fruits, and green leaf vegetables also contain Vitamin B in smaller quantity. It is on account of severe deficiency of this vitamin that communities such as India, and China, where “civilization” introduced polished rice and modified the traditional diet of whole grain foods, developed beriberi and pellagra in almost epidemic dimensions. The moral of this is: always use whole meal bread, unpolished rice, and wholewheat flour.

C—to be found mainly and almost exclusively in fresh, ripe fruits and vegetables. Please note the emphasis on the freshness, for stale vegetables, cooked vegetables, and unripe fruit have very little Vitamin C left. When fruit is scarce it is valuable to note that the white turnip, watercress, fresh, green leaves of cabbages, and the skins of potatoes are rich in Vitamin C.

D—is associated with rickets, and is therefore much more important to the child and pregnant mother than to other adults. This can be synthesized by the human body in the presence of sunlight.

There are many others vitamins, but these are the important ones. However, before leaving the vitamins, let us consider the nature of these elusive factors. I have not perfected a theory yet, but is it not suggestive when we realize that

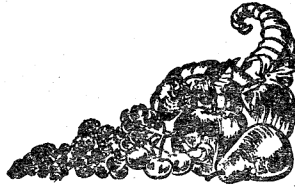
Vitamin A, found in the coloring matter of plants which cannot develop without light; that Vitamin B found in the ripened cereal, but not in the unripe ear (and thus it is found only after the Sun has matured the corn); that Vitamin C—found only in fresh, ripe fruit and vegetables and almost entirely absent from forced hot house plants; and Vitamin D—made within man only in the presence of direct sunlight, have *in common* one necessity in their development—sunlight? Now, we derive the vital force from the Sun, absorbed by the vital body through the gate of the spleen before it can be adapted and molded by the vital body.

At our present stage of evolution is it not probable in our present climatic conditions that the vitamins provide us with a form of stored vital energy from the Sun? And while we cannot derive all we need direct from the Sun, we can augment our supply from foods rich in vitamins, the different types merely being directed toward the different functions of the chemical ether of the vital body. Thus have we come back to the point that in our efforts at progress we are striving to build the two higher ethers, and this tends to occur at the expense of the chemical and life ethers. Physical health is impossible without powerful etheric vibrations, therefore our need of vitamins to strengthen the two lower ethers is probably far greater than that of those who are not so aspiring.

The mineral salts are also in extremely minute quantities, and here again the influence is one upon vital radiations rather than the dense physical structure.

In the same way that man is unable to use atmospheric nitrogen in the formation of protein as does the plant, so he is unable to make use of inorganic minerals. If these are taken, they either pass through or are deposited in the tissues but are not used for permanent constructive work. This does not mean, however, that they have no effects. Every living thing from the lowest to

the highest emits vibrations, and these impinge upon other organisms in the environment. The profound effects of the vibrations of radium—which killed Marie Curie of intractable anaemia; of uranium—which are still appearing in the inhabitants in the neighborhood of Hiroshima as a result of the atomic bomb in 1945; and of silica—which produces a fatal disease in miners; are all well-known. The influence of aluminium from our saucepans, of sodium chloride from the salt we add to food, and of lead from soft water in lead pipes, is not so fully realized. The influences of inorganic metals may be very profound, and only now are we beginning to appreciate how great a factor they may be in the production of disease. The body cannot yet assimilate these inorganic minerals, and its efforts are directed to eliminating them or sealing them off where they can do no harm, as



for example in lead poisoning, where the body deposits the lead in the bones.

As with proteins it is necessary, therefore, to gather our mineral salts from the plants where they have been converted to a form man can assimilate and use constructively.

But you may be saying, what about a person with anaemia, a deficiency of iron; must that not be made good by the prescription of iron in the form of pills, etc.? Perhaps this can be answered by an analogy. The student who has to cover a certain amount of work in a specified period of time must often sit up late at night to accomplish his schedule. He is tired, his eyelids droop, and in desperation he takes a cup of strong coffee to stimulate him. This helps him on for the time being, but if

he repeats the process too often it becomes a useless measure. Obviously, that is a bad thing to do—to whip the tired horse. Yes, but it got him over the emergency. So does the prescription of inorganic iron. What is needed is a slow consolidation of those factors which are deficient, and a stimulation of a very sluggish constitution to normal constructive activity. But conditions have become so bad, an emergency has arisen, and more drastic measures may be required to tide over the dangerous period, to stimulate and whip on the tired organism. However, as with the coffee, as soon as the stimulus is removed, we are back where we started from—unless we mend our ways. No permanent constructive work can be accomplished unless we provide the body with the vitalized elements it can build into itself.

The substances most important to the health and vitality of the body are those concerned with the alkaline balance, namely: sodium, potassium, calcium, iron (which is concerned with the oxygen carrying capacity of the blood, and therefore of great spiritual as well as physical importance), and phosphorus, (which is most concerned with the structure and development of the brain, and therefore also of much interest to the aspirant). All these substances are to be found abundantly in fresh raw vegetables and fruits.

It should be remembered that the fruits best suited to any individual are those which grow in his own land. Fruits such as oranges, grapefruit, and pineapples are not such valuable foods to natives of England as are black currants, apples, pears, etc. Not merely have we no hope of getting them picked ripe, and this is a most necessary condition for any fruit, but we have not the sunshine and atmospheric conditions necessary to their utilization on a large scale. Vegetables should preferably be used uncooked, but if they are cooked, the minimum of water should be used, and they should be cooked for the minimum

length of time. The water left, containing valuable salts, should be used as a soup or drink. No salt or soda should be added to cooked vegetables. Potatoes and parsnips may be cooked best by putting them in the oven just as they are and baking them in their skins. Then they are ready to eat whole, for their most valuable ingredients lie just beneath the skin.

So we see that the ideal diet for the aspirant is one of fruit, raw vegetables, whole cereals, and nuts; and the fluid required should be derived from the same sources. The best time to take fruit is in the morning, because before noon the body naturally eliminates and fruit is a wonderful cleanser; after noon the body is in a constructive phase and the other foods will be used to best advantage if taken during that period. The simpler our meals, the fewer complex combinations and the less handling our food receives, the better is our physical vehicle able to deal with it.

Thus will the sacred "temple" be swept and garnished, a beacon light of health and beauty, a tower of strength, and, again in the words of St. Paul, "acceptable unto God."

GNOSIS AND THE ROSE CROSS

(Continued from page 61)

of the Mysteries would have issued them anew from age to age. As a matter of plain fact, the line of descent can be traced in the history of heresy in Christendom; but that is not important. The important thing is that the Mysteries are eternal, and that in every age the great Hierophants raise the Veil which hangs between the worlds so that those who seek the Light may find it.

"Come unto Me," said Hermes Trismegistus, "even as children to their mother's bosom. Thou art I, and I am thou; what is thine is mine and what is mine is thine; for indeed I am thine image!"



Aiding Health with Color



THE increasing color-consciousness of people in general these days, and the encouraging success of color therapy, are significant indications of the growing sensitivity of human beings to the higher rates of vibration, and of the need for intelligent use of these particular vibratory rates in aiding and maintaining physical and mental well-being. Careful planning in the use of color patterns in homes, schools, and offices are proving to be well worth the time and effort involved. In some instances complete recovery from an ailment of long standing has been effected simply by a change in the color scheme used in the home.

Occult philosophy teaches that God "enfolds within His Being all that is, as the white light embraces all colors. But He appears threefold in manifestation, as the white light is refracted in three primary colors: blue, yellow, and red. Whenever we see these colors they are emblematical of the Father, the Son, and the Holy Spirit. These three primary rays of Divine Life are diffused or radiated through the Sun and produce Life, Consciousness, and Form upon each of the seven light bearers, the planets."

The blues, representing the Will Principle (the Father), have been found to be cooling and restful; the yellows, representing the Wisdom Principle (the Son), are mentally uplifting and inspiring; the reds, representing the Ac-

tivity Principle (the Holy Spirit), energize and excite. Judicious combinations of these primary colors result in vibratory patterns that may be used to induce harmony in various types of mental and emotional disturbances.

Nervous tension and congestion also yield to proper application of colored lights, and many bloodless surgeons are using the colored lights as anesthesia in the place of opiates. The future will doubtless bring an increasing efficiency in the use of these "natural methods."

* * *

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:

January	2—9—17—23—29
February	5—13—20—26
March	4—11—18—24—31

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

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Oceanside, California, U.S.A.

The Outer Edge

By CAROL CORNISH

Long ages past I must have known
The things I now but sense;
It is as if I might be shown
Rare gifts of recompense—
Some merit I have quite forgot,
Some boon for which I strive,
That is all mine when gods allot
Rewards to men alive.

So vaguely do I sense this past,
It is as but a dream,
And yet the memory stands fast
Within some silvery gleam
Of scenes that I have known before,
Of paintings I have done—
Of music I have turned the score
And many plaudits won.

The veil oft drifts in sheerest folds,
Almost to sweep aside
The golden web some aeon holds,
That lure me in a tide
Of old familiar seas once sailed
In barque of my command
Where veil is but a mist, entailed
To keep me from the land;

This land is realm I know not of—
The realm toward which I steer
With eyes that see not the world above
The mundane earthly sphere,
With ears so deaf ethereal song
Is but the wind obscure,
Instead of angels' holy throng
In passage swift and sure.

Of earthly sod these hands are made;
Their skill is only fair,
While somewhere in my heart a blade
Stabs pang of dull despair.
Almost I grasp the vital spark,
Almost I see the goal,
Then once again the curtain dark
Descends upon my soul.

For music I would join the band
My ears are deaf to hear;
For art I crave the winning hand
That paints the leaves each year.
And words! Oh, how I long to speak
Of wisdom past my ken—
For phrases making strong the weak,
Lend comfort to all men.

But I, dull mortal as I be,
Must stand but on the rim
Of all the wealth my soul can see
Beyond horizons dim.
Denied to me is clearer sight
Until I purify
The sense of darkness into light
That lies beyond the sky.

Children's Department



Felice Meets Greytail

By ELLEN D. WILDSCHUT

“PERFECT,” shouted the Chipmunk, “I couldn’t have done better myself.”

Felice, who was walking in the woods, looked up in surprise as she heard his high pitched voice. She was just in time to see him run over to congratulate the bushy gray squirrel who had made an enormous leap from the oak branch to the redwood.

The big squirrel, whom everyone called Greytail, bowed in a mocking manner to the impertinent small brown animal with the yellow stripes, but he thought to himself, “I’d like to *see* you do it, young fellow! Some day you may find yourself in such a fix you’ll need all your friends to help you out.” However, he said nothing aloud, for like everyone else in the woods, he knew that Cheeky, the chipmunk, bragged about his own smartness, although strangely enough, no one had ever seen him do anything very clever.

Suddenly from the low bough above her, Greytail noticed Felice, and for a moment it seemed that he was ready to make another jump to get as far away as possible. Then with a startled look he stared, for he recognized Felice as the little girl he had seen in the dell with the fairies. She was standing very still, one hand full of redwood cones she had

been gathering under the tall tree. Until then it had never occurred to her that the little forest creatures could speak, or that if they did, she might be able to hear them. (By now I am sure you have realized that Felice was a very fortunate little girl who had seen and learned things which many people never know.)

Very quietly, a tiny field mouse came up to her, and in the smallest voice you could imagine, squeaked, “Please don’t think too badly of Cheeky. He’s still very young and doesn’t know much yet; but we do wish he’d mind his own business.” Mrs. Mouse sighed a little, and then went on: “He pokes his nose into all our affairs, so we try to keep out of his way. He tells everyone when I’m building a new nest, and oh! how he gossips when Greytail calls on the pretty lady squirrel over there.”

Then she looked up at Felice and asked, “Who are you? You look too big to get into any of our little homes.” The little girl smiled and explained that she lived in a big house outside the woods and was just visiting in the forest with her friends. “You can hear them laughing,” she added.

“Oh!” exclaimed Mrs. Mouse nervously. “I hope they won’t come over here. They are so noisy.”

Meanwhile Greytail, who had been listening to Felice and Mrs. Mouse, decided that he would join them, so he ran down the redwood trunk and sat down close by. He curled his beautiful plumed tail up around his back and looked at Felice with bright eyes. Her own dark eyes turned to him with a friendly gaze, as she thought, "My, he's very handsome."

"Mousey told me your name," she remarked, trying to make her voice as small and gentle as possible so that it would not startle the little people. A few lizards ran by without waiting to see what was going on, and the dry leaves at the foot of the tree rustled as they passed through.

"I already know *your* name," said Greytail to Felice. "I was in the fairy dell when Bandy took off his long green cap to you."

"Why, I didn't see you, where were you?" she asked.

"Oh, up in a tree where I could see everything. I never thought then that I'd ever be talking to you here," the squirrel added.

"Do you like cones?" Felice held out to Greytail the handful she had gathered.

"I like nuts and acorns better," he replied, "but cones are good if one is very hungry. Did you know that the redwoods are the largest of the evergreen trees and they have the smallest cones? Yes," he went on with a funny little smile, "size is very deceptive. For instance, sometimes the biggest talkers say the least."

Felice and Mrs. Mouse looked across at each other as if they both knew that Greytail was thinking of Cheeky.

While the squirrel, who seemed to be a very wise animal, had been speaking, other mice had come up and were running around sniffing here and there, but not daring to come too close. Felice asked Mrs. Mouse what they wanted.

"They can smell the food you have," she answered.

"Why, I have nothing to eat here," said the little girl, very surprised.

"Oh, yes, you have, and I will show you where it is," replied Mrs. Mouse and she very bravely climbed onto Felice's lap and peeped into the pocket of her cotton pinafore. Then right into the pocket she went, coming out with some big crumbs of bread. Felice's astonished stare made the mice and Greytail burst out laughing—in their own way of course.

"Why, I had quite forgotten I had a sandwich in my pocket—but all of you knew it!" exclaimed the little girl.

"That is not strange to us," spoke up Greytail. "We have a very keen sense of smell which helps us find our food."

Felice thought to herself, "I never imagined that such tiny bits of food could be of use to anyone." She promised her little friends that she would never again waste even the smallest piece



of food, and told them that in the winter she would put out food for the birds in her garden.

"Be sure you hang it where cats can't jump on the birds," reminded Greytail.

"All right," she agreed, "and before I go I'll empty all the scraps from the picnic basket for you." The mice wrinkled up their pointed noses with delight, while the squirrel gently waved his tail in thanks. Felice told Mrs. Mouse that she would soon come back to see them.

"All right, Felice," the squirrel and mouse both spoke together, "we'll be ready for you."

"But how will you be sure I am coming?" she asked.

"Oh, that will be easy," laughed the animals. "Cheeky never misses anything, you know."

It was not very long before Felice came back to the redwood, bringing with her a big bag of food scraps—pieces of

fat, which the birds loved, and bread for the furry animals. She sat down and at once a faint scuffling sound beside her announced Mrs. Mouse.

"Oh, my!" thought Felice, "she has brought all her relatives with her; well, anyhow I have plenty for them."

A funny little whistle came from up in the tree, and Greytail arrived, followed by some of his friends, while a flock of birds were already waiting on the branches.

Felice spread out part of the food, keeping some back for latecomers, and the little animals and birds started eating. Only the faint noise of nibbling could be heard for a few minutes. Then a thin wild scream startled them. The animals stopped eating, for they all realized that Cheeky was in great trouble close by. The little girl jumped to her feet spilling the rest of the food, and asked excitedly, "Where is he?"

"Over there," called Greytail, who was already halfway to the chipmunk.

Felice and the rest were along in a moment, and her astonished eyes saw Cheeky, suspended in a loop of heavy string drawn tightly around his body, at the top of a thin willow branch about a foot above the ground. There he hung, throwing his hind end and tail madly around in a terrific effort to free himself. Felice felt very sorry for the little fellow, who kept on making his thin, high cry, but Greytail sharply told him to be quiet, that they would help him.

The little girl leaned forward at once, her hands already outstretched to loosen the loop, but the squirrel nipped at her ankle. She paused in amazement, but immediately Greytail motioned her to stoop down so that he could whisper right in her ear.

"I'm sorry I bit you, Felice, but I had to stop you quickly. Please don't help Cheeky," he went on in a low voice. "We all know that you could free him at once, but then you see he would think it was too easy and wouldn't learn his lesson. We must make him realize how

foolish he was and how serious it could have been."

So, Felice, understanding that he was right, stepped back to let them take over the job of liberating Cheeky. Greytail stood on his hind legs and began to chew on the cord around the crying chipmunk. Several of the mice, with their sharp teeth cut through the thin tough willow stalk close to the ground, so that it fell down. Then it was easier for the squirrel to gnaw through the cord. Suddenly it gave way and the chipmunk lay gasping, but free!

"Now, Cheeky," said Greytail in a very stern voice, "what were you doing to get into that trap? You've been warned many times about that kind of thing."

Cheeky managed to get out a few words, saying that he had seen the loop as he was coming to Felice's feast, and decided he'd make a leap right through it. But he had missed his aim, so that when he touched the cord it had tightened around him while the branch had sprung up at the same time.

"O-o-o-h! I've got an awful tummy-ache," he wailed.

"Well you're lucky that a tummy-ache is all that's wrong with you," grumbled Greytail, who was really annoyed at the silly young chipmunk. "We'll take you home and bring you your food until you are able to go out for yourself."

The squirrels helped to carry Cheeky away, while Felice called goodbye to him, but he felt too wretched to answer. Mrs. Mouse ran up to the little girl. "Don't worry about Cheeky," she told her. "He'll be all right in a few days—and perhaps wiser, too. Be sure to come and see us again." She wriggled her long thin tail, since she couldn't shake hands with her friend, then slipped off through the pine needles to follow Greytail.

Felice stood for a few moments till there were no more sounds of tiny feet moving, then very thoughtfully turned to walk home.

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