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## Dear Readers:

This issue of The Rosicrucian Magazine is dedicated to our younger brothers, the animals. In the midst of all the confusion of bringing about a world government, of adjusting race and religious differences, of harmonizing relations between capital and labor, and various other transition problems, let us not forget the debt we owe to these defenseless ones that have served us in so many ways in the past. Ella Wheeler Wilcox has aptly pointed the way for us in these verses:

I am the voice of the voiceless;  
Through me the dumb shall speak  
Till a deaf world's ear  
Shall be made to hear  
The wrongs of the wordless weak.  
The same force formed the sparrow  
That fashioned man, the King.  
The God of the Whole  
Gave a spark of soul  
To furred and feathered thing.  
And *I am my brother's keeper*;  
And I will fight his fight,  
And speak the word  
For beast and bird  
Till the world shall set things right.

Will you help us pass on this message to those who may be inspired to aid in carrying on the humane work of protecting and caring for "the wordless weak"? Extra copies of this issue of our magazine are being printed for that purpose.

Yours in His service,

THE EDITORIAL DEPARTMENT

# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

## "Blessed Are the Merciful"

By KITTIE S. COWEN



**T** IS A well-known fact that in past ages most individuals who came into the world were born, lived awhile, and then they died with very little if any comprehension of what life was all about, and probably cared less—a little higher than the animals, but poor representatives of the human race. They accepted the world as they found it, made little or no impression on it, and very little self-improvement. But the time has now arrived when many people have become keenly aware of their physical existence, their surroundings, and the various creations manifesting as mineral, plant, and animal.

Of the three lower kingdoms the animal is closest to man, manifesting all of his physical characteristics to a considerable extent with the exception of the power to think. So closely have the human and animal kingdoms become associated that many animals have become beloved companions of man and often display an intelligence which is quite startling. This better understanding of the lower kingdoms has caused man's developing consciousness to become cognizant of many hitherto unknown facts which the most advanced individuals, having developed the power to contact that which the masses have neither sensed nor seen, are beginning to tell the world about.

Among these hitherto unknown facts, the pioneers have discovered that the God of our solar system creates in life waves composed

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of millions of differentiated entities all destined in the course of evolution, from the lowest to the highest, to develop His own divine powers. Furthermore these pioneers in thought have discovered that there are many of these separate life waves besides their own, some far more advanced, as the Archangels and Angels, and others lower in the scale, the next immediately lower being the animal kingdom with many of which man has become so closely associated.

The physical world is God's great school in which many of His creations are developing their potential powers and in order to do this they must have physical bodies by means of which they contact their daily experiences; and anything that deprives an entity of this vehicle before the destined time to cast it aside, to some extent, frustrates the divine plan and hinders the evolution of the being thus deprived. Therefore man has no right to destroy such bodies except in self-defense.

Because of man's destructive devices the animals, both wild and domesticated, have almost no chance of self-preservation. Quite ruthlessly we deprive them of their physical vehicles, either for food or personal adornment, or for just so-called sport. Meat eaters excuse themselves for this wholesale sacrifice of life on the grounds that to sustain their own lives it is necessary for them to kill certain animals in order that they may have the food that their bodies furnish—a statement that has been proved over and over to be wholly untrue. The plant kingdom is not yet conscious of physical life as is the animal, and its numerous varieties as a rule reproduce themselves in physical forms at much shorter intervals, thereby giving them more frequent opportunities for earth experiences, and not being conscious of physical existence, the plant kingdom as yet loses very little of value when its vehicle is converted into food for man.

At the present time many people feel that a meal without the dead body of some animal is quite incomplete, believing that such bodies furnish the most strengthening food that can be obtained, all other food being looked upon as mere accessories. However, this idea is most erroneous, since science has proved that nourishment obtained from the vegetable kingdom really has a much more sustaining power than meat, which proves that there is really no excuse for meat eating other than the fact that man, having been accustomed to eating it, has acquired a liking for flesh and seeks to gratify that particular desire.

Looking at the subject from an ethical viewpoint, it certainly is against the better nature to kill just to satisfy such an unnecessary craving. If each individual had to wield the bloody knife and plunge it into the quivering flesh of the terrified, helpless animal in order to obtain its body for food, how much of such food would he eat? But instead of doing this inhuman work for oneself, we prefer to require a fellow being to stand in a bloody slaughter pen day after day killing thousands of frightened, defenseless animals, a practice which finally so brutalizes the man's finer nature that the law

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will not permit him to sit on a jury where capital punishment is involved, because in time he ceases to have any regard for the sacredness of life. It is no use to try to excuse ourselves by saying that no man needs to become a butcher. We all know very well that so long as we eat meat someone must slay the animals, and therefore we certainly are responsible for bringing a fellow man to such a deplorable state of degradation.

By his ruthless killing man has and is contracting a heavy debt which some time he will have to pay to the animals he has helped to slaughter or caused to be slaughtered, and there is no better way to pay this debt than beginning right now to cease meat eating and to protect the animals from being abused and ruthlessly destroyed by such practices as killing for sport which is probably one of the worst forms of cruelty barring vivisection in which helpless, living animals are used for cruel experimentation. So merciful is our divine Creator that not only is a way always provided for the truly repentant ones whereby they can make amends for past mistakes, but opportunities are ever being presented to them in the form of daily experiences by means of which they can greatly hasten their spiritual development.

Scientists, such as H. G. Wells, who delve into the past have discovered that man has slowly evolved both physically and mentally from a very imperfect being to his present status; and history records his change from a creature ruled by ruthless impulse to one guided by a reasoning, understanding mind; and this very understanding is developing into a realization of the unity of all life and its right to manifest in various forms.



Man is gradually learning that as God alone has the power to give life, then He alone has the right to direct it, and any interference by man must surely prove disastrous to him. Thus a new regime is gradually coming into

manifestation in which Brotherhood and love will unite one with all in a great common interest. It is the privilege of our present generation to usher in this glorious age. It is ready to manifest when we are ready to demonstrate it. There is no outside force necessary to bring it about, and no exterior Leader need be expected until a sufficient number of mankind have commenced to *live* Brotherhood and thereby made themselves ready to receive the advanced teaching of such a One. However, we may rest assured that the Christ Himself will come again to earth to help huamnity in its struggle to overcome evil with good. For the Christ, better than all other spiritual Beings, knows our needs, and His loving mercy and never failing kindness endureth forever.



# THE MYSTIC LIGHT



## A Christian Awakening

By STANLEY G. JACOBS

**M**ARY ATHERTON, returning from a Sunday evening service at church, entered her warm living room and threw the mink coat she was wearing on a chair. The sermon, based on the text, "Whatever ye would that men should do to you, do ye even so to them," had been quite inspiring, she thought, and she resolved to try to be more thoughtful in her treatment of others. However, she felt rather satisfied with herself as a Christian, for she had always tried to model her life upon the teachings of her church. Thus musing, she relaxed in the big armchair before the fire . . .

Suddenly Mary found herself in a great cathedral-like building, simple in design but extremely beautiful. It was filled with people, among whom she was being guided by angelic beings toward what seemed to be a judgment throne. Mary felt that she was in the presence of the Court of Heaven and that the life she had lived for Christ and mankind would now receive its reward of eternal heavenly bliss.

Presently she was standing before the throne, upon which sat a radiant Being with luminous eyes who seemed to look into the very depths of her soul. He spoke to her in a soft, resonant voice: "Your name is Mary Atherton, isn't it?"

"Yes, it is," she replied, trembling and more than a little frightened, for

suddenly all the multitude of people had vanished, as if by magic. She was alone in the presence of this angelic Being, whom she felt to be one of God's heavenly ministers.

"Where are all the others?" she asked in a wavering voice. "What has happened to them?"

"Each must be judged singly for the life lived on earth," the Being answered gently. "Don't be frightened by what happens here. It is all a part of the natural law of God, but it manifests here in a different manner than on earth. The concern at the moment is not with the others, but with you, Mary Atherton."

He opened a large book which was lying on a golden pedestal before him and gazed at it a minute or two without speaking. Then he looked at Mary with steady but kindly eyes and said, "The record of your life, Mary, shows that you have filled it with noble thoughts, deeds, and words. You have been a far better than the average Christian, but like most of them you are found seriously wanting in your concern about creatures not of the human species."

"What can you mean, Sir?" Mary asked in bewilderment.

The Being held his steady, penetrating gaze on the puzzled woman and answered: "The record shows you, Mary, in church Sunday after Sunday. You hardly missed a service, did you?"

"No, Sir," she replied. "I always tried to be in church to worship the Lord, and I prayed much for the grace to continue in His way, and also for peace on earth and good will toward men."

"You did, indeed, pray in church many times, Mary, and you prayed many noble, wonderful, and good prayers. However, there has been something seriously lacking."

Mary was too perplexed to answer and the Judge continued.

"You prayed in church, on bended knee, and you sincerely asked our heavenly Father to bring peace on earth and good will to the hearts of all men, but while you prayed, Mary, you wore fur coats that had been made at the cost of much torture and torment to dozens of wild animals. For instance, for a long while you wore one coat which cost the life of about eighty animals. I want you to see something."

Mary suddenly found herself standing in a bleak, snow covered country, and before her she saw the struggle of a beaver caught in a steel trap. Struggling and writhing in agony to escape, the animal began chewing off its trapped paw. She wanted to free it but was powerless to move. She watched the tortured animal eating away at its own flesh until she sickened and fainted away . . . Now she found herself in the same wild country, standing before a beautiful fox which was suspended in a pole trap. One foot was trapped in the steel monster which hung above it, and its body was suspended in a vertical position of intense suffering. Mary heard the voice of the Judge, speaking in a tone which reached the depths of her being.

"The animal which you see hanging before you in this distorted manner has been thus suspended for several days, cruelly exposed to the elements, and suffering indescribable torture. Man's lust for money and woman's vanity are the cause of this, Mary Atherton, and

of the past and present suffering of millions of God's creatures that are unable to defend themselves against you civilized (?) Christian people."

"Oh, dear God, how could I have been so ignorant and blind?" Mary moaned in anguish.

"There is still more to see," continued the voice of the Judge.

Again the scene changed, but it was still the same barren, cold, and desolate landscape. Mary saw before her dozens of fur-bearing creatures, each struggling in a steel trap, and she gazed spellbound at the scenes of indescribable suffering before her.

The voice of the Judge came to her. "Those animals, Mary Atherton, often lie in the cold and snow for many days



at a time while they suffer the agonies of a thousand deaths. You have seen a sample of the sufferings that animals must undergo because Christian women like you do not take the time to inquire how the fur for their coat was obtained, and when anyone tries to call it to your attention, as was done in your life, you express doubt, promise to investigate, and then proceed to forget all about it. You continue going to church and asking God for peace on earth and good will toward men, but what, Mary Atherton, does God think about the peace and good will you have toward the animals that went through torment to provide the furs which you wear while you pray?"

Mary mumbled to herself, "How could I have been so heedless, thoughtless, and unconcerned?"

Now she found herself standing before the throne, facing the Judge. There was reproof in his tone as he spoke,

"You were like the majority of Chris-

tians. You took so much pride in your human species that you forgot that man has dominion over the animals which God expects him to exercise lovingly, wisely, and mercifully. You were sadly lacking in understanding and compassion toward God's lesser creatures, those creatures which in so many ways put man to shame."

"You are right. I failed miserably in considering them," Mary confessed. "And to think I even considered myself an animal lover! Why, I had a dog and cat that I loved dearly and I often contributed to the humane league and the animal shelter."

"All of which was very good, as far



as it went, Mary, but it didn't go far enough. You say that you loved your cat and your dog, and the record shows that you did. However, there is another side to the matter. Look!"

Mary now found herself standing outside a group of several imposing buildings, witnessing many cats and dogs being taken into one of them. She wondered where she was and what was to be done with the animals.

The invisible voice spoke in answer to her thought and said, "You are now at a well-known university. Let us go inside and see what happens to animals here."

Mary found herself in a large laboratory, where a group of young men in white were standing around what appeared to be an operating table. She walked over to them and saw a collie dog strapped by all four paws securely to the table. One of the men was making an incision in its body, and to Mary's amazement she saw that the dog was conscious but making no sound. How-

ever, its eyes and breathing revealed intense agony.

"What in heaven's name are you doing?" Mary cried. "Operating on that dog while it is conscious? Why don't you give it ether?"

"That would ruin the experiment," replied one of the men impatiently.

"Experiment for what?" gasped Mary.

"Why, to save human lives, of course," replied the man shortly.

"But why doesn't it bark or whine?" she asked incredulously.

"Because its vocal cords are severed," the man snapped.

Mary was speechless with horror and grief as she looked at her guide. "There is much more to see," he said, and she found herself being taken from one scene to another in laboratories of various institutions of higher learning.

She witnessed dogs and cats being subjected to other cruel and revolting forms of torture behind laboratory doors that are kept locked to the public. The voice of the Judge explained the things she saw as she went along. Some had been starved for weeks at a time; others were burned or frozen; some were the subjects of poison gas experiments. There were also rabbits, guinea pigs, and monkeys. Mary shuddered in remorse and horror.

Again she was back before the judgment throne, and the Judge gazed at her penetratingly as he said, "You have been viewing the horrors of vivisection, animal experimentation which is based on the theory of benefiting humanity, of saving human lives, and you, like many others, labored under the delusion that such folly was worthwhile. It never occurred to you that God intended his animal creatures to be treated with loving kindness and care, as are human beings. You believed the high-financed medical propaganda that vivisection was necessary and that the animals were treated humanely in the laboratories. But you are not guiltless,



Mary Atherton, for there are organizations in the world and some newspapers that dare to give out the truth, and you had a chance to be informed. However, you always shirked the responsibility and avoided the issue when vivisection was mentioned. You were told antivivisectionists were crackpots and you took no trouble to learn otherwise. Your religion was one-sided. It failed these friendless creatures who are most in need of human friends and human compassion. You have been tried and found wanting in Christian love toward these dumb, defenseless creatures, and as you did or didn't do toward them, so you acted toward Christ."

Mary was too shocked and conscience-stricken at the truth of this judgment to speak. She stood in abject silence.

"Even if all this experimentation and brutality did help to lengthen human lives," the Judge continued, "does it stand to reason that a just God would want this done at so frightful a cost to man's moral and spiritual standards? Could these creatures be so worthless in the eyes of our loving Father as man takes them to be? Remember the words of Him who said, 'Not a sparrow falleth to the ground but your Father in heaven knoweth it.' Can we expect mercy from God when we refuse to extend mercy toward the creatures under our dominion?"

The tears rolled down Mary's cheeks, and all she could say in reply was, "God have mercy on me," as she put her face in her hands and sobbed bitterly.

"Those tears will do you good," came the voice of her Judge. "They will help to cleanse your soul and prepare you for the final ordeal."

A short time later Mary found herself in what she recognized as a slaughterhouse. She had been a lover of flesh foods, in common with many other Christians, and particularly had a liking for lamb chops. Now she had to see these innocent creatures being slashed with a long knife, and then suf-

fering the agony of being run, head down, along a long cable and into a vat of scalding water.

Mary's heart ached with pain as she looked at the awful sight before her, and she felt that she could endure no more. But now she was led to other awful scenes in the slaughterhouse, hearing the agonizing cries of the cattle, hogs, goats, and other animals being brutally killed.

She saw with amazement some strange creatures hovering above the slaughter pens, and she wondered what these evil looking apparitions could be. The voice of her guide answered her unspoken question.

"Those are elementals, Mary," he said. "They are creatures invisible to most people, but nevertheless real. They feed on the fumes from the blood of the slain animals and imbibe the aura of hatred and gloom which you see hanging like a cloud over the place. Then they help to incite people to deeds of crime and violence . . . Do you see that



animal just being killed? And the Spirit departing from it? That is an unusual case where a human Ego has ousted the animal Spirit and taken possession of the animal body. Now the human Spirit has had to undergo all the suffering of the animal in the slaughterhouse . . . You see, Mary, death does not end life at all. The Spirit lives on forever, coming again and again to live in new bodies under different circumstances so that the lessons necessary for progress in God's great school may be learned."

Mary listened in astonishment, for these were new thoughts to her. However, not for a moment did she doubt the truth of what her instructor was

saying. How very ignorant she had been, and how cruel because of her ignorance and thoughtlessness! "Oh, if I only might have another chance," she thought to herself. "An opportunity to make amends. I would devote my life to defending the cause of the animal kingdom and in being a true friend of these friendless ones."

"You shall have your chance, now,

Mary," she heard a voice say softly but clearly . . . The words were still ringing in her ears as she awakened and looked about her . . . Had it been merely a dream? No, it had been more than a dream, she was sure. It was a vision that had been granted her. Henceforth her life would be directed according to a new pattern—the pattern of love and reverence for all living things.

## The Spirit's Outreach

By EVELYN F. HAMILTON



MAN is more than a biological entity. Within him is the imprimatur of Divinity—a power beyond the capacity of the body physical; a power to overcome baser instincts and appetites; to transcend human limitations and defeats; to ascend to higher realms; to bring any life to fulfillment—the power of the Spirit. God understood man's need of an inner sanctuary when He made him a Spirit—an eternal entity, more powerful than any mortal creation. The Spirit comes to earth fully equipped to meet all the challenges and demands of its mortal existence. It can accomplish anything that the physical vehicle through which it functions will permit, but its free expression is impeded by such mortal blocks as: a defective brain, impaired nerves, abnormal endocrines and somatic disorders, perverted self-will, and the shackles of materiality. It is the Spirit's urge that impels us to enlarge our lives for a higher destiny—to accomplish the perfect design God intended for us in the beginning.

All growth is from within. All right concepts and right endeavours come from the Spirit. When we obey its urge, we realize that which is veritable and an infinitude of good in our lives. In times of testing we find how humanly

inadequate we are to meet the challenges and demands of contemporary civilization. However, the powers of the Spirit are adequate to all needs. Man can accomplish anything through this limitless, potential power within. When we allow the Spirit to manifest in our lives, humanity is transcended by Divinity.

We find the Spirit's outreach in all castes, creeds, and races; rich or poor, sick or well; not only in ascetics, mystics, and Christian martyrs, but in penal penitents and social outcasts as well. We find it in the inspirational poetry and music of the blind and insane; in the compensatory abilities of the physically handicapped; in the conquest of pain; in the elation of the tubercular; in the placid contentment of the aged; in the valor of the soldier; in men and women who forego family and home to serve in the foreign mission field, often at the sacrifice of their lives. One such was a Belgian nobleman of high estate, who was also a great composer. He renounced all to join the priesthood, that he might replace Father Damien, the leper saint, in the leper colony of Molokai, Hawaii, at his demise. There he is now known simply as Father Peter. His noble background obscured, he gives all of himself and his gifts to better and gladden the lives of these unfortunates.

All latent talents, aptitudes, and abilities are of the Spirit, not of the body. The Spirit's outreach is found in all fields of human endeavor; science, industry, commerce, agriculture, literature, art, music, and creative crafts. The Spirit supplies the concepts and man evolves the creation into actual, tangible form, through the efforts of his brain and hands. As tangible evidence we have countless immortal creations, such as the Taj Mahal and Leonardo da Vinci's *Last Supper*, which defy the corrosion of time. The Spirit's urge is manifest in the amazing hand-wrought creations of the illiterate masses of India and China. The latter are considered the greatest hand craftsmen in the world. It was also evident in the crude creations of World War II veterans, during their long confinement in foul prison camps. The Spirit broke through the vermin and disease that harassed the body, to lift the morale of those held captive. It is evidenced in our war hospitals, where it speeds the rehabilitation of shattered minds and bodies; in military camps, where it increases hope and faith and encourages valor among those who invest their leisure time constructively.

Carl Jung, the noted Swiss psychiatrist, was the first to introduce the idea of the Spirit's expression through creative work, to cure the antisocial, the maladjusted, and the neurotic. Spiritually creative work relaxes inhibiting tensions and releases inner constructive urges at the threshold of consciousness that clamor for expression. Edward T. Hall, founder of The Universal School of Handicrafts, New York, is getting amazing results through releasing soul powers in well and maladjusted students. They are given a piece of clay and without any instructions are told to model anything that their heart desires. The idea is to reveal, not only natural aptitude, but the status of the student's inner life.

A young woman with a criminal rec-

ord, when given the clay, first modelled a symbol of Satan, but as she continued working with the soothing, relaxing material, an exquisite statue of St. Theresa came forth. This gesture revealed the mental peace that came from the work to annul her inner conflict. An illiterate negro was hospitalized, and in a cast for a crushed back. His childhood had been one of privation, his education limited to primary grades. He knew nothing of art. Some one gave him a piece of clay to occupy his time. With no instructions he began to create instinctively, and to the amazement of all showed the aptitude and skill of a natural sculptor. Thus his Spirit began to manifest, revealing a great latent



compensatory talent he did not know he possessed. One of his creations was converted into brass and pronounced a masterpiece by art critics.

Some Egos come to earth destined for travail, others create their own suffering in this life through ignorance and self-will. Any Christian mission or monastery will provide examples of the Spirit's redemptive urge. Here are two: a notorious courtesan gave the New York police much trouble. One day the redemptive urge of her Spirit broke through the carnal web that enmeshed it, and she saw herself in the mirror of self-revelation. Repelled by disgust, she became a penitent and proceeded to do all in her power to atone for the wrong she had done. To this end she took the name of Mary Good and de-

voted all her time and effort to reclaiming lost souls. She became an indispensable ally of the police she had once defied. When she departed this earth she left behind her a pyramid of good deeds and spiritual credits.

Starr Daily tells how he was steeped in crime and spent most of his twenty-five years in prison, defying all efforts of rehabilitation. One day, while confined in the dungeon, his mind and body became too weak to rebel further. He saw his life thread decaying. Then his Spirit broke through his corroding clay and he realized the futility of his evil ways. As self-will receded, a revelation of Divine Love came, which was so overpowering that his being was completely transformed. He became a penitent in grey, expressing the Chris-



tian love that had redeemed him, to his fellow prisoners. His transcension from sense to Spirit was made rapidly and victoriously. Today he is a social missionary, rebuilding shattered lives, lecturing and writing on the redemptive power of the Spirit, of which he is a living example.

At present medical science is yielding the cure of alcoholism to "Alcoholics Anonymous," who are achieving phenomenal results through reaching the inner selves of the habitues. This arouses the will to be cured and provides the spiritual fortitude to accomplish it.

Suffering remains the unescapable fact of mortal life, but when spiritualized it extracts the richest gifts of the Spirit: wisdom, understanding, courage, fortitude, faith, love, mercy, compassion, sympathy, tolerance, generosity and unselfishness—all the qualities needed to integrate the social order. Without them there is moral corrosion, decay, and death. In the human sense, so-called "incurables" are ignorantly considered as defeatists by the masses,

for not having achieved physical victory. But not so in the cosmic sense. Because of the victory of the Spirit over the infirmities of the physical vehicle which it dwells in, many of these individuals have become immortal. Their names are inscribed in the archives of fame, while the physically well go down in oblivion.

Alexander Pope was a spine cripple, agonized by pain day and night. He had to be laced in a jerkin in the morning to keep his body from collapsing. Yet down through the centuries his classic poems have been known to every student of literature; as has blind Milton's *Paradise Lost*. The immortal poem, *Invictus*, from the pen of the tubercular William Henley, is a legacy of courage he bequeathed to all victims of this disease. Had these, and a legion of other valiants, been physically cured they would have remained mediocre; but through the triumph of the Spirit, they now rank with the immortals.

The Spirit knows not death as we mortals define it. At transition the body physical returns to dust, but the Spirit transits from plane to plane until it attains perfection, and achieves its cosmic destiny. We can aid the Spirit's expression on this third dimensional plane by providing a sound mind and body for it to function through, in so far as it is in our power to do so. Psychic health can be achieved through the control of thought. This eliminates the mental debris that clogs the mind cylinders, and opens the mental channel for the inflow of soul concepts. When thought is spiritualized it ascends to higher realms, where it contacts the Infinite. This makes it more potent, creative, and productive for individual and collective good. Physical and moral health result from obedience to laws ordained for man's good. Renunciation of self-will, and conformity to Divine Will brings the *summum bonus* (the highest good), and grace to achieve the divine destiny for which we were brought into existence.

# The Fur Coat

By S. B. MCINTYRE

## PART I



CYRAM GAYLORD slid a large box from his arms to the couch in his study. A frown corrugated his broad white forehead, as he read the return address of his younger brother, Nathan, on an upper corner of the box before he sank into a chair at the foot of the couch.

He was thoughtful for a moment as his troubled grey eyes continued to study the box, then he drew a letter from a pocket in his coat, slipped what appeared to be oft-read pages from the envelope and read:

*Dear Cy:*

*All your hatred of my trapping work; all the grief you have often expressed over your imagined suffering of the mink I trap before death frees them; as well as what I have considered your crazy notion about animals being our younger brothers, and as such entitled to our protection, has heretofore failed to deter me from getting all the money I could from pelts whose owners come within miles of my cabin.*

*But a personal experience during my last trapping expedition recalled to my mind an idea of yours about vibrations which I'd very much like to prove—if possible. Prior to expressing your power-of-vibrations idea, you had told me of a steer that had been slaughtered for food near your city. Through your friendly market man, who knows you are a vegetarian, you had learned that this steer in a horrific rage had fought his slayers to his very last breath, and that his rage had so poisoned his flesh, that all partakers of it had been made deathly ill by that poison.*

*Following your recital of this incident, you told me that as everything has its particular rate of vibration, which*

*you believe nothing but fire can destroy, it was likely that vibrations of the rage of that steer would so poison the by-products of his body, that sensitive persons who even wore shoes made from his hide, would be made uncomfortable by the evil vibrations impregnating the leather and emanating from it. You claimed to believe that much of the aversion people have toward objects and persons—aversion for which they can think of no reason—is caused by evil vibrations emanating from those objects or persons.*

*Now I am giving you an opportunity to prove to me that your vibrations theory is correct. If you play absolutely fair with me throughout this test, and it proves your point, I promise you that I shall never trap another animal as long as I live.*

*Shortly after this letter reaches you, a box containing a fur coat for Thalia will arrive. I know you are bitterly opposed to her wearing furs or feathers, but if your theory proves to be fact, you may be sure that regardless of how beautiful the coat, Thalia—a sensitive from early childhood as we often proved—will not be able to stand the vibrations emanating from it, and will soon refuse to wear it.*

*I trapped some of the mink in this coat myself, as I can prove to you, but my conscience has not ceased to trouble me since, because of my experience with the largest animal of this species I have seen.*

At sounds of a closing door followed by swift footsteps, Cyram hastily crushed the letter into his coat pocket, caught up a newspaper from the foot of the couch, and was pretending to read when a lovely fair girl of perhaps nineteen paused for a moment in the doorway, then rushed to him.

"Daddy!" She flung her arms around his neck, and sank onto his lap. "I'm so glad you're home! The moment I entered the house I knew you would be!"

Cyram returned her embrace. "I don't smoke, nor use perfume," he said, glancing quizzically into her beaming eyes, "so how could you know, Thalia?"

"I can't tell how, but the moment I open the door, a wave of happiness always sweeps over me when you're home, and that's how it was today. When you're not home the house feels cold and gloomy to me. Oh, Daddy!" Sun shining through a window high-



lighted the box and attracted Thalia's attention. "Something for me?"

"Yes, dear."

Thalia sprang from his lap, read the return address on the box, exclaimed, "From Uncle Nate!" and began to tear away the wrappings.

Tenderly she drew a lovely fur coat from the box to her arms, and in ecstasy hugged it, while her shining blue eyes questioned her father. When he studied her face but continued silent, she turned to inspecting the coat—noted its fashionable length, new full sleeves, silken lining, generous collar. Then again hugging it to her she exclaimed, "Oh, Daddy, *please, please*, may I keep it?"

"If you can ignore the probable suffering all those poor creatures, our younger brothers, endured—refuse to think of the agony of their Group Spirit throughout the torture his charges, those animals, underwent before death released them—then you may keep the coat."

"But, Daddy, these animals were probably shot, died instantly, so didn't

suffer at all!"

"Mink are trapped, not shot. Shot ruins the fur, Thalia! Often traps are not tended for days after being set. When animals caught in those traps can't gnaw off a limb and set themselves free, they slowly starve or freeze to death—long-drawn out suffering for them, and agony for the Group Spirit who feels every pang his charges suffer."

"But, Daddy, Uncle Nate caught some of these mink, didn't he?"

A pained nod was her answer.

"Well, Uncle Nate's so tenderhearted he'd never let one of these little things suffer, I know!"

"No one's tenderhearted when wealth is his aim, Thalia!"

His daughter's pleading eyes, as well as his hopes for outcome of the test, influenced Cyram. He threw up his hands in resignation. In plainly evident ecstasy Thalia kissed him and danced away.

Throughout the days that followed, Cyram refused to harbor a thought of the fur coat, so that at the end of the test set by his brother, he could truthfully say that not even in thought had he influenced his daughter against full enjoyment of her uncle's gift.

Yet as days passed he could not ignore the fact that Thalia appeared far from happy. Winter had come. Nights were growing colder, and soon Cyram began to notice that while she had worn the coat on all occasions when it was warmer, yet of late when nights were exceedingly cold for their climate, Thalia went out more often without the fur coat than with it. Cyram wondered, but would not permit his thoughts to question the matter.

New Year's brought a climax in Thalia's affairs. She and her favorite boy friend, James Lowe, with three other couples, were to attend a dance at the fraternity house of one of the young men. Thalia and her escort came to Cyram's study to bid him goodnight.

Golden hair arranged high on her head, blue eyes shining, face flushed with happiness, an exotic orchid pinned to her fur coat, she turned slowly for her father's inspection and asked, "How do I look, Daddy?"

"Lovelier than I have ever seen you, dear!" he answered.

"Oh, Daddy, you're the joy and comfort of my life!" she exclaimed, as she threw her arms about his neck and fondly kissed him.

Later that night Cyram proved the last part of her statement true. At midnight he returned to his study after having attended a political meeting, found the fur coat in a heap on the floor, and Thalia, shaking with sobs, face down on the couch.

In silence he drew her into his arms. Soon her body relaxed and she sobbed, "Oh, Daddy, I'm afraid I'm losing my mind!"

"Hush, Thalia! That's a dreadful thought to harbor!" he admonished.

"Well, I *am* afraid of just that!"

"Tell me about it!"

Half-sobbing she related: "For some time I have been flying into terrible rages over most trivial things—something I've never in my life done before. Worse still I have spells when I want to get away some place and hide from every one. Tonight for example: I was ecstatically happy at the thoughts of that dance. Yet I'd no sooner got out to the car, than one of those horrid spells came over me, and I wanted to scurry back into the house and be alone. Of course, I couldn't do that—spoil Jimmy's evening. Then when we were in the crowd dancing, I was just miserable—couldn't bear others crowding, jostling me. Really, Daddy, I felt like snarling at every one, and pushing them away from me!"

"Oh, Thalia, that couldn't be true!"

"It was, Daddy! And spells like that have been coming over me for months. I've been having horrible dreams, too! I couldn't sleep some nights because of

them!"

Cyram sighed deeply. "What were they like, dear?"

"All more or less alike. I walk over snowy wastes and hear animals snarling like cats fighting. I wake, go to the windows over the back yard hoping I can drive the cats away. No cats there. I go back to bed exhausted, fall asleep, and immediately I dream of walking over snowy wastes again. Soon I round hills or shrubs and see what look like little dark animals something like cats thrashing around injuring themselves, or else men beating them with clubs, while a man with a face like the animals stands by wringing his hands and moaning dreadfully. I go to him, try to comfort him, then begin to cry and wake up, my pillow all wet and messy."

"Can you recall when such spells began?"

"Yes. The night after Uncle Nate's fur coat came. I was so happy over it, I took it to bed with me." She glanced at the heap of soft fur on the floor. "And now I can't stand the thing! I must be going crazy!"

"Why not put the coat away, forget



it for a month, and see how you feel about it then. Rest in bed this whole weekend. Then if you are still feeling so upset and nervous, we'll go see Dr. Mason. You may need a tonic. I'll help you upstairs now. When you're in bed I'll bring you a nice hot malted milk."

Thalia left his arms, and stooped to pick up the coat.

"Leave that there, dear, I'll take care of it," Cyram urged and they left the room.

He brought Thalia the milk, and softly tucked the blanket in about her

neck. "If you have disturbing dreams tonight, dear, knock on the wall above your bed. I'll hear, come for you and we'll go down to the kitchen and have a snack. That'll brace you up. It always did me when I was your age." He stooped to kiss her.

"Daddy, you *are* the most comforting man!" Thalia smiled at him as he waved to her from the doorway.

It was toward the end of a day some weeks later, when Thalia, fully restored to her old-time health and vivacity, rushed into her father's study. "Daddy! I never felt better in my life! I've gone everywhere this whole six weeks, and not a single spell or bad dream have I had in all that time! I believe I'm all over them! Jimmy wants me to drive

with him and some of his frat friends and their girls up to Yosemite tomorrow—Washington's Birthday. No college rest of this week, so we'll have five days free. Jimmy's mother is to be one of the chaperons. What do you think about my going?"

"Do you a world of good, Thalia! Invigorate you amazingly for end of year grind ahead of you! I'd go if I were you!"

"Guess I'd better take my fur coat," she said, "It's freezing cold up among those mountains now. Just leave it on your couch here, and I'll pick it up on my way out in the morning. We're leaving very early!"

(*To be continued*)

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## Time and the Great Adjuster

By CRESCENTA MAY



AS THE RIVER rushes into the ocean so does time swiftly and silently rush into eternity. Like leaves before the wind, like sand before the storm, are we swept along, the strong as well as the weak, powerless to hold time back even for one fleeting second. Past, present, and future almost stumble over each other—here one moment, gone the next, following each other in such rapid succession that they are absorbed into Eternity to the count of one, two, three.

There is no power on earth that can hold back that which God hath set in motion. There is, likewise, no power on earth—or in hell—that can hold back that Ego who has glimpsed the light of Truth and walks in its path.

Time itself is without quality, force, or power, but we can measure it by moral, mental, and spiritual growth. We can measure it by opportunities it holds out to us in passing. The value

of time is the exact value we attach to it. We can utilize it in constructive work, in developing innate talents, or we can squander it in foolish play and idle chatter.

When we contribute something of value to every passing moment, when we are kind and thoughtful, when we make life a little less difficult for each other, when we perform our daily duties joyfully and to the best of our ability, when we render self-forgetting service wherever we are and whenever it is needed, then we are using time as our Creator intended for us to use it—as a means for self-development, measured by moral, mental, and spiritual growth.

The use we have made of time in our past lives and up until now is shown clearly by the moral and mental qualities that make up our character today. Knowing that there is no standstill in nature, that we either go forward or drift backward, we must ever



be on the alert and shun satisfaction and contentment which are subtle hindrances to progress.

We often hear, and even thoughtlessly repeat such familiar phrases as "Time will adjust everything," but do we find it actually so? *No*. The truth is that problems, difficulties, and sorrows are not adjusted by time, but *in the course of time*. Time itself can do nothing for us, but it is amazing what an enlightened and progressive person can do *with time*.

The adjustment of all our human affairs, our relationship with each other, can come only from within, for within the innermost center of our being lives *the great Adjuster*—our own God, our Spirit, our Higher Self, or whatever you may wish to call the Divine Spark within the physical encasement. From that source we draw the Will, the Wisdom, and the Activity which together render us able to adjust our lives in conformity with Divine Law.

A wise and loving God created man in His own image and endowed him with the potential qualities of Will, Wisdom, and Activity, and provided Eternity in which to develop these potentialities into dynamic powers. That we may become wise and strong, He gave to every one of us the freedom to make mistakes. He interferes not with our weaknesses, knowing that in the course of time we will become ashamed of them and either outgrow them or by an act of free will change them into pure and positive soul qualities. That we might know love, the most divine of all qualities, He hid part of Himself within our own heart. He gave us life, which with its outside impacts upon heart and mind is bound to awaken in us the capacity for feeling, sympathy, and compassion.

It is through the purifying quality of sorrow and pain that we eventually learn to express the highest form of love—love with no thought of self, but ever willing to spend itself in the ser-

vice of those who need it. Let us ever remember that it is the ignorant, the weak, and the erring who need love the most. All of God's creatures respond to love that is strong enough to break through the shell that would keep it out. Is our love strong enough to do just that? If it is, then we fulfill the highest purpose for our existence and eventually become the Christlike creatures God intended us to be.

We apply the terms of past, present, and future to Eternity. The past is of value only when our experiences have taught us to live more wisely, unselfishly, and lovingly today. The present brings us in contact with new experiences, new opportunities. It constantly offers us a chance to liquidate accumulated karma and build a more satisfactory future by kindness, forgiveness, tolerance, and service.

Past sins of omission and commission must be paid for in full—unless abrogated by loving service, and wise is he who does not lay up new debts for the future. The soul qualities we build into our character are the safest and most valuable deposit we can put into the cosmic bank for our future, and that bank will never fail us.

Life is an unfoldment of our inner powers, and the more thought we give to it, the more we try to understand the purpose of life, the more of Truth will we be able to comprehend—and the Truth will eventually set us free. We need not walk in darkness, but we must fan the light within us ere it can become a powerful flame. Actually, every incident of the daily life should be analyzed, every thought and act and the motive behind them should be examined so that the lesson may be learned and stored away for the future. To be able to understand the problems that confront us today is a tremendous help in avoiding future mistakes.

Surely, we can all make an effort and learn to accept the small annoyances of life in their true light. It is in these

“trivial” occurrences of the everyday life that we are tested for self-control, and given an opportunity to gain inner peace and outward poise. We are hindered by outward things only when we attach undue importance to them, or disregard the opportunity they offer us for reaching that state described by St. Paul when he said, “None of these things move me.”

Each Ego is a law unto itself, and each has its own lessons to learn. However, a tolerant understanding of the human failings of each other, along with a mutual forgiveness, brings us closer into that bond of unity which the



Christ came to bring. Conversely, criticism, suspicion, fear, and hatred widen the chasm between us and delay the day of universal friendship and brotherhood.

Every Ego is writing its own history. Many pages of the past are filled with deeds of ignorance, cruelty, cowardice, and selfishness, but every newborn day offers a new page, perhaps half-filled with the consequences of past deeds, but half as yet untouched. This latter half we may write upon so gloriously with the pen of kindness and helpful-

ness that it will brighten not only the present but also the future.

Although united by an invisible spiritual tie, yet we must live our inner life alone. The higher we climb in our evolution the more lonely, so far as human companionship is concerned, does the path become. In the course of time, Life is bound to teach us to stand alone and rely only on the God within—the great Adjuster—for comfort and guidance in our hour of need.

In grief-stricken moments we may console ourselves and others by saying, “Time will heal,” but it is actually not so. Time provides no more than time (but oh, so precious time) in which to find the healing balm within. We *can* and *must* heal our own sorrow. Grief (which is largely selfish) can be overcome by self-forgetting service to others, or it can be increased a thousand fold by indulgence in self-pity. One hour spent in grief may seem like an eternity, while an hour of happiness is but fleeting. Obviously, the duration of time depends upon the state of our thoughts and emotions.

Age cannot be measured in years. Spirit is ageless. Thoughts and feelings render one person young at sixty and another old at twenty. Physical beauty may fade, but a noble character leaves its mark of inner beauty even upon the plainest of features. Spirit has no color, yet its intangible light may be seen shining forth from our eyes—no matter the color of our skin.

Surely, we should all be grateful for life, even though its method of teaching us our lessons is often painful and severe. We must be awakened to a consciousness of our divine origin and purpose, and if we will not voluntarily cooperate in this plan, we have to learn the hard way. We must learn to see ourselves as we are. Then we will realize how much we yet lack in spiritual development. When we compare ourselves with Jesus, St. Paul, St. Francis, or our **Elder Brothers of the Rose Cross**, we

can but realize how we have lagged behind. Yet, we know that we have had the same opportunities they had. They simply made better use of their time than we did.

Life, with its temptations, brings to light our impurities, weaknesses, and limitations, and provides the opportunities to overcome them. Truly, Life humbles the proud so that they may become really great by learning the self-control that provides immunity to temptation. Through the suffering consequent upon yielding to temptation we become wise and strong, capable of resisting evil and working constructively.

Blessed indeed are those who have contacted the teachings of the Elder Brothers of the Rose Cross, a teaching that stresses the blending of the powers of the head and of the heart—of thought and feeling. When we practice the high ideals taught in these beautiful teachings, we use time to the best advantage

and are bound to make spiritual growth. We can enrich every passing moment with the love, the labor, the joy, and the beauty we give to it. When, after seeming failure, we keep on saying to ourselves, "I *can* do better; I *will* do better," and continue trying, our progress is assured. Actually we fail only when we cease to try.

We are taught that even the lowest and slowest of individuals will eventually reach the goal. Eternity keeps that hope alive. However, we ourselves make the choice as to whether we drift or drive, whether we listen or teach, whether we follow the long spiral path of evolution or the short straight path of initiation. The very moment we set ourselves a goal, we arrive at a turning point in our life. We no longer wish to drift—nor can drift. We thenceforth follow in the wake of those blessed Higher Ones who have used time wisely and well.

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### "A PARADOX"

(From *Our Forests*)

'Tis strange how women kneel in church and pray to God above,  
 Confess small sins, and chant a praise, and sing that He is love;  
 While coats of softly furred things upon their shoulders lie—  
 Of timid things, of tortured things that "take so long to die."

The church is vaulted, robed the choir, the bells chime sweet and clear,  
 —The tall green spires in forest aisles ring to wild cries of fear,  
 For creatures small that God hath made to pleasure in the snow  
 Are writhing on the frozen ground in helpless, hapless woe.

'Tis strange to hear the organ peal—"Have mercy on us, Lord,"  
 The benediction—peace to all—they bow with one accord,  
 While from stained windows fall the lights on furs so softly warm,  
 Of timid things, of little things, that died in cold and storm.

—E. H. H.

# Yay--Nay

## A Remarkable Cat

By AIMEE TORRIANI



INTO a small group of Truth seekers, gathered together in His name, walked a tiny kitten, a faint "mew" announcing his arrival. The Sermon on the Mount was being studied on this particular day. From this great masterpiece of literature and Truth the tiny ball of angora fluff received the name Yay-Nay.

The leader of the group of artists, actors, writers, and dreamers, was a young Scotch actress, who in a quiet but positive way tried to teach everyone this one fact: that the only weapon man has upon which he can really depend is his ability to pray. Furthermore, if he once finds the right way to pray, he may rest assured of the efficacy of such prayer. Her fervor was surpassed only by her faith, so when Yay-Nay became a member of her class, she accepted him on the condition that he must be brought up on prayer—and right thinking. He must become a metaphysical cat.

"I am a child of God," he was taught to hear every day, while his mistress waved his right paw in rhythm with the spoken words.

"I see the Christ in every one about me," was the affirmation to which his ear was attuned while his left paw fanned the air as it emphasized each word—sometimes tickling the long, strong whiskers on his lip.

"God's perfect love enfolds me and ever guides me," was chanted rhythmically as his fluffy being was held high in the air by his mistress. It was like a trip in an airplane, yet with the sense of security because of strong hands under his soft shoulders.

Yay-Nay had a fortunate life, far more fortunate than the lives of many,

many human children in this world today. His diet consisted of milk, cooked vegetables, ice cream, and avocado. These choice foods were fed to him while the delightful Scotch burr of his mistress recited for his edification the 23rd, 91st, and 105th psalms. He had his own chair with a soft, red plush cushion for him to cat nap upon at any hour of the day or night, quickly learning not to trespass upon forbidden ground—such as the dining table and his mistress' bed. His obedient, affectionate disposition indicated that he felt the good will and prayerful atmosphere which surrounded him, and in his long life few things disturbed him.

Once he heard a woman, who was visiting his mistress, say, "I think Yay-Nay should have meat at least once a day," With no warning he walked slowly to where this lady was sitting and gently nipped her ankle. She never made any remarks about his diet again.

Another thing which upset his poise and good humor was the decision of his mistress to return to her life before the footlights. There had been considerable discussion about this decision, some of her friends feeling that her work as a metaphysician might be neglected if she returned to her life as an actress, others feeling that she could combine the two lines of endeavor. The first night she went to rehearsal, Yay-Nay scratched and actually bit her, and no amount of silent or audible treatment seemed to tame him. The following night she spoke to him, saying that she was leaving to see a patient. To this Yay-Nay had no objection, but the instant he heard the word "rehearsal", the same harsh treatment was meted out to his adored mistress.

Fate seemed to play into the cat's paws, for the "metaphysician-actress" was, in the language of the theater, "canned", and Yay-Nay settled back to his life of peace and poise.

Another time something happened which seemed to show that this fortunate member of the cat family had much intelligence. A sick child was carried into his room. He had seen the child in the bloom of youth and health and he didn't like her. In fact, once when the child had come to visit, Yay-Nay had hidden under the bath tub and refused to show even the end of his tail. Yet when this child was laid on his mistress' couch, Yay-Nay jumped up beside her and never left her side for twenty-four hours, seeming to be greatly concerned about her. However, once she regained her health and spirits, he never again passed the time of day with her.

His daily habits were those of the most fastidious. His mistress gave him daily combings and brushings, and he came to demand these if neglected for a short time. He loved flowers and plants and seemed to be especially attracted to anything green—eating it if it were edible. Some thought he must be vitamin conscious!

Yay-Nay could speak in cat fashion and answered several questions with the affirmative or negative amount of "meows". He could jump in and out of a paper bag, a trick he did so well that many a famous comedian came to call on his mistress only to see her remarkable cat. He would also tuck his head down in a prayerful position and close his eyes whenever his mistress said, "Time now for prayers". At her "Amen" he lifted his head and was ready for his cushion.

Twenty-five birthday parties were given for Yay-Nay, and they were gala affairs, attended by professional people of great prominence. They brought him presents, and as the years mounted to twenty-five he became a theatrical personality. In these long years he never

had a moment's illness. In fact, the day he went on his long trip West, he jumped to and from the various pieces of furniture which constituted his "daily dozen". He ate his food, as usual. Then as his mistress was saying, "He maketh me to lie down in green pastures", Yay-Nay did something he seldom did—he jumped up on her lap, and before the Psalm was finished he had slipped out of his physical body.

His twenty-five year life of love and prayer thoroughly agreed with Yay-Nay, and when he comes to earth again, he will surely be even more intelligent because of all the human help he had. He will be well prepared to help his fellow cats who have not had such tender care from human beings.

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## ANIMAL BILL OF RIGHTS

By FANNIE HURST

*The right not to be neglected.*

*The right not to be deserted.*

*The right not to be tormented by children.*

*The right not to be shaved like a privet hedge.*

*The right not to be chained.*

*The right not to be tied to table legs.*

*The right not to be deprived of daily exercise.*

*The right not to be left alone in shops over weekends.*

*The right not to be tempted by chocolates and chicken bones.*

*The right not to be left in closed automobiles on hot days.*

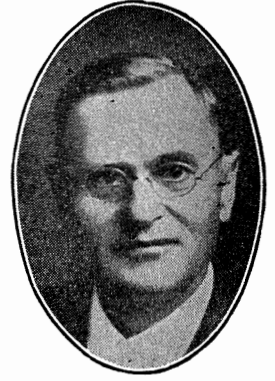
*The right not to be talked to in baby talk.*

—From *The National Humane Review* for July, 1948.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## The Web of Destiny



(TWENTY-FIFTH INSTALLMENT)

### *Prayer— A Magic Invocation*

PART II (*Continued*)

#### *The Place of Prayer*



IT IS a mystic maxim that "all spiritual development begins with the vital body". This is next in density to our dense body, its keynote is *repetition*, and it is the vehicle of habits, hence somewhat difficult to change or influence. However, once a change has been effected and a habit acquired by repetition, its performance becomes automatic to a certain extent. This characteristic is both good and bad in respect to prayer, for the impression registered in the ethers of this vehicle will impel the aspirant to faithful performance of his devotions *at stated times*, even though he may have lost interest in the exercise and his prayers are mere forms. If it were not for this habit forming tendency of the vital body, aspirants would wake up to their danger as soon as the real love begins to wane, and it would then be easier to retrieve the loss and keep on the Path. Therefore the aspirant should carefully examine himself from time to time to see if he still has *wings* and *power* wherewith swiftly and surely to lift himself to his Father in Heaven. The wings are two in number; *Love* and *Aspiration* are their

names, and the irresistible power which propels them is *intense earnestness*. Without these and an intelligent understanding to direct the *invocation*, prayer is only a babble; properly performed it is the most powerful method of soul growth known.

#### *The Position of The Body*

The position of the body matters little in *solitary prayer*; that is best which is most conducive to concentration of purpose; but in *collective* praying it is the practice of accomplished occultists to stand with bowed heads and hands folded in a peculiar manner. This makes a magnetic circuit which unites them spiritually from the very commencement of the exercises. In communities not so advanced, the singing of a hymn so standing has been found of great benefit, *provided all take part*.

#### *The Invocation*

Prayer is a word which has been so abused that it really does not describe the spiritual exercise to which we have reference. As already said when we go to our sanctuary we must go as the lover who hastens to his beloved, our Spirit must fly ahead of our slow-moving body, in eager anticipation of the delights in store for us, and we must forget all else in the thoughts of ado-

ration which fill us on the way. This is literally true; the feeling required for success resembles nothing in the world so much as that which draws the lover to his beloved; it is even more ardent and intense. "As the hind panteth for the water brook, so thirsteth my soul after Thee", is an actual experience of the true lover of God. If we have not this spirit, it can be cultivated by prayer, and one of the most constant of the legitimate prayers for self should be, "O God, increase my love for Thee so that I may better serve Thee from day to day". "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer".

Invocations for temporal things are black magic. We have the promise, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you". The Christ indicated the limit in the Lord's Prayer when He taught His disciples to say: "Give us this day our daily bread". Whether for ourselves or others we must beware of going farther in scientific invocation. But even in praying for spiritual blessings we should beware lest a selfishness develop and destroy our soul growth. All the saints testify to the days of darkness when the divine Lover hides His face and the consequent depression. Then it depends upon the nature and the strength of our affection. Do we love God for Himself, or do we love Him for the delights we experience in the sweet communion with Him? If the latter, our affection is essentially as selfish as the feelings of the multitude which followed Him because He had fed them, and now as then it is necessary for Him to hide from us in such cases, a mark of His tender love and solicitude which should bring us to our knees in shame and remorse. Happy are we if we right the defect in our characters and learn the lesson of unfaltering faithfulness from the magnetic needle, which points to

the pole without wavering despite rain or storm clouds that hide its beloved star.

It has been said that we must not pray for temporal things, and that we ought to be careful even in our prayers for spiritual gifts; it is therefore a legitimate question: What then shall be the burden of our invocation? And the answer is, generally, *praise* and adoration. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. Would it not annoy us if our children were always asking for something from us? We cannot of course imagine our Father in Heaven being annoyed at our importunities, but neither can we expect Him to grant what would often do us harm. On the other hand, when we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer our adored ideal.

### *The Final Climax*

Nor is it necessary that the audible or inaudible invocation should continue during the whole time of prayer. When upon the wings of Love and Aspiration, propelled by the intensity of our earnestness, we have soared to the Throne of our Father, there may come a time of sweet but silent communion more delightful than any other state or stage; it is analogous to the contentment of lovers who may sit for hours in unbroken silence, too full of love for utterance, a state which far transcends the stage where they depend upon speech for entertainment. So it is also in the final climax when the Ego rests in God, all desires satisfied by that feeling of at-onement expressed in the words of Christ, "My Father and I are One". When that climax has been reached the

(Continued on page 432)

# 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 Riddle of Life and Death

Q. Is every birth a new life?

A. At every birth what appears to be a new life comes among us. We see the little form as it lives and grows until at last there comes a day when the form dies and goes to decay.

Q. What becomes of the life of that form?

A. The life that came, whence we know not, has passed to the invisible beyond, and in sorrow we ask ourselves, "Whence came it? Why was it here? Whither has it gone?"

Q. Are not life and death great mysteries?

A. Across every threshold the skeleton form of Death throws his fearsome shadow. Old or young, well or ill, rich or poor, all alike must pass out into that shadow and throughout the ages has sounded the piteous cry for a solution of the riddle of life—the riddle of death.

Q. Is there an answer to these riddles?

A. As far as the vast majority of people are concerned the three great questions, Whence have we come? Why are we here? Whither are we going? remain unanswered to this day.

Q. Can these questions be answered?

A. It has unfortunately come to be the popularly accepted opinion that nothing can be definitely known about these matters of deepest interest to humanity. Nothing could be more erroneous than such an idea.

Q. What types of persons may solve these mysteries?

A. Each and every one, without ex-

ception, may become capable of obtaining firsthand, definite information upon this subject; may personally investigate the state of the human Spirit, both before birth and after death.

Q. Are special gifts necessary?

A. There is no favoritism nor are special gifts required. Each of us has inherently the faculty for knowing all of these matters; but—Yes, there is a "but", and a "But" that must be written large. These faculties are present in all though latent in most people.

Q. What keeps them latent?

A. It requires persistent effort to awaken them and that seems to be a powerful deterrent. Few indeed are those willing to live the life that is required to awaken them. That awakening comes only by patient, persistent effort. It cannot be bought; there is no royal road to it.

Q. What is the first requirement?

A. The first and central requisite is an unswerving desire, a burning thirst for knowledge; a zeal that allows no obstacle to conquer it; but the supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others.

Q. Why should this be the supreme motive?

A. Because unless prompted by that motive occult knowledge is dangerous. Without possessing these qualifications—especially the latter—in some measure, any attempt to tread the arduous path of occultism would be a hazardous undertaking.

Reference: *Cosmo*, (pages 19-23)



# WESTERN WISDOM BIBLE STUDY

## The Prayerful Life



Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

*Philippians, 4:6, 8*

When the full import of this message from St. Paul has become so impressed on the consciousness of mankind that people strive to live in accord with the principles expressed, the condition of the world's affairs will be one of peace, harmony, and progress. Happily, there is more and more evidence to indicate that individuals all over the world are becoming prayer conscious, and are striving with ever increasing ardor to use this most efficacious means of soul growth to aid themselves and others.

The prayerful life is the eminently constructive and progressive life—the life that seeks to know the laws or will of God and to act in accordance therewith. Anyone who truly prays every day so purifies his higher vehicles that his aura shines with the Light of Spirit and attracts the forces (including the angels and other higher beings) which work for their eternal welfare. This is all in accord with the workings of spiritual law.

But how may we “truly pray”? In the past there has been a too prevalent idea that prayer is merely asking God for something, with little thought for the performance of *our* part, or for our actually deserving the favor requested. Now we are realizing that

prayer is a scientific process, involving certain definite steps for fulfillment. First of all, no matter what the object of the prayer, there must be a complete faith in the power and willingness of God to help us. That is what St. Paul meant when he said, “Be careful for nothing”. In other words, we are to be so filled with the assurance of God's power and love that we will fear nothing. Imbued with such a faith, one is impelled to sing paens of thanksgiving and praise, even as did David of old, and thus he “turns the switch” which admits the current of spiritual power into his being. This not only brings illumination of the consciousness, releasing such crystallizations as suspicion, jealousy, etc., but liberates spiritual power for the benefit of others.

If our prayer involves the solution of a personal problem, there is another factor to be considered: repentance. The contrite heart, conscious of wrongdoing and ready to admit transgression and make amends for it, is an essential requirement for the magic formula which we call prayer. Unquestionably, we reap what we sow, and when we find ourselves reaping something not to our liking, then the obvious procedure is to look within ourselves for the cause. Honest, persistent probing always reveals the source of the difficulty, and when we recognize it, and ask God to forgive us for our transgression and to show us the way, the needed help always comes.

The prayerful life unfolds the qualities of the heart, and as the world today is suffering from the effects of a too materialistic intellect, it is easy to see why the Higher Ones are urging us to turn our hearts to the Light and, as St. Paul admonished, “think on these things”.

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# TODAY'S SCIENCE

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## The Effects of High Pressure



ONE OF THE relatively little known sciences is that which deals with the effects of high pressure on the properties of various gases, liquids, and minerals. The pressure at the center of the earth is believed to be about  $3\frac{1}{2}$  million times as great as the 15 pounds per square inch air pressure existing on the surface. Of course, nothing approaching such pressure can be obtained in the laboratory, but 750 tons per square inch is practical and offers opportunity for experiments that reveal a number of effects. Among the most interesting of the many substances experimented with is water. Formerly considered incompressible, water can now be reduced to half its volume. At 2000 times atmospheric pressure at sea level, water remains liquid even at 8 below zero temperatures. But as pressure increases, it suddenly turns to ice—but to a new type of ice which is denser than water. Other and denser types of ice are created again and again as pressure increases until there is formed an ice that is harder to melt than lead.

Experiments with water are of particular interest, not only because it is so large a part of our planet and is utterly indispensable to the forms of all living creatures, but also because water is the physical counterpart to man's desire-emotional nature and to the vast and as yet unperceived Desire World.

Just as mechanical devices make it possible to put water under great pressure, so, too, do the vibrations of man's surroundings, activities, contacts, etc., exert pressure upon his desire body with often rather strange effects. While the heat of anger, excitement, and other

passions may quite literally cause the desire body to boil, the pressure of circumstances, fear, frustration, despondency, and other similar emotional states exerts a congealing, freezing effect. The interference with the free flow of force currents in the desire body as the result of sustained pressures may result in various complexes and other psychological conditions. Among the tasks of the psychiatrist in seeking to restore normalcy is helping the neurotic person to "get out from under" the cause of the pressure in his emotional life, and to find constructive outlets for his wishes and desires so that the pressure of inhibition becomes unnecessary.

There is another cause of pressure upon man's emotional and desire nature which has received as yet but little understanding from psychologists. That is the pressure resulting from the magnetic pull exerted by man's inner nature, his Spirit. This, in a way, might be likened to the gravitational force whereby a planet is able to hold and dominate its oceans and gaseous atmosphere. In the human being, the impacts of age-long evolutionary experience leads to a gradually increasing magnetic pull on the part of the indwelling Spirit. This gradually draws man's interest away from the sensuous and materialistic desires which have enslaved him for so long. He slowly loses interest in what was once all-absorbing, he ceases to find satisfaction in purely personal and selfish desires, and a sense of emptiness and discontent with himself and life follows. Then his desires and emotions becomes devotional and mystical. Eventually, man gains complete mastery and becomes capable of responding or not, as he may wish.



# Astrology Department

## Henry Ford-- American Genius

By W. D. JAMIESON

(Conclusion)



**V**HILE READING a technical magazine, Ford came upon an article describing a novel horseless carriage which a Frenchman had invented. The idea set his imagination on fire, and off he went one day to Detroit for materials to start the building of an engine which would outdo the Frenchman's. Detroit had recently acquired a fire engine driven by steam, and it went roaring down the street at fifteen miles an hour while Ford was returning to the station. The engine carried a tremendous water boiler—a heavy load the weight of which took up a serious part of the propulsive power. Ford was struck with the waste entailed by this undue weight and bulk and set his mind to work to think up something that could do away with it.

After much thought Ford started to utilize gasoline, but he needed a full knowledge of electricity to put his theories into practice. As he had only a book acquaintance with it, he went off to Detroit to get a job dealing with electricity. Neighbors thought he was crazy. He made for the Edison Electric Light and Power Co. Fortune favored him. An engine in a sub-station had rebelled and the engineer in charge could not manage it. Ford soon had it running smoothly, and was engaged as night engineer of the station at \$45.00 per month. In six months he was brought to headquarters as manager of the

mechanical department at \$150.00 a month. Much of the trouble in the electric Light and Power Co. was due to the indifferent service rendered by the men who had to work twelve hours a day. Ford introduced an eight hour day for all men except himself.

His new wealth emboldened Ford to seek a home of his own. By working every night, often by the aid of a lantern held by his wife, he built a modest home and a companion shed for a workshop. Then he settled down to construct his gas-driven carriage. In that shed Ford was making history, nay, revolutionizing transportation and the world. (Uranus in Gemini, the sign of short journeys, sextile Mars in Leo, and trine Jupiter—planet of long journeys—in Libra). He remained undisturbed even though his neighbors began to regard him as a crank.

Ford's idea was to make a car which the man of ordinary income could buy and use. (Here we see the universal influence of both Uranus and Neptune). He devised a two-cylinder engine which worked splendidly, built a real car and rode about the streets of Detroit to advertise it. He then tried to raise capital to become an auto builder, but no capitalist would take the risk.

However, the budding auto-manufacturer didn't lose courage. Even then he adopted as a motto: "Anything founded on the idea of the greatest good for the greatest number will win

in the end". (The powerfully aspected Uranus and Neptune). He knew he would win, for he knew that the secret of life is *love and courage*. If a man always has love in his heart and courage in his soul, he is in partnership with life—for love is life's goal, and courage is its power. Such courage is based on an inner faith—an immovable faith which is gained by upright living and evidenced by positive aspects to the mystery planets, Uranus and Neptune, such as Ford had. It was during this time (1896) that Ford met Thomas Edison, an event that not only gave him the encouragement he needed at the time, but which was the beginning of a friendship of vital importance in his life. Edison, after hearing Ford's description of his gas car, exclaimed, "Young man; that's the thing! You're on the right track, so keep on it . . . Your car is self-contained—carries its own power plant with no fire, smoke, or steam".

"Coffee Jim" now came to Ford's rescue, financing the young inventor and thus enabling him to give up his job at the Edison plant and build a car to compete at the auto races at Grosse Pointe. Ford had his two-cylinder auto-racer ready on time, but the crowd laughed when he pulled out to compete with the redoubtable Alex Winton. Ford, the unknown, was the only man who dared to enter against the famous champion in the all-comers' race, but the jeers turned into cheers as the little car shot around and around the track—and won! At one bound Ford became the most famous auto racer in America. The limelight was immediately turned on Ford, his car, and his workshop. Capital was now offered, but only on condition that the capitalists be given

control. They wanted to build motor palaces costing thousands of dollars, but this was not according to the ideals and plans of the inventor.

However; several men of modest means became interested in Ford, and enough money was furnished to build a car to startle the world at the next race. He constructed a four-cylinder monster that developed eight horsepower. Barney Oldfield was induced to drive it, and in a three mile race he defeated his nearest competitor by half a mile. This feat rang around the world and brought the necessary capital to form the Ford Motor Company in 1903—

an event which presaged the practical application of his ideas of service through standardization and mass production of dependable products, adequate pay, reward for effort, and safe, clean, and healthful working quarters. During this period Ford's progressed Moon in Cancer was sextiling his progressed Sun, his natal Venus, and his progressed Mars, all in Virgo, the sign of service.

Following that came the conjunction of the progressed Moon with the natal Mercury and Sun in Leo, trine the natal Neptune in Aries, sextiling the progressed Saturn, Venus, Mercury, and Jupiter in Libra, and sextile the natal and progressed Uranus in Gemini.

Ford's first auto was a wheezy one-cylinder engine mounted on a buggy frame and four bicycle wheels refitted with strong tires. The newspapers mentioned the invention of the wonderful machine, but the little stir it caused soon died down. It was eight more years before the next Ford car appeared, the two cylinder affair. By this time autos were beginning to come more into vogue. They were expensive, luxurious, and

#### FREE WILL VS. ASTROLOGY

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in God's great school of life. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends upon the *free will* the person exercises in living according to spiritual law and *ruling his stars*.

appealed to the rich. In 1926 Ford cars were approaching a million-a-year mark, or over 3,000 every week day. His dream of a car for the ordinary income man had become a reality!

Although ever busy with his work shop, Ford was an avid reader, his strongly aspected Mercury indicating an inquiring mind directed toward the worth-while things of life. Not a day went by that he did not read something. It is significant that the spiritually enlightened Emerson was his favorite writer. "Trust thyself! Every heart vibrates to that ironstring", was his favorite Emersonian quotation. John Burroughs, another old soul, was also a favorite author and friend of Ford. Burroughs did not believe that the invention of the auto was going to help popular appreciation of Nature—which he considered highly important!—but Ford, not taking offense, generously sent him a gift of an auto in order that the naturalist might discover for himself if such a result were likely. Luther Burbank and Harvey Firestone were also among Ford's friends. (The Moon in Aquarius, sextile Neptune and trine Saturn indicates friends of a high type.)

No man was more written about than Ford, and no man was more interesting to humanity than he. He did not smoke, or drink, regarding both smoking and drinking as useless and harmful. An innate frugality (Saturn) made him seem closefisted at times. However, this may have been due to a truer sense of values than most people have. He lost the senatorial election in Michigan because he would not spend much on it. True to his Leo nature, he was proud as a king, and sometimes kept famous callers waiting for hours. He was a good skater and clever at old-fashioned dances, although as a young man he saw no need for learning to dance until he began to court his future wife. His favorite instrument was the violin, as might be expected from the strong Neptune, ruler of stringed instruments.

Ford kept to himself a great deal, being more or less a lonely figure. (This suggests Saturn near the Ascendant, for the Leo natives usually mix well with other people.) Not many people in Detroit ever saw him. His power of concentration was so great (the Leo planets and Saturn sextile Mercury) that he was accused of being absent-minded. Once a check for \$120,000 was found in a suit that went to his presser. He ate meagerly, even though he could have enjoyed Lucullan feasts. He believed that most ills are caused by faulty eating, and thought that science might find that our present foods are not right at all, or not of the best. The natal Venus in Virgo, and progressed planets (including the Sun) there during many years of his life, indicate his interest in diet.

In religious belief, Ford had the advanced views which a strongly aspected Uranus and Neptune would indicate. He believed in the Bible and liked to hear anyone preach, but he also believed quite firmly in the doctrine of rebirth. His was a practical approach (the powerful Saturn) to religion: if

## 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.

our faces are set in the right direction, what we need for life will come to us, and if we are working with the right motive, what we need for our work will be supplied. To his mind, natural law and spiritual law were one and the same—no difference.

The Henry Ford Hospital in Detroit was the flowering of his practical kind of religion. It was his way of giving man a chance, not charity. "I believe in religion, but I don't work at it much", said Ford. "A man who offers charity offers insult". He expressed his ideas about hospitals by saying, "There seems to be a notion that a patient, and especially when in a hospital, becomes the property of the doctor. A conscientious practitioner does not exploit the patient. A less conscientious one does. Many physicians seem to regard the sustaining of their own diagnoses as of as great moment as the recovery of the patient". In his hospital Ford avoided this by paying competent doctors and nurses sufficient to justify their giving up all private practice and devoting their entire time and interest to the patient's welfare. Not trusting the diagnoses of individual doctors, he required a number of independent examinations for each patient. The cost system of this hospital was similar to that of a factory. The charges were arranged to make ends meet, but not to make a profit.

Further indication of the strongly aspected mystery planets in Ford's chart may be found in his attitude toward world affairs. He once declared, "I don't believe in boundaries: I think nations are silly and flags are silly, too . . . The way I see it, greeds creeds, and boundary lines must go . . . The way to mend a bad world is to create a better world. The way to create a right one is to give people enough to live on so that they are not discouraged and want to go into destruction"—meaning war, crime, and revolution. His peace ship was a natural outcome of his aver-

sion to war, but the opposition of Saturn to Neptune in his chart prevented the success of this philanthropic venture.

No treatise on the life of Henry Ford would be complete without reference to his crusade against the Jews via his *Dearborn Independent*. Why did he attack the Jews and then retract his charges seven years later? Ford's Journal was not alone in its sudden fears and alarms—in the America which emerged from World War I overburdened with fears and distracted by false alarms from all directions. Nor was Ford's retraction caused by his political and economic ambitions, as some people claim. "Those who know me", he declared, "can bear witness that it is not in my nature to inflict insult upon and to occasion pain to anybody, and that it has been my effort to free myself from prejudice . . . I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers, by asking their forgiveness for the harm I have unintentionally committed . . ." The *Protocols of Zion*, revealing plans for a Jewish dictatorship and an overthrowing of civilization, would have made any sensible man anxious for the welfare of his country and people. However, investigation proved to Ford that these *Protocols* were clever forgeries. Once a fair minded man was convinced of this, he would, of course, cease from any further attacks and ask forgiveness for former injuries.

Ford's attitude in this matter undoubtedly sprang largely from the fact that he was concerned for his country, but his patriotism was a broader type than that of many. It was rather a belief in the ideals for which his country stood and an inner assurance that the democratic ideals fostering the freedom and growth of the individual were destined to become the basis for a new world order.

Ford did not get long well with the

New Deal or its creator, Franklin D. Roosevelt. The industrialist was a Leo, and the president an Aquarian, both inclined to lay down the law to others. Ford refused to sign the code of the National Industrial Recovery Act because he believed it unconstitutional—as it was later declared to be by the Supreme Court. However, he not only believed in abiding by the law, but he did so—of his own free will. With him it was a matter of principle. He believed in righting the basic design rather than in trying to remedy conditions by government decree.

A pacifist to the end of his life, Ford believed that a satisfactory state of world affairs can be brought about only by educating people in the right principles and ideals. "It is only through education that we can have happiness and prosperity", he said. "One of the truly important things is to put greater emphasis upon education—the kind of education that was taught in the William H. McGuffey Readers. We should try to teach our young folks, as McGuffey did, to be kind to all you chance to meet; in the field, or lane, or crowded street. Hatreds and suspicions are rampant; it's going to be a tremendous education based upon truth."

To Ford a world federation was an ultimate certainty, a practical solution for most of the world's problems. "Intensive production means a world busy in work and friendly and helpful exchange of goods", said he. "Such a world has neither time nor incentive to war . . . If we could get all religions together on a common purpose, the elimination of jealousies and the things that make men covet another man's belongings, we would be a long way toward the goal of outmoding war, depression and poverty".

Although Ford had the vision of a constantly better future, as indicated by the powerfully aspected Uranus and Neptune, he also had a feeling for the past, which a strong Saturn gives. As a

matter of fact, he had a rare balance in his attitude toward the past and the future. He believed in the past for the experience and value that might come from it, but also in the necessity of change for progress—and firmly in the immutability of progress. "Nothing happens", he said, "that is not for the best. One of the eternal truths of the world is that there is always change and that this change is progress". Faith was the basis of his career—faith in work, in men, and in service. "There is good in every man", he stated. "I believe in all men".

Few men have played a larger part in forwarding the progress of the world than Henry Ford. He lived at a time when the world could benefit from his particular genius, and he gave of it generously. By the time of his passing (1947) new conditions were indicating the need for new methods, and Ford recognized this. He was ready to abide by a statement made earlier in his life: "Every generation has its own problems; it ought to find out its own solutions. There is no use in our living if we can't do things better than our fathers did". When he comes to earth again, as he believed he would, he will undoubtedly continue, in some phase, his work for his fellow men.

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### AT SUNRISE

*Soul of mine, the Sun is rising,  
Glorifying sky and sea.*

*Hear the wild birds improvising  
Madrigals from roof and tree!—  
Sun of Glory, rise in me!*

*Rise in me, illuminating  
All I meet upon the way!  
Rise in all men, radiating  
Light and love and peace, I pray!  
Rise in all mankind today!*

—Irene Stanley



## The Children of Virgo, 1948

**T**HE SIGN VIRGO, second of the earthy triplicity, represents common or mutable earth, better able to express its spiritual nature than the cardinal or fixed earth. Lacking the physical power and aggressiveness of the fixed and cardinal elements, the Virgo natives are often used by the strong and active as servants or workers who do their bidding. They seek their ends by adaptability, discrimination, and swimming with the tide rather than by activity, determination, or fixity.

Mercury, the planet of reason, expression, and dexterity, both rules and is exalted in Virgo, and we therefore find the Virgoans governed so much by the intellect that they are apt to be unsympathetic, critical, and skeptical of anything not demonstrable to the reason or senses. Though quick mentally, they often become so immersed in the immediate, trivial things of life that they lose the larger vision and chatter incessantly about inconsequential things.

Being the sixth house sign, Virgo frequently indicates for its natives an extraordinary concern about health, particularly their own. They are quite sensitive to suggestions of ill health, and

should therefore associate as much as possible with those who are optimistic and cheerful and take the larger view of life. Having a natural interest in science, chemistry, hygiene, and diet, they make excellent workers in any of these fields, being especially apt in detail work.

The higher type Virgoan expresses an inner purity and a great capacity for service. Those who have become awakened to the call of the Spirit may unfold these qualities to a high degree and thus make much soul growth.

A number of aspects usher in the solar month of Virgo this year, most of them benefic. Two of them—Saturn sextile Uranus and Neptune sextile Pluto—last all the solar month. These vibrations indicate the ambition, determination, and ability to concentrate which are vital factors in worldly success. There is also ability to plan, systematize, and exercise authority. The mind is mechanical and ingenious, as well as intuitive.

The Sun is in conjunction with Saturn from August 23 to August 28, an aspect which lessens the power to throw off disease. However, as there are a number



of benefic aspects to the Sun during this time, this vibration will not be so strongly felt. The sextile of the Sun to Uranus and Mars, the former beginning August 23 and lasting until September 1, and the latter in effect from August 23 to August 26, gives tremendous vital energy, courage, strength of will, good health, intuition, inventiveness; independence, and originality. There is a fortunate combination of the practical and the idealistic.

Two other benefic aspects to Mars: a sextile to Saturn and Jupiter, begin August 23 and last until September 12 and August 27, respectively. These configurations imbue their possessor with much determination, energy, executive ability, endurance, honesty, sincerity, ingenuity, and constructive ability.

Also ushering in the solar month are two aspects to Venus. The sextile to Mercury lasts until September 5, and makes a person cheerful, companionable, and good natured. There is a liking for music and poetry, and the ability to get along with people. The square to Neptune lasts until August 27, and indicates for those possessing this aspect the need to cultivate scrupulous honesty and uprightness in partnership and business dealings.

Beginning August 24 and lasting until August 31, Mercury squares Jupiter, a vibration which gives a person the tendency to be vacillating and wavering. Those natives need to cultivate sincerity, initiative, and integrity in business dealings.

A more fortunate influence, Mars trine Uranus, also begins August 24, and lasts until September 13. Those born during this period will have energy, ambition, originality, ingenuity, and intuition. This aspect indicates the mechanical genius—one who is capable of tuning in with the higher vibrations and bringing advanced scientific ideas into practical application. Wizards in electricity, aviation, etc., frequently have this aspect.

Beginning August 28 and lasting the rest of the solar month, Venus squares Mars, a vibration which indicates the need for cultivating purity and chastity. The sacredness of the creative function should be emphasized in the training of these children.

Mercury squares Uranus from August 31 to September 7, indicating an erratic, unbalanced side to the mentality. Those with this configuration are given to ranting and raving in public, and their language is usually as cruel as the measures they advocate.

On September 4 the Sun begins a square to Jupiter. This aspect lasts until September 22, and is unfavorable for the health, as it gives a tendency to form bad habits. Frugality in diet, and unselfishness should be stressed in training these children.

From September 7 to September 16, Mercury is in conjunction with Neptune, indicating a mind peculiarly adapted to the occult art. Magnetic healing comes naturally to those with this aspect.

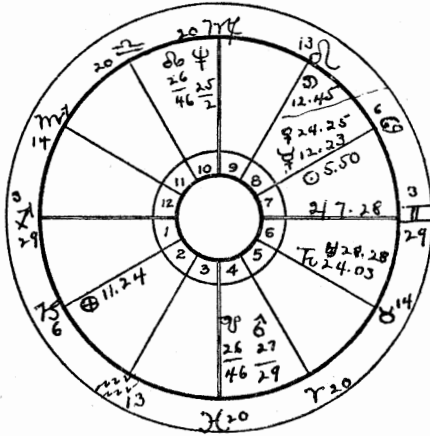
Two benefic aspects begin on September 13: Venus sextile Neptune, and Mercury sextile Jupiter, both lasting the rest of the solar month. Those born under these vibrations possess a fertile imagination, deep emotions, a nature that is pure and chaste, as well as a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly, and there is considerable musical ability of the inspirational type. Law and literature are also favored.

Two splendid aspects to Mercury are in effect during the last three days of the solar month: a sextile to Saturn, and a trine to Uranus. These configurations give depth, the power to concentrate, originality, and independence of the mind. There is forethought, reasoning ability, persistence in mental effort, and a strongly progressive trend to the mentality. Literature, science, and invention are all favored.

# Reading for a Subscriber's Child

JOHN H. S.

Born June 27, 1941, 5:31 P.M.  
Latitude 41 N. Longitude 82 W.



Here we have a youngster whose individuality, represented by the Sun, is focused through the watery, emotional, psychic sign Cancer, and whose personality, represented by the Moon and Ascendant, is focused through the fiery signs Leo and Sagittarius. A blending of these two contradictory elements into an integrated, harmonious functioning power is the chief task indicated for John in this earth life.

The Sun squares Mars in Pisces, which indicates a channel for considerable physical and psychic energy, but there is a need of bringing this energy under control of the Ego. Fortunately, this is not a strong square, and the positive aspects to Mars: the sextile to Saturn and Uranus, and the trine to Venus, will be a great help in directing the martial energies into constructive channels. There is much depth to the emotional nature, and ability in mechanics dealing with electricity, radio, etc.

The Moon is in the fixed sign Leo, in the 8th house, sextile to Jupiter in Gemini in the 7th, an excellent vibration for the instinctual and higher mind, partnerships, legal affairs, and health.

This configuration gives a strong self-reliant side to the nature, which is a fortunate balance for the sensitive Cancer Sun and the lacking-in-initiative Sagittarian Ascendant. There is an open-hearted honesty and friendliness, along with ability for organization, leadership, and earning money, and the likelihood of benefit from legacies.

Venus in Cancer, trine Mars in Pisces, and sextile Saturn, Uranus, and Neptune, is a most favorable configuration, bespeaking a very fruitful imagination, tact, diplomacy, honesty, high morals, ambition, energy, intuition, and a love for art and music—particularly the latter. With proper training this child will be able to express through music to an exceptional degree, and make much soul growth thereby.

The Sagittarian Ascendant is fortunate in this chart, for it gives a love for the outdoors, travel, and a frank, independent personality, which are needed by the sometimes too-introspective Cancer native. There is considerable aspiration, but a tendency to leave tasks unfinished. However, the tenacity of the Cancer Sun and the fixity of the Leo Moon will be a source of potential aid in completing any work begun.

Neptune in Virgo on the Midheaven, in conjunction with the Dragon's Head, sextile Venus in Cancer, trine Uranus and Saturn in Taurus, and opposing Mars, is the key to the direction of this child's vocational activities. They will be predominantly of a spiritual nature, for the higher side of the mind is much more predominant than the concrete mind (signified by Mercury retrograde in Cancer and unaspected). It would seem that music would be the best avenue for the vocation. The opposition of Neptune to Mars is a warning against any kind of negative psychism, particularly in connection with the professional life.

# 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.*

## Minister. Hospital Worker

*Loren E. S.*—Born January 9, 1928, 3:30 P.M. Lat. 40 N. Long. 105 W. Here we find the independent, original, and progressive Uranus in the 10th house, in conjunction with the benevolent, religious, and optimistic Jupiter in Pisces, sextile (9 degrees) the Sun and Mercury in Capricorn in the 7th, and square the intercepted Mars in Sagittarius in the 6th. The emotional, home-loving sign Cancer is on the Ascendant, and its ruler, the Moon, is in Leo in the 3rd, in conjunction with Neptune, and trine Mars and Saturn. This young man should be interested primarily in the spiritual side of life, and could give splendid service as a New Age minister or worker in a hospital. He also has the ability to work with animals, or as a secretary.

## Musician. Designer

*R. B. Mc.*—Born February 15, 1929, 3:30 A.M. Lat. 51 N. Long. 114 W. The artistic, musical sign Libra is on the Midheaven in this chart, and its ruler, Venus, is in Aries in the 4th, in conjunction with Uranus (7 degrees), sextile Mercury in Aquarius in the 2nd, and square Pluto in Cancer in the 8th. The Sun is in Aquarius in the 2nd, trine Mars in the dexterous Gemini, and sextile Saturn in the ascending Sagittarius. The Moon is in the musical, artistic Taurus, in the 5th, in conjunction with Jupiter, trine Neptune in Virgo, and square Mercury. As a musician in the entertainment field this native could be successful, and he could also do well as a commercial artist, landscape gardener, or designer of home furnishings, wearing apparel, or stage decorations.

## Lawyer. Salesman

*Marvin B.*—Born July 27, 1922, 8:00 A.M. Lat. 43 N. Long. 88 W. The Sun and Jupiter are in the 10th house of this chart, and in the sign Libra, which has to do with law, as well as with music and art. The Sun conjuncts the Moon in Scorpio, opposes Uranus, and squares Pluto. Jupiter, the planet of law, sextiles Mars and Venus, which are in conjunction in Sagittarius on the Ascendant, and trines Saturn in Aquarius in the 2nd. Mercury is in Scorpio, trine Pluto in Cancer, indicating a keen, sharp, concrete mind. This youngster should be interested in law, as well as in music and art, and could be a successful lawyer. Having a winning personality, he could also do well as a salesman of art goods, jewelry, musical instruments, etc.

## Engraver. Photographer

*Richard W. G.*—Born October 19, 1933, 10:15 A.M. Lat. 47 N. Long. 120 W. Here we have the 24th degree of the musical, artistic sign Taurus on the cusp of the 10th house, and Gemini intercepted in the 10th. Venus, the ruler of Taurus, is in conjunction with the Moon in the practical, mental sign Virgo, in the 1st house. Mercury, ruler of the literary sign Gemini, is in Cancer in the 11th, sextile the Moon and Venus. The Sun is in Leo in the 12th, sextile Saturn and Jupiter in Libra in the 2nd, and trine Mars in Sagittarius in the 4th. This native should have both artistic and literary ability, with an unusual flair for detail. He could serve well as an engraver, printer, analyst, chemist, dealer in health foods, or as a photographer.

# Monthly News Interpreted

## Britain to Abolish Hanging

By 245 to 222 the British House of Commons yesterday voted to restrict the death penalty, during the next five years, to those found guilty of high treason, piracy with violence, or sabotage of the royal dockyards. This decision to hang no more murderers has yet to be approved by the House of Lords. It was the result of a free vote. Members were relieved of any obligation to support their leaders. It was a back bencher's victory as both the ministry and the Conservative leaders were opposed to the change.

The vote would evidently have been more decisive if it had not been for the increase in gangsters and armed criminals since the war. But the fact that the death penalty for murder does not seem to have acted as a deterrent to such gangsterism weakened the argument for retaining it. It was pointed out that when a man is hanged and is later found to be innocent, nothing can be done to correct the mistake. He is dead. On the other hand, if a murderer knows that he cannot be sentenced to death, he becomes a very dangerous "lifer", since he cannot be hanged for any further murders he commits while in prison or an escapee.

But the trend is toward abolition of the death penalty, and *The Star* thinks rightly so. There are now 12 countries other than Britain where it has been discarded, as well as half a dozen states of the U.S. Certainly where the death sentence is retained, as it still is in Canada, it should be carried out at definite places remote from centres of population. Canadian communities should not have the horrors of hangings in their midst. To recognize that fact is, of course, to suggest that hanging is, in itself, a penalty of doubtful wisdom. —*Toronto, Ontario, Canada.*

The findings of the occult scientist have never been in conflict with the teachings of the Christ who ever emphasized the fact that retaliation never made a wrong right. When questioned on the subject of Capital Punishment Max Heindel made the position of our occult Brotherhood very plain on this practice: "From the occult standpoint there are good and sufficient reasons why capital punishment is emphatically the worst possible means of dealing with

a dangerous man. So long as such a man is in his physical body it is easy to restrain him and put him in a place where he cannot do any harm; but where we hang or electrocute him, we actually set him at liberty in the Desire World (lower regions) where it is possible for him to influence others to a much greater extent here.

"Such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by encouraging them to wreck buildings, commit murder or rape, or perhaps gratify a personal grievance against some enemy by taking his life. Thus one murder will result in a number of other crimes by the practice of capital punishment. On the other hand, if the murderers were imprisoned for the safety of the community it is possible that during the years of their life in such an institution they would change their views. A great many of them do repent of their crimes, and then when released from the body and sent out into the Desire World at death they are no longer a menace to society and will not have an evil influence upon others.

"For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others, but actually fosters crime. Thus, even apart from the facts that the practice of retaliation is absolutely wrong, that we have no right to take life which we cannot give, and that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to lessen crime.

"A criminal is weak and mentally ill. He should not be sent to prison for a term, but should be sent to an institu-

tion where he could be properly taught and helped to overcome his weakness. Not until we treat our weaker brothers with such loving care may we say that we have risen above the barbarian maxim of demanding an eye for an eye. How can we dare to pray "forgive us our transgressions as we forgive those who trespass against us," while we treat these poor brothers as we do even now?"

Certainly Great Britain has set us an example worthy of emulation and one that all Christian nations should hasten to follow. In dealing with criminals our object should always be to reform, not to kill. There are very few people so hardened that the divine spark within cannot be reached and appealed to if those in control will try hard enough. Reform, not murder, even though legalized, should be the goal of the true Christian. Only the divine Creator can give life, and to whom has He ever given authority to take it?

## Marvels of Supersonic Age

BERKELEY, May 24.—(INS)—An advance agent for the supersonic age said in Berkeley today that American planes will be flying at a speed greater than sound by the end of 1948.

The prophet of the new era of flight marvels was Hugh L. Dryden, of Washington, D. C., director of aeronautical research, national advisory committee for aeronautics.

Dryden said that breaking of the sonic barrier will take the question of interplanetary exploration out of the comic book stage.

He added:

"The supersonic age will bring a lifting of intellectual horizons as man begins to think more seriously about the exploration of the high upper atmosphere or even of free space and other worlds.

"The world itself will shrink in space and time when man can outrun the sun and arrive at his destination apparently earlier than his departure.

Dryden pointed out that the speed of sound is now determined as 760 miles an hour near the ground and 660 in the stratosphere.—*Los Angeles Examiner*, May 25, 1948.

There are in each ear about ten thousand fibers of Corti located in the cochlea of that organ, and each fiber is capable of interpreting about twenty-five gradations of tone or two hundred fifty thousand gradations. In the ears of the majority of people these fibers do not respond to more than three to ten of these possible gradations. The ears of ordinary musical people respond to about fifteen sounds to each fiber. The ears of the master musician respond to a greater range which makes him able to distinguish the difference in notes and detect the slightest discord in the most complicated chords.

In the course of evolution all of the ten thousand fibers in each ear will be able to interpret all of the twenty-five tone gradations, which will make man capable of contacting an entirely new series of tones, the transcendent beauty of which is quite incomprehensible at the present time; then clair-audience will be a fact known to all. The occult scientist knows that the evolution of the earth is only about half finished and that the physical body which has been gradually developing its powers has not yet attained fifty per cent of the destined efficiency which it has yet to develop. Even at the present time no two people see exactly alike. And this varying sensitivity is found in all of the other four senses. The time is coming, however, when not only will all our present senses be fully developed in each individual but all will possess what is known to the occult student as clairvoyance, extension of sight; clairaudience, extension of hearing; and clairsentience, extension of feeling. Sight will then be similar to the X-ray in penetration, hearing will contact the music of the spheres, and feeling will be able to sense the life force emitted in the perfume of the flowers. The occult students hail with delight the proof of their statements now being furnished by the scientists.

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## READERS' QUESTIONS

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### How Group Spirits Influence Animals

*Question:*

You teach that what is commonly called instinct in animals is actually the influence of the Group Spirits which govern them. Just what kind of beings are these Group Spirits and how do they exert their power over the animals?

*Answer:*

The Group Spirits of the animals are beings that belong to the archangelic life wave—a life wave two rungs higher on the ladder of evolution than the human life wave. The densest body of the Archangels is made of desire stuff, and the Desire World is therefore the home of the archangelic host. The Group Spirits are very wise beings, a fact that has been verified by human beings who have developed spiritually to the point where they can see and converse with those in the Desire World.

The animals of a certain group are attached to their particular Group Spirit by the silver cord, which is composed of three parts. The first part is made of ether and is anchored in the seed atom of the heart; the second part is made of desire stuff and grows from the great vortex of the desire body located in the liver. These two parts join in the seed atom of the vital body located in the solar plexus. The third part of the silver cord is made of mindstuff, and in the human being grows from the seed atom of the mind, which is in the frontal

sinus where the human spirit has its seat. The animal as yet has no mind of its own, however, so the third part of its cord belongs to the Spirit Group. As Max Heindel points out: "Each animal has its own individual silver cord, so far as the two parts are concerned which connect the dense, vital, and desire bodies, but the third part which is connected to the central vortex of the desire body, located in the liver, is the cord of the Group Spirit. By means of this elastic bond it governs the animals of its tribe, without regard to where in the world they may be, with equal facility. Distance is non-existent from the viewpoint of the inner worlds, and as the animals have no mind of their own, they obey the suggestions of the Group Spirit unquestioningly".

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#### DO GROUP SPIRITS SUFFER?

*Question:*

Do the Group Spirits suffer when animals are tortured? If so, why do they allow the animals to be born in circumstances where they will be subjected to mistreatment?

*Answer:*

Yes, the Group Spirits do suffer when the animals under their control are made to suffer, and it is no doubt partly for this reason that they exercise such ingenuity in protecting their charges which are still wild.

However, the domesticated animals present a more serious problem to the Group Spirits, for in connection with

them the will of man is a more definite factor. Although the Group Spirits have the power to withhold the seed atom necessary to fertilization and birth, they are forced by the fact that the prime purpose of existence is experience to admit Spirits under their guardianship to birth through their legitimate channels. This is true even though they may know that the animals will be exposed to atrocious treatment at the hands of undeveloped human beings. All beings in God's great Kingdom, no matter how far along they are on the path of evolution, are subject to His immutable laws.

In connection with the relationship between man and the animals, it is well to realize that "Man must and will help the animals at some future time to atone for his present wrongdoing, and he will have to help the present minerals when they have become animals. The Law of Consequence is just and can be depended upon to balance the scales. In the meantime, the Group Spirits are learning sympathy and compassion . . . Eventually the day will come when the lion will lie down with the lamb, eating grass with the ox, when the child may play unharmed with the serpent, when men will beat their swords into plowshares and their spears into pruning hooks, when there will be 'peace on earth and good will among men' . . . Divine power has wrought cosmos from chaos; we have therefore reason to trust in its benevolent purpose and believe in its omnipotence to overcome all obstacles in the way of realizing what now appears utopian."

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STATUS OF THE ANTHROPOIDS

*Question:*

Where in the scheme of evolution do the anthropoids belong, and what future is in store for them?

The anthropoids belong to the human life wave, having started out in evolution at the same time that the rest of humanity did. However, they degenerated, allowing the Lucifers to gain such control of them that they crystallized into their present pitiable state.

Although the anthropoids are considerably behind ordinary humanity, they have a chance of catching up, if they pass the critical point which will come in the next Revolution of the Earth Period. Those who do not progress sufficiently to pass that point will be held over until some future evolution reaches a stage where they can drop in and proceed with their development in a new human period. They will be debarred from going forward with our humanity because it will be advanced so far beyond their status that it would prove a serious clog to our progress to drag them along. Obviously, any aid we can give them during the present period will be a tremendous help in their evolutionary progress.

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ANIMALS AND THE LAW OF CAUSATION

*Question:*

Are animals subject to the law of cause and effect?

*Answer:*

No, not if you mean morally responsible. They are of course subject to the laws governing the physical world, and thus may suffer physical injury as a consequence of their own acts. However, they have no free will or reasoning power, and therefore are not held morally responsible for their acts as are human beings.

# 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 Fountain of Youth

By DR. A. J. HAWORTH

### PART I



CULT science is ever striving to couple the revelations of physical science with the invisible cause behind all visible manifestation. With the advent of research in the vast field of the elusive vitamins and organic minerals found in plant life the two sciences have become much closer to the common denominator of life's so-called mysteries, and the recent laboratory work which has uncovered bacteria in the earth that are beneficial in combatting disease is another big step toward unification of physics and metaphysics.

In the earth countless microbes reside, feeding the plants, destroying or breaking up plant bodies that have lived their life span, and performing a million other tasks necessary to the metabolism and life of the planet. From these earth dwellers scientists have made such chemicals as are classed under "new drug discoveries." The bacteria in the mold that produces penicillin is also found in the soil, and the very air we breathe is loaded with organisms of countless varieties. Penicillin has proven itself helpful in mild infections, but if given over a period of time its reaction is toxic in the body and the harm done may more than offset the benefit derived

in the first place. The after affects of the sulphadugs, also, have been so detrimental to soldiers of the late war that the Army Health Department has banned their use.

One of the first antigermis to be developed in the laboratory was the *bacillus brevis* or short rod type of bacteria. It is used to make tyrothricin, which is proving beneficial in chest abscesses, external ulcers, and sinus trouble. The after effect is not so toxic and the overall picture seems to be for the good. Streptomycin, manufactured from a tiny earth dweller called *streptomyces griseus*, is proving effective in some kinds of fevers, and about the latest earth microbe that is getting attention is the *bacitracin* which shows some promise of being a safe antidote for germs.

The above mentioned products just about cover the results of over ten years of intensive work in the research laboratory, for with approximately fifty different species of microbes under observation only three or four have been used and distributed to the public by doctors. Be it observed to the credit of these patient investigators that, having learned a hard lesson through the excessive use of the sulfa drugs, they are extremely cautious in releasing a



product that will do similar damage, and many germs from the soil are "thrown out" in the first stages of investigation.

Briefly, these drugs are powerful antiseptics. Streptomycin, for example, retains potency from the mouth to the urinary tract. Of course the natural way to prevent germ invasion or rout disease germs is by the free use of the citrus fruits which are nature's best antiseptic. The best natural antitoxins are the whole grain cereals and brown rice. A nontoxic body cannot furnish food and harbor disease germs.

The uninformed public is prone to accept and use countless concoctions—such as "gold shots" and thousands of "new" cure-alls which are not only very expensive but may be doubtful as to results—good or otherwise. Notwithstanding, science is to be given much credit for many things that have been and are aiding mankind in every field.

It is duly recognized that certain good may and has come from the work done on earth bacteria, but the real fountain of youth must be traced through the operation of the human cells, which as a mass comprise the physical body. Let us go behind the picture we see and look at the picture we do not see with the human eye.

Physically, the cell is composed of the three food elements: carbohydrates, proteids, and fats. Free oxygen, carbon, hydrogen, nitrogen, and sulphur are also found, which elements in combination produce the three food elements. All the minerals in the universe are there, for each cell is a miniature universe. Calcium is the main one, followed by phosphorus, potassium, chlorine, and sodium. Then comes the trace minerals in almost countless numbers, infinitesimally and accurately balanced to maintain a tiny world in itself. Every vitamin plays through the poles of the ether in the cell, performing no end of functions on the denser chemicals.

The human cell does everything that

the cell mass or body does. It supports itself by the cohesiveness of its own structure, breathes by absorbing oxygen and throwing off carbon dioxide, nourishes itself with food elements, minerals, and vitamins, moves by the contraction and expansion of the protoplasm and by protuding processes that act as legs. It is sensitive to temperature and physical impact, and can propagate its specie by subdivision.

The power behind all these processes is controlled by the etheric body of the cell, which is divided into the chemical, life, light, and reflecting ethers. The first two belong to the physical body and die or disintegrate with the demise of the physical cell or body as a whole. The chemical ether, playing along the



positive pole causes the absorption of nourishment, and the negative pole controls the elimination of waste matter.

The various vitamin factors in each vitamin feed the chemical ether, giving it power to act on the cell that it, the cell, may perform its functions. Without this vital essence from the vitamin factors the cell will become pathological and eventually die. For example, when the various C factors are depleted in the cell, infection is made easy, and by feeding the body plenty of C factors the cells throw off infection. The lack of the B factors, especially B1, causes degeneration of the nerve cells, and the lack of the D factors causes faulty metabolism in the bone cells for lack of the cells' ability to build in calcium. And so on. Here we find science working on the "bridge" between force and matter and making astounding progress.

The life ether also acts as an avenue for forces playing along its positive and negative pole. The forces working

along the positive pole control the functions of the female gestative processes. This produces another human body. The forces along the negative pole enable the male to produce semen, and when the sperm in the semen impregnates the ovum, the forces along the positive pole produce the male and the negative forces produce the female body. This accounts for the fact that man has a positive physical body and a negative vital body, which is the mass etheric body—cell for cell a duplicate of the physical body. The reverse is true con-



cerning the physical and etheric (or vital) body of the female, and this enables each sex to polarize the positive and negative forces in themselves and carry on generation, regeneration, and degeneration.

Now we may ask what chemical feeds this life ether, and here we have, together with the help of the two higher ethers, the secret of the real fountain of youth for composite man.

In the natural vitamins as found in fresh fruits and vegetables there exist what are known as synergists, which are chemical factors that exist as a component part of the vitamin but which have not yet been "cornered" and named by laboratory workers, as have the primary factors thiamin, nicotinic acid, niacin, etc. These synergists are known to exist only by the fact that in the natural vitamin they cause certain reactions which are not found to result from the synthetic vitamin. The fact that the synergists belong to the life ether vibrations (but still to the physical plane) makes them the most elusive chemical known. The definition, broadly, of a synergist is that it is a factor that assists another chemical activity in its function, and this is exactly what vitamin synergists do. They not only feed the life ether but put

the "life" into the chemical ethers. Sooner or later scientists will not only have all the vitamin factors identified but also the countless synergists, which is still a bigger job.

The bulk of vitamins on the market today are not natural vitamins, but are merely the chemicals that represent a vitamin or a vitamin fraction which has been extracted from the plant, leaving the life giving ethers of the synergists in the plant. This method is employed because it is quick and cheap, and the dozens of companies dealing in them may compete commercially and spend more money to advertise their product on the radio, in the papers, etc. Unless one can buy a concentrate that is natural (and there are one or two laboratories that do produce a natural concentrate), he is wasting a lot of money under the impression that he is preventing or curing disease. Of course synthetics are harmless and like everything have some good in them, namely, to furnish the chemical ethers in the cell a certain amount of food that will be assimilated if there are sufficient synergistic forces from other sources, such as the Sun, or natural foods, fresh from the earth.



Thus we see that the life ether is the all-important link in human economy, or the link between the life and death of a cell, for without it life cannot exist in the atoms of the cell and cannot perform the function of replacing the worn-out cell which has lived its surprisingly short natural life span. When the cell is pathological it must be recharged with this life-giving essence or elixir, or it will surely die. When enough have died the body itself dies.

(To be continued)

## THE NEED OF DEVOTION

I have often thought that there was one lack in the literature of The Rosicrucian Fellowship, namely, a devotional book, and thousands of our students have probably felt the same. To supply this lack many have taken up books of Eastern origin, which is a very bad practice. Many lives ago, when we of the Western world were in Eastern bodies, at a time when there was no Western world, as we know it today, these things fitted us, but today we have advanced beyond, and should rather look to our Christian saints for guidance on the path of Devotion.

My own special book has been *The Imitation of Christ* by Thomas a Kempis. It is a wonderful volume. There is not a case in life that cannot find some fitting passage in this book; and the more one reads it the more one loves it. You probably know that the residents on Mt. Ecclesia take turns alphabetically at reading during the morning and evening services. Whenever it comes my turn I pick up Thomas a Kempis and read a chapter, starting at the beginning and going through to the end. Then one can begin over again. There is never a dull moment in the whole book, and it would be well for students who feel the desire for something to accelerate their devotional nature to take up this little book as a reading. It can, I believe, be procured from most book sellers all over the world.—Max Heindel in *Echoes* for August, 1914.

## Astrological Supplies

We can supply you with the necessary materials for the study and the practice of astrology. Some of the items follow:

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## The Rosicrucian Fellowship

Oceanside, California, U.S.A.



## The Relation of Spirituality to Health

**T**HE RUPTURE of physically robust health is necessary before it is possible to attain poise in the spiritual world, and the stronger and more vigorous the instrument, the more drastic must be the method of breaking it down. Then come years when there is an unbalanced fluctuating condition of health, until finally we are able to adjust ourselves so as to maintain health in the physical world while we retain the ability to function also in the higher realms.

When we understand the higher philosophies, when we live the life that is taught by them, our body becomes extremely sensitive and must be given more care than is necessary to the body of an Indian, or Negro in the wilds of Africa. They have no delicately organized nervous system like the white race. Those who are interested along the lines of spiritual development are particularly high-strung. Therefore, as we progress it becomes necessary to take more and more care of this instrument. But we also learn the laws of its nature and how to conform to them. If we apply our knowledge it is possible for us to have a sensitive instrument and keep it in comparative health.

There are cases, however, when a sickness is necessary to bring about certain changes in the body which are the precursors of a higher step in spiritual unfoldment, and under such condi-

tions, of course, sickness is a blessing and not a curse. In general, however, it may be said that the study of the higher philosophy will always tend to better one's health, because "knowledge is power" and the more we know the better we are able to cope with all conditions, provided, of course, we bring our knowledge into practice and *live the life*—that we are not merely hearers of the word, but doers also, for no teaching is of benefit to us unless it is carried into our lives and lived from day to day.—*Max Heindel*

\* \* \*

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

August .....	2— 8—15—23—30
September .....	5—11—19—26
October .....	2— 9—16—23—30

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

# Children's Department



## Self-Portrait of a Cat

By KARIN GRAMS

*EDITOR'S NOTE—The author of this "self-portrait", thirteen years of age and a native of Germany, is striving to master the English language. Little editing was done on the manuscript, as we felt sure our readers would enjoy the charm of the young author's originality and expressive phrases as much as we did.*



LL my brothers and sisters have been drowned, as often happens to cats. One brother survived: Romeo. My name is Julia. One day Romeo disappeared. One heard never about him. And this is characteristic for such as we. Just as still we come into the world, as unremarkable we go. Between lies a life full of patience and forbearance, melancholy and grief, and it is granted only some few of us to taste thoroughly all sweets of life, including human love. But in such cases, too, we are cherished so much devoid of reason that this care agrees ill with us.

If I look at the surroundings, I meet a series of misunderstandings. We are charged with falseness, faithlessness, disobedience, theft—all kinds of re-

proaches which are caused partly by a view of the world of another kind, partly by the inability to comprehend one of our sort, or by the malice not to be willing to comprehend us.

Certainly, we cats are esteemed so far as we catch rats and mice. We can be "useful", so to speak, but on our own behalf we are loved seldom, and this only by real friends of mankind and friends to animals, for nobody is a real friend of mankind who is not also a friend to animals. We all are creatures of God and living beings of the all-embracing nature.

After several wanderings I passed into the hands of a man who loved us cats. To love something truly, it is necessary to endeavour to understand perfectly the object of love. This man did full justice to our pride, which turns in no situation into doggish cringing. He perceived our excellences and pardoned our foibles, for no earthly things are perfect, and why have we cats to be blameless and faultless, if you human beings are not irreproachable? We pilfer with pleasure we lick the butter, and we have a sweet tooth for cream.

We take to our heels, if we succeed in copping a cutlet or a fish—but steal? It attracts us with might and main, this piece of meat or fish. We obey an irresistible natural instinct—is this theft?

We have another view to the things of this world which—in our opinion—belong to all of those who like them. We are politicians of the kitchen. Moreover, commonly it is granted extenuating circumstances to theft of food. These insignificant misdemeanors are of no great consequence compared with the multitude of our excellences. What high aristocratic manner of life we have in comparison with our domestic competitor: the dog! We don't bark the moon, not on that account because we cannot bark—that besides—but because we put up with the inevitable. Indeed, a dog displays agreeable points to his master: he obeys, he stoops for blame or punishment. We cats have our pride and our love of liberty; we exhibit a dignified bearing. We bow to another will only if we see the fitness of the case just in question.

We are not easy to train, for we know no servility. I think acknowledgment is due to such an inflexible mind. We don't wait cajoling before the door to take a stroll with master. More agreeable we take a walk all alone, whereat the favored daytime manifests our liking for romance, namely the hours of night. In the gloom of night the shapes obtain life for us. Only then our senses grow keener—when it rustles and crackles anywhere secretly, when there is a gliding swiftly across the way. Oh, how delicious the life can be!

Give us two square meals a day, and we don't trouble you. We roll ourselves up into a ball and take our ease, because sleep promotes beauty. Also sun-bathes are estimable. Sun and fresh air are the best servants of health. In case of illness, too, we renounce a veterinary surgeon; we rather draw back fasting in a snug

corner and appear not before we can bear the hurried activity of the people. But we are seldom sick, for it we are too clean.

In truth, we have a cat-patience. The hot haste is incomprehensible for us, with which people fulfill their day's work, with an incessant glimpse of the watch, running across the corridors, rummaging in drawers and puffing and blowing at the vehicles. What are hours or even minutes? Slinking, we reach our goal, too. Indeed, people should take us for a model, then they would not go to the dogs, but to the cats. That is, they would obtain a more meditative conception about the value of things. Were matters going better, nobody would lead a miserable dog's life, but a delightful cat's life. And this we are wishing all our friends and benefactors.

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### OUTCAST

*During a lull in the Stygian flames,  
A group of shades were exchanging  
names  
And telling of places they had been,—  
With bits of gossip and tales of sin.*

*A lonely shade was standing by,  
Approached to speak; but without reply  
Each wrapped himself in his ghostly  
shawl—*

*Murderers, robbers, blackguards all  
With a whispered word and averted  
stare—*

*Vanished and left him standing there.*

*“Who was he?” I asked, as they turned  
and fled.*

*“He poisoned his neighbor's dog”, they  
said.*

—H. S. G.

# Pepper

By L. L.

This is a true "smart dog" story which makes my heart sing to relate because it is about my precious Pepper, who passed on at the ripe old age of thirteen years.

When the first fire siren would blow, Pepper would lift his head, cock his ear (the better to hear with, my dear) count "one, two, three," and then settle down in the sun again. But, when he counted "one, two, three, four," he was up and racing through the house, barking at the top of his voice, giving the alarm. Then he would dash to the front door, demanding to be let out on the front veranda that he might see the fire engines go tearing by. Four sirens, you see, meant the fire was in our district and he knew it very well.

The neighbors used to say, "One would think Pepper could count." This remark always made Pepper and me smile. We knew quite well he could

count, because one day when we were sitting on a large boulder at the beach, watching four small boys playing in the surf, a great wave came and tumbled them end over end. When the wave went out to sea there were only three youngsters in view. The first one to grasp the situation was Pepper, who dashed down to the water's edge calling for help at the top of his voice, for he was only a little terrier and he couldn't go out very far. Men basking in the sun on the beach came quickly, and the child was reached in time to be revived.

After the danger and excitement were over, the crowd which had gathered began praising Pepper, who was very modest about the whole affair and shyly hid his head in my lap. As soon as we could leave without being rude, we started for home, much to Pepper's relief, as he knew he was not a Hollywood star, and he didn't like being idolized.

## TO A MOUSE

Wee, sleekit, cowrin', tim'rous beastie,  
 Oh, what a panic's in thy breastie!  
 Thou needna start awa' sae hasty,  
     Wi' bick'ring brattle!  
 I wad be laith to rin and chase thee,  
     Wi' murd'ring prattle!

I'm truly sorry man's dominion  
 Has broken nature's social union,  
 And justifies that ill opinion  
     Which mak's thee startle  
 At me, thy poor earth-born companion,  
     And fellow-mortal!

—Robert Burns

## The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

## MAX HEINDEL'S MESSAGE

(Continued from page 407)

Ego has tasted the quintessence of joy, and no matter how sordid the world may seem or what dark fate it may have to face, the love of God which passeth all understanding is a panacea for all.

It should be said, however, that that final climax is only attainable *in all its fullness* at rare intervals. It presupposes not only the intensity of purpose to soar to the divine, but a reserve fund to remain poised in that position, which most of us have not always at hand. It is a well-known fact that nothing worth-while comes without effort. What man has done, man can do, and if we start to cultivate the power of invocation along the scientific lines here laid down, we shall in time reap results of which we little dream.

And may our Father in Heaven bless our every effort.

(To be continued)

## Lists of Dealers and Centers

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