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The Worth of You

What is the new age concept,
 Inspiring, vital, true
 That thrills and lifts all people?
 It is the worth of You.

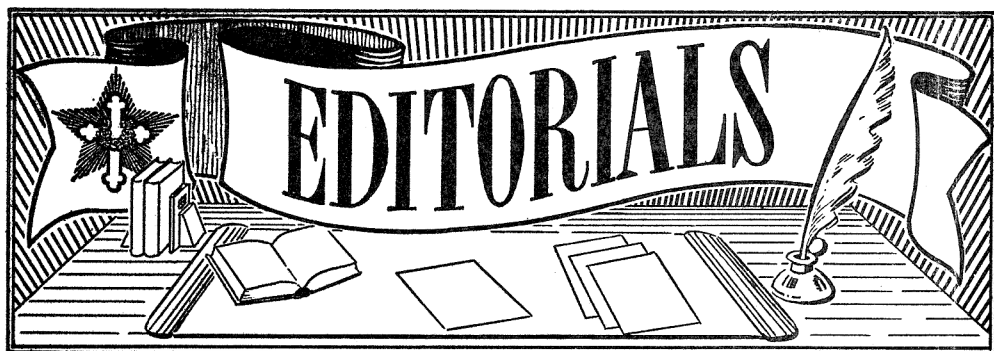
Through ages men have struggled
 For rights of king and state,
 Subordinate to orders
 To make their nation great.

But now the lofty vision
 That each one in God's sight
 Is of an equal value,
 Disarms the claims of might.

And so, co-ordinating,
 Awakened souls proclaim
 That equal chance is justice;
 No child denied — their aim.

This goal will be accomplished,
 A world will be made new
 With this ideal accepted —
 The worth of YOU and YOU.

—DELLA ADAMS LEITNER.



Revolutionizing Medical Science

FORTY-FOUR years ago Max Heindel, through whom the Western Wisdom Teaching, or Esoteric Christianity, was given out to humanity, wrote to his students: "As time goes on, fifty years, a century or two hence, when scientific discoveries have given color to more of the things stated in *The Rosicrucian Cosmo-Conception*, when intellects have become yet broader, the Rosicrucian Teachings will give satisfaction of soul to millions of enlightened Spirits." It is extremely interesting to observe to what extent science is already verifying statements made in the *Cosmo-Conception*. One of these verifications which came to our attention recently has to do with the field of medicine.

In *Newsweek* for December 3, 1956, there appeared an article entitled: "A New Approach to Stress," in which it is pointed out that if a certain new theory advanced by Dr. Hans Selye, a brilliant endocrinologist of Montreal, Canada, "is finally accepted, it will revolutionize medical science." How soon this theory will be accepted by medical science in general remains to be seen, but that it will be accepted in time cannot be doubted by the student of occultism.

Dr. Selye's theory resulted from his early studies when (1925) as "a first-year medical student at the German University of Prague" he "found himself profoundly perplexed by the behavior of his clinical professors. All the sick men and women whom the learned doctors examined had common symptoms—pallor, fatigue, aching bones and joints, fever, loss of appetite and weight." But it seems that "the professors overlooked these general symptoms. Instead they concentrated their efforts on the recognition of a specific disease, and the germ that caused it." The young medical student observed that "most of the sick people looked exactly alike," regardless of what specific disease they had; and he wondered, in regard to non-specific diseases, if the common symptoms didn't mean anything. What caused the feeling of 'just being sick'?"

While teaching biochemistry in the 1930's at McGill University in Montreal, Dr. Selye was led back (by "serendipity" or "happy acci-

dent") "to study the syndrome* of 'just being sick.'" Years of research and experimentation on rats, guinea pigs, and rabbits (another instance of the great blot on the escutcheon of medical science), seemed to prove that when the animals were first exposed "to external stress, the adrenal glands, the body's alarm system, went into action to resist it. When the stress was prolonged, as is often the case, the damaging effects on the adrenal glands increased. The animals developed diseases." By last November Dr. Selye, as "director of the University of Montreal's Institute of Experimental Medicine and Surgery," had formulated a theory which he began to explain to "interested laymen." Briefly, this theory is that "stress is the origin of disease."

According to Dr. Selye, "'Stress is the rate of all wear and tear caused by life. It is the normal response of the body to any external damaging agent.'" It occurs to the "'motorist who swears in traffic, a badly burned child, a businessman driving himself at breakdown speed,'" and it, rather than a weak heart or some other defective organ, is considered the actual killer. "Any activity, any emotion, 'from crossing a busy street to exposure to drafts, or even sheer joy, is enough to set the adrenal glands spurting and so activate the body's stress mechanism.'" Thus "Stress . . . is not necessarily a bad thing: 'It is also the spice of life.'"

In his theory that stress is the basic cause of all disease, Dr. Selye believes that he has a "unified concept of medicine which embraces all" of such commonly accepted causes of disease as "germs, viruses, heredity, constitution, diets, climate, derangements of the blood, and irregularities of the cardio-vascular system." He says that "Each of the time-honored concepts may be present, but they do not act alone; they are set off by the ubiquitous external stresses, which set in motion the body's faulty response to strain." Furthermore, he avers that: "'The secret of health lies in the successful adjustment to ever-changing stresses. The penalty for the failure in this great process of adaptation is ill health and unhappiness.'"

While Dr. Selye's approach to the matter of unhappiness and ill health is largely from the physical standpoint, it is less so than that of the usual medical approach. It does, in a measure, at least, transfer the cause of disease from outer stimuli (such as germs, diet, climate, etc.) to man himself. It postulates that man's reactions to the experiences of daily life constitute the basic causes of physical, emotional, and mental imbalance, and with this idea occult philosophy agrees.

From the broader viewpoint of the occultist man is essentially a Spirit, possessing besides a dense, physical body, a vital body composed of ether (the avenue for the forces of assimilation, growth, and propagation), a desire body composed of desire stuff or emotions, and a mind composed of mind stuff. An ultimate goal of man's many lives on Earth — in physical existence — is to gain complete control of his personality or lower bodies, so that the indwelling Spirit expresses its inherent powers in a balanced way. This comes about by learning to obey the spiritual laws which govern the universe, and as one learns

* A group of symptoms occurring together.

to live in conformity with these laws, there is less "stress" or wear, and tear on the bodies. Of particular importance in lessening stress is the mastering of the desire body.

The desire body, as every clairvoyant knows, interpenetrates the dense and vital bodies, and extends beyond the periphery of the dense body about sixteen inches. This ovoid emotional vehicle gives incentive to all action. It impels us to seek sense gratification, and if allowed full sway, is apt to keep us eating, drinking, dancing, quarreling, and otherwise expending our energies to excess in ways that are harmful to physical health and spiritual progress.

The substance of the desire body is very sensitive to vibration and every particle of it is in incessant motion. It is capable of most intense feelings and emotions, and its impulses drive the blood through the system at varying rates of speed, according to the strength of the emotions. It exhibits all the colors and shades we know on the physical plane, and some that are indescribable in earthly language. It changes in contour and color constantly, according to the nature of the thoughts and feelings of the individual. When one gives way to anger, for instance, jagged flashes of red may be seen in the aura by the clairvoyant, and the blood and physical body are adversely affected. When one experiences fear, the aura becomes tinged with gray, and there is a tendency toward a static condition of the desire body. Again there is stress, or an imbalance in the emotions which results in impeding the inflow of solar fluid through the spleen and damage to the physical vehicle. Intense joy may also bring about physical exhaustion through excessive emotional expression.

In the desire body are a number of whirling vortices, or sense centers, which in the majority of people are mere eddies. These latent centers may be awakened and developed, however, and that is a specific part of the work accomplished by spiritual living. Those who strive to live the pure and unselfish life, using their mental and emotional faculties in a positive, constructive manner, train these centers to turn clockwise, their brilliancy increasing with development. Thus the emotions are brought under control of the Ego, and the stress of life's experiences becomes less and less intense. The aspirant learns to react calmly and impersonally to all outer stimuli, but ever seeks the quiet, peaceful walks of life.

The approach of medical science has for centuries been chiefly from the outer, material viewpoint — the giving of some physical drug or medicine to work on the body in overcoming ailments. However, while medicine has its place, it will not be until the approach to relieving sickness is from the inner, spiritual side of man that the art of healing will come into its own. Fortunately, medical scientists are gradually changing their views, being forced to realize the importance of thoughts and emotions in physical well being. Eventually the time will come when people will be taught from childhood to live according to the laws of love and service, and then they will not react mentally and emotionally to outer stimuli in such a way as to cause illness. The Ego will be in command of the personality, and stress will no longer be a problem for humanity.

THE Mystic



... LIGHT

The Way of Attainment

C. B.

IF a person's vision stretches no farther than the limits of the physical eye, if the horizons of his being are so close that they stand on the fringe of the physical senses, if all his prospects and aspirations extend no farther than the surroundings in which he draws his last breath, and if, at the time of death, the aggregate results from past lives have not been sufficient to bring about any appreciable change of the mind's center of gravity to lift it, if ever so little, above the necessities of every-day life and the pleasures to be derived from the gratification of bodily appetites and passions through the physical body, then, regardless of the age of the body, we have a "young soul" which, through lack of effort has failed to rise to a higher state of consciousness. The focus of the Ego has not yet been directed to the real meaning and aim of human life.

To those closely connected, the departure of one from the circle brings a sense of loss, with repeated feelings of overwhelming sorrow spilling over in tears. The exercising of such qualities as compassion for the departed, and feelings of remorse for one's own shortcomings in recalling to mind things left undone, do, beyond doubt, plow and fertilize the souls of those left behind, while at the same time they direct men-

tal enquiries into the real purpose of life, thus assisting in awakening the spiritual side of man's being, but they are of no value to the departed, who has just finished another day in the great school of life. He has closed his book, and left the school to assimilate the lessons, or as much of them as he was capable of absorbing, which depends on his mental awareness during the time they were in progress. This is the reason why our attendance in the school of life is a necessity until the mind develops to a state of awareness, when every experience that is of value is registered and stored within itself, becoming the nourishment for the Spirit that promotes spiritual unfoldment.

Such is the process of man's evolution from the natural to the spiritual side of his being.

What, in the past, men believed, and what the natural man still believes to be true is, so far as they are concerned, essential to their spiritual progress toward actual Truth, and equally important, for only in accordance with the gradual change of the mind's center of gravity, which is the result of experience, can the individual comprehend Truth. From ignorance to part truth, from part to half, and from half to whole or actual truth, is the order of spiritual conception through the mind.

Until the accumulated distillation of experience brings the mental balance to the spiritual side of man's being, man will prefer to live as he thinks best, and undisturbed as he is by serious thoughts of a higher life, he lives in a kind of negative peace with regard to the hereafter. Being still asleep spiritually he cannot comprehend a life beyond the present, so he lives as he pleases, content to leave the result of the present life in the care of a higher power.

Many of those who are sufficiently awake to believe that a higher state of existence awaits every Ego are content to think that Jesus died for their redemption, and this belief gives them a license to live almost as they please. They express their belief in various ways according to temperament. Some are satisfied to be merely church members attending divine service once a week. Others are more active in church work, willing to assist in any or all of its activities. Then there are those who choose to proclaim their belief from the house-tops, as it were, preferring the noisy way of argument in debate, or becoming evangelists and showmen of the church to which they belong.

The various ways of expressing one's belief are all to the good at certain stages of man's development. They stir the stagnant mental waters of the multitude into thoughts leading away from the mundane things of every-day life, until the minds of those with the most experience behind them become soaked with orthodox or popular religion and awoken to the spirit. Then, their experiences brought over from past lives, plus the fundamental principles of the spirit well grounded, enable the Ego to proceed with the superstructure of its eternal life on foundations already laid.

To those whose mental center of gravity has changed sufficiently to an awareness of the higher life, and who are students of the laws which govern that side of life, even death takes on a different aspect. The loss of a friend from

the intimate circle is still there, and felt just as much, but the loss is counter-balanced by the assurance that the departed is by no means dead. Rather is he now an inhabitant in a realm where the dense physical body is redundant, and will go as far into that world as he was able to extract spiritual growth from his experiences in the material world, his unwillingness or inability to learn while here being the only obstruction to advancement.

Time and space circumscribe the natural side of man's being, but the Spirit—and man is a Spirit—lives outside of time and space with no limitations ex-



cept his own lack of spiritual unfoldment.

To students of the deeper truths of life, death has no sting, and the grave no victory. These take nothing of value from the spiritual side of man's being; they are necessary to spiritual progress at humanity's present stage of evolution. Death liberates the Ego from a physical body which has served its purpose and become outworn by age and infirmities, disease and decay, and distorted by aches and pains, being no longer resilient or responsive enough as an instrument to carry out the aspirations and desires of the Spirit. Thus the body forms a barrier, compelling a halt in the general progress of humanity, and that is why the event called death is one of God's greatest blessings to man. That which is put back into the ground belongs there, and must be reduced to

the elements of which it is made before it can be of further service to man. On the other hand, the Ego thus liberated by the removal of its outworn instrument takes with it to its own realm all the potential powers and possibilities latent within itself which it will be its privilege to develop and make manifest in future incarnations, starting each day in the school of life with a new physical instrument full of youth and vigor, resilient and responsive to the Spirit's requirements. Further progress is thus made made possible by added experience, and man learns that more and more care of the physical body becomes increasingly essential to his spiritual progress.

Progress in the realm of spirit depends upon the higher vibrations the Ego has built into its being by putting into practice in everyday life things belonging to the Kingdom of God, such as devotion to the highest, love of one's neighbor, forgiveness, compassion, self-sacrifice, humility, and self-control. The degree to which these have been built in during earthly lives constitutes the amount of light in each soul body, by which is determined, after the death of the physical body, how far it can go marching on in its own realm. Hence the injunction, "Lay up for yourselves treasures in Heaven."

These higher vibrations generate Light in the individual, which is the only qualification necessary for admission into the Father's house (Universe), in which there are many mansions (states of consciousness), so that a state of consciousness in harmony with the state one wishes to enter will open to us any mansion in our Fathers' house. Hence the stress upon living a life of righteousness laid down in all the Scriptures, for only by righteous living here can the Spirit be well conditioned for life hereafter.

Once this is realized no earthly wealth, position, power, or any other short-term reward can tempt or be of

any real value compared with the ever-increasing bliss which comes with every step taken in the Spirit's advancement into its own realm.

After separation from the physical body at death, the Ego is still moored to the material life by acquired habits, selfishness, false ambition, greed of possessions, lust of the flesh, and so on, created by the natural side of its being. Although death opens the way to freedom for man to enter the spirit world, it can only do so as the mind's center of gravity changes in favor of the Spirit—that is, as it loses interest in material and sensual pursuits, gradually transferring its support to better and higher aims.

Mental support is the life-blood of all ties which keep the Ego in material bondage; only as one after another of these ties are starved through the mind's lack of interest in them are they compelled to loosen their grip, thus allowing the man to take a corresponding step forward. This is known to students of the higher life as the "Path of Renunciation," or the working out of one's own salvation, and the spiritual teachers of every age, including the greatest of them all, Christ Jesus, have told us that there is no other way by which a human being can be liberated from the Law of Cause and Effect, from the wheel of destiny which brings about the constant repetition of death followed by rebirth.

Until he awakens, man takes the line of action which appeals most to the mind, in order to get satisfaction from what is most alluring to him during any incarnation. The aim of life changes with mental development, and no two people have had the same experiences and problems of life to solve, or held converse with the same people, or read the same books, or traveled the same roads during their many incarnations. This accounts for the fact that no two people are alike in outlook, taste, or the power of choosing with the same discrimination, all of which faculties are

the products of experiences distilled as each takes his own way out of the darkness of ignorance into the light of acquired knowledge.

Thus, each one's standard of mentality and personal characteristics are the result of circumstances from away back, of trials faced and overcome, knowledge acquired, and the amount of ignorance still remaining; the aggregate makes each of us the kind of person we are. It also decides the stance we adopt in relation to our fellows, and our attitude to life generally, even to our manner of address and the way we walk. Thus, as evolving Egos, we owe our individual status to the aggregate of experiences gained while in possession of a physical body, which means the progressive emancipation of the natural side of our being into the spiritual side.

Therefore, to students of the higher life, the care of the body is of primary importance, and instead of hastening its disintegration by thoughtless living, it is our duty to do all in our power to preserve and prolong its period of usefulness as our most valuable asset on the path of spiritual attainment. The need becomes more urgent if we realize that it is a natural body. Therefore it must obey the laws which govern all natural things: birth, growth, development, and decay. So, even by exercising the strictest care with regard to food and drink, and the better control of our emotions and passions, man must fight a losing battle in any attempt to preserve the physical body indefinitely, for as the body advances in years, a gradual silting up of veins and arteries is inevitable. Through age and usage it gradually slows down and becomes worn out, no longer resilient or responsive to the desires and requirements of the Ego, becoming less and less able to carry the Spirit any farther in the execution of its ideals, while chained to what has become a useless clod of earth.

While the body and natural side of

man's being are limited by a life span in time and space, the Spirit of man knows no such limitations, for the life of the Spirit is everlasting and ever-increasing in fullness outside of and beyond the natural laws.

Here is where Divine Wisdom comes to man's assistance by liberating the Spirit by the death of the physical body, which is an absolute necessity. Without its removal, man's progress as a spiritual being would cease.

Therefore, death followed by rebirth is a blessing to man, and must continue until man learns to live in harmony with the laws laid down, by which alone it is possible for him to fulfill his destiny as a spiritual being.

To live in harmony with the laws,

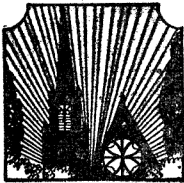


one must first acquire knowledge of them and apply the knowledge to developing the moral and spiritual side of one's being in the exercise of self-control, until after many incarnations a point is reached where a physical body becomes no longer a necessity. The lessons which come through it have been learned. Man thus liberates himself. Corporal punishment is no longer necessary, because the divine laws are no longer being violated, and man gains freedom from the law, or salvation, a consummation devoutly to be wished, and only attainable through the process of trial and error in God's great school of life.

At his present stage of evolution, man has not yet learned to take proper care of his physical body, which is why it becomes crystallized in most cases long before its time. We are still at the stage where we cling to life in theory, but in

practice continue to do the things which hasten death. However, as Egos advance through knowledge and experience, the body will be better taken care of. Our appetites, passions, and emotions will be brought under the control of the Spirit, so that the physical body will become a more efficient instrument of expression, with a longer period of usefulness during each incarnation. Progress will thus be speeded up all round because man's environments, his control over the elements, and all material things can only advance in accordance with the spiritual unfoldment of the re-incarnating Egos. Therefore to all mankind, death followed by rebirth is among God's greatest blessings.

Yes, death when properly understood is indeed a blessing, for when the body is laid in the grave, and all its diseases,



its sufferings, its aches and pains and infirmities laid there with it, the Spirit is released from the stumbling movements of a decaying body, and the befogged fumbblings of a deteriorating brain. Imagine the feeling of release thus experienced by a conscious, spiritually awakened Ego. Because death takes nothing that is of any further use to the evolving Ego, it hides no beauty, interferes with none of its acquired abilities or potentialities. It takes with it only that which is of the earth earthy, like any other instrument that has served its purpose, and we, as serious students of the higher life, thank God particularly for the service it has rendered during the day in school just drawn to a close. However, since it has become more of a liability than an asset, a barrier on the path of progress, we

also thank God for its removal. The Lord gave, and the Lord has taken away; and He will also provide other bodies for our use in succeeding lives on this plane.

The natural man looks upon death as an abrupt stoppage of all that life holds dear. That is why he laments it as the end of all things for him. The student of the higher life is as anxious to hold on to this life in the physical body as the spiritually unawakened natural man, but for a different reason: Life's experience has awakened him to the reality of the spiritual worlds, and he is even now tasting greater joys of mental satisfaction and delights than before dreamt of and obtainable only through the channel of the spiritual side of his being. As progress in the realm of spirit can be made only by battles fought and won by the Higher Self while in possession of a physical body, he is therefore anxious to keep it in as nearly perfect health as it is possible for as long as possible, not as an end in itself but as a means of furthering the Spirit's advancement in its own realm. Thus, to serious students of the higher life, death when it comes is a time for rejoicing rather than otherwise.

Fullness of life for the Spirit depends upon its powers of perception of spiritual values, and the height of its ideal of perfection.

Perfection has not to be created because perfection really "is" and has always existed. Therefore we cannot create it. We can only aspire to conform to it, and in so far as we study the laws by which it may be attained, so apply the knowledge to our everyday life with habitual purity of thought and devotion to the highest. Thus we make accommodation within for more and more of that perfection which is "God," and in proportion to the accommodation provided does the Spirit become the possessor of an ever-increasing share of conscious life in the Kingdom of God, which consists of that peace which passeth all under-

standing, joy that is everlasting, and an indescribable bliss.

After leaving the dense body, the Spirit goes through the purging states of reproach, remorse, and regret, and the various stages of conscious reaction entailed in the process of registering again by experiencing the results of all its actions both good and bad of the life just past.

Once these are distilled and separated from the dross, leaving only the tendencies or framework of the character as it exists, the Spirit is liberated to rise to whatever state of spiritual consciousness it has attained as a spiritual being, thereafter to be refreshed and revitalized according to its needs. In due time (which is governed as all else by immutable laws of the Spirit) every evolving Spirit reincarnates, each with its own bundle of tendencies and impulses, to take upon itself a new physical body through which to express in the material world just where it stands in the scale of evolution. While doing so it gains further experience, enabling it to make further progress in this school of life.

Here we have in the new-born babe a reincarnated Spirit with its new instrument full of life and vigor, responsive, resilient, ready to take what steps it will to carry it as far as possible toward that which it most desires. To the spiritually unawakened, it may mean a further period of misguided life in the material wilderness, but to the awakened seeking one it means another opportunity of promoting its growth by exercising the power it has already acquired, thus increasing its capacity to attract and retain within itself more of that "Light" which it now knows is the only way of developing its conscious life in the Kingdom of God.

So long as man remains in ignorance of the laws which govern the spiritual side of his being, just so long will death retain its sting, and the grave its victory. To the spiritually awakened, how-

ever, they possess neither sting nor victory, because by these death is recognized as only an event in life, and is there, by the grace of God, for the benefit of man until he evolves to that point where the Christ is formed in him and his presence in a physical body is no longer necessary in this school of life.

Knowledge of the laws brings assurance to the mind, and applying that knowledge brings discipline into the life, which will eventually lead to self-control. Thus is man lifted to the point where he can express the Divine Will anywhere in his Father's house (universe), with or without a physical body.

God planted the seed when He made man "a living soul." He also laid down laws to guide him in its unfoldment. Thus was set out the only way by which His own image may be brought into manifestation by man, that is, through the Christ that must rise from within (the risen Christ).

Christ came and took upon Himself a physical body to give a blackboard lesson to the world, and to show humanity the only way to the Father. That way is by sacrificing the lower nature, thus enabling the Spirit to rise and reign supreme in the Kingdom of God which is its Home.

* * *

WHAT WE SOW

*We think that words
Dropped here and there
Are lost and scattered
On the air.*

*But they travel farther
Than we know,
And it is well
To consider what we sow.*

—DOROTHY MILNE.

○ Willing Hands

O you with willing hearts,
 With serving hands,
 You are the royal workers of life,
 Holding vigilance over the flock
 While they sleep in lethargy.

You with willing hearts,
 Your willing hands stretch forth
 And spread kind fingers over life
 As living streams of light:
 Pouring love over mankind,
 Easing the pain of earth
 With the sweetness of your labor.

O doers of life,
 Your hearts are not heavy
 And morbid with wastefulness,
 Nor your soul sickened with futility,
 For you have tasted the joy of doing:
 Your work is neither scourge nor sacrifice,
 But the Song of Life in action.

Willing hands,
 Strong, untiring,
 Sifting the burdens of life
 Through loving fingers,
 Healing, relieving pain . . .
 Ready hands
 Spreading anointed fingers over task and toil,
 Patient, enduring . . .
 Yours are the deeds
 That are never lost.
 Man is only what he does,
 And his work more valuable than himself,
 His labors greater than his dreams,
 For they shall survive him . . .
 The heritage of posterity.

And you with idle hands and heavy hours
 When you tell of your works,
 What will be the story of your time . . .
 What have you fashioned?
 Where is the fruit of your labors?

O you with cringing heart, with heavy hours,
 Seek to liberate your soul
 And stretch the fibers of your life.
 Kindle the sleeping cells of your flesh,
 Light them like a million candles . . .
 Let them burn,
 Let them flame with fervor and with action:
 Better to sweat and groan under a burden
 Than to seep in arid waste,
 For none perish because of work,
 But perish of stagnation.

But who say it,
 That some living are not dead,
 They are more than dead.
 They know not the joy of serving,
 The dignity of labor.
 They are dying . . .
 And have not yet touched the meaning of life.

Know you not, that man was born to serve . . .
 Born to be his brother's keeper,
 Yea, even his brother's servant.
 For who shall be the doers of His word,
 The creators of His universe:
 Who shall reveal the story of life,
 The theme of unfolding powers,
 Through whom shall God sing mystic songs,
 But through His children;
 Through you . . .
 You with loyal heart and willing hands,
 You are the servants of God.

—Sara Robbins in *Crushed for Better Wine*,

The Drawing Power of Thought

EUGENE E. THOMAS

BEHIND every branch of classified facts, which we label with the name of one of the sciences, it is easy to see there is a mystery, and therefore to the hidden or metaphysical we must turn for the true science of all things. This is especially true of that greatest of all subjects, *man*. His body is a mere mask, as the word person signifies, behind which the real deathless and eternal man acts, much as the true actor would masquerade in the clothing or "make-up" best suited to the role or part taken.

It is easy to see, if there is such a thing as getting behind the outside appearances to the real facts, or "generalizations," that such a field would, if explored, be most fruitful in results.

The real essence of things lies below the surface, and when we reach their very center we find ourselves in a new and radiant world with nearly everything changed. Our power increases and can only be measured by our degree of knowledge of this new world.

Electricity is a powerful force in the hands of an Edison, but not so just previous to the time of Benjamin Franklin. It is a proved fact that man has within himself latent powers greater than electricity, a knowledge of which would place in his possession great possibilities of usefulness to himself and to others. He now too often works his mental batteries the wrong way. He is prone to act on the principle that his *body* is doing the work, and therefore in his struggle, hustles and hurries it to the point of exhaustion—the exhaustion of his real thought-force. A person cannot project his thoughts so they will accomplish results if he is on the run all the time. His very efforts are driving farther from him the things he seeks. A little knowledge of the laws of thought will teach him to reverse

this process and accomplish much more without struggle or effort.

To metaphysical science belongs the distinction of why these things are so, which is the first step in their attainment. It is the searchlight which will make luminous the truths contained in every book of the Bible. If orthodox persons care more for the truths of that sacred book than they do for the glaring absurdities they have blindly built from it into their crumbling structure, they will welcome this searchlight all the more because they thus find the real teachings of the Christ.

Metaphysicists have long known that these would be years of great awakening, when such truths would rapidly come to light, and bring in their train great changes and readjustments that would sweep away great fortunes, great humbugs, and the general debris which has resulted from our blindness and materialism. This is according to the great Law of Cycles shown throughout Nature.

It is not the purpose of this article to shroud this subject in needless mystery. Rather is it to demonstrate to the understanding that so-called supernatural powers are not supernatural, but founded on natural laws, which for good reasons have been hidden in this materialistic age, except to the few in whose hands they were safe.

This subject has an important bearing on one's health, his business, and every relation he sustains to the world. If he studies simply its outer forms, so that he may, through hypnotic influence, bend someone to his will for some selfish purpose, or work vengeance on his enemies through the use of unseen forces, he will find the way barred to more practical and important knowledge, and will be sure to reap for himself in doing so a rich harvest of retribution

instead of its normal fruit, which is the extreme opposite. As the acquirement of wealth carries with it a corresponding responsibility for its proper use toward others, so the acquirement of this order of knowledge correspondingly increases one's responsibility for its proper use.

Thought is a rate of vibration—a high rate of vibration which is capable of dissolving or changing that which has a lesser rate. Every solid in the universe, being only a rate of vibration, is ready to become fluid to any higher rate.

Our entire environment, our surroundings, our friendships, result from our magnetism and are ever changing as our poles of thought change.

One of the basic principles is that "thoughts are things." Good thoughts are constructive. Evil thoughts are destructive. The earnest desire to do right carries with it great power. Right and justice carry with them a rate of vibration that is immortal. Thought vibrations are intense and powerful in proportion to their approach to right, purity, and the Eternal. High motives and purity of thought are of great power for good for ourselves and for others.

The drawing power of thought works in our business, no matter what that business may be. These powerful thoughts will go out far and near, even while we sleep, and gradually mingle with the minds of people we are to deal with in the future, and will form thought-links, or invisible wires connecting us with them, and will help influence them to come and deal with us.

It is said, "A man must have his thoughts centered on his business in order to succeed." This is the philosophy of it, and these are the invisible wires that will lead customers to us.

Thoughts with pure and high motives will connect us with the best in people and will attract chiefly persons of character and mental caliber, who are the very ones most likely to deal with us. Tricky thoughts would bring us trick-

sters, who in time would in some way injure us, even if it were only to speak ill of us.

Thoughts of right and good will, being constructive, inspire others with the same spirit of good will, which is a vibratory power that will do us good, even if people never speak of it in words. The opposite would do us harm.

The thief little knows of the real unseen forces that attract him to his chosen victim, and perhaps carry him right by places and persons he could rob with more ease and success.

How little do we realize that even



the reading of theft, murder, scandal, and burglary in the morning papers, perhaps at breakfast, when we are (or should be) in an absorbing mood, will connect us with the thought-current that is apt to bring the thief or trickster to us!

We have within us powers capable *now* of bringing results and happiness greater than any we have ever dreamed or even read about—results that would revolutionize our lives and methods of action—yet, a peaceful, noiseless revolution from an unlooked-for source is usual with the coming of spiritual powers and light.

Release

When you, O queenly Death,
Release me from this prison house of flesh,
Into that bright world of Life and Light,
Where smiles the Father's love upon His children fair,

I shall know that this my soul has sorrowed for
Through years of lonely, restless seeking,
And then at last shall find deep peace
And joy within my Father's home.

But if, while here I wait your call,
Sometimes at dawn or flaming set of Sun
The song of birds and colored glory of Earth's bloom,
And sweet soft breath of fragrant winds upon my face,

Cast spell upon me and bring sadness
At the thought of death and grave,
Forgive me! 'Tis but mortal mind, triumphant for a time;
For deep within my soul I know this truth:

That all Earth's beauty is but reflection of the real,
And only past the veil is permanence, joy, and peace.

S. M.

Aspiration

Praise me no more as I pass on my way,
 Before my earthly cup of joy is filled;
 And blame me not for all that I have
 lost

For these are memories of yesterday;
 Yet there is ever new ground to be tilled,
 New harvest days, new bridges to be
 crossed.

—FREDERIC RUSSEL BROWN.

* * *

The Failure

By scoffs and taunts of foes beset,
 By questionings of friends assailed,
 The strong soul hurt and quivering,
 We find him — one who failed.

Bewildered, weary, sick of self,
 The proud heart humbled to the dust,
 He cries, "The task was hard, I failed;
 Lord, I betrayed the trust."

The years of labor, love, and toil
 Through weakness made of no avail.
 "So much I hoped for — this the end:
 Oh, God, that I should fail."

Then over weary senses falls
 The shadow of a Presence nigh —
 It seems as though the Master speaks:
 "The world may scoff — not I.

"I watch the strivings of your heart,
 I know the bitterness and pain,
 And from the soil of grief and hurt
 Success will bloom again.

"I trod the way that you must go,
 I labored, strove, I died — and then
 My crowning sacrifice of love
 A failure seemed to men."

—GLADYS RIVINGTON.

King Arthur and His Knights of the Round Table

STEWART HARING

Like modern knights we are engaged in the quest of the Holy Grail, and how well we succeed depends upon how earnestly we strive to turn our latent potentialities into dynamic powers.

CONCLUSION

MODERN KNIGHTHOOD

AS long as one lives a worldly life without spiritual aspirations there can be a certain degree of peace and contentment in life, but once the struggle between the higher and the lower natures begins, the awakened one suffers great agony. When once one has heard the call of the Spirit and taken up the quest of the Grail, all inner peace disappears in the fierce battle for supremacy. The veneer of worldly poise and sophistication cracks, before the intensity of this new struggle. Saint Paul gave expression to this feeling when he said: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." (Romans 7:15.) Goethe likewise wrote in the same vein (in *Faust*):

*Two souls, alas, are housed within
my breast,
And struggle there for undivided
reign;
One to the earth with passionate
desire
And closely clinging organs still
adheres,
Above the mists the other does
aspire
With sacred ardor unto purer
spheres.*

This inner war is not the only one, however, which the neophyte has to face in his search for the Holy Grail. When he takes the path of the higher life he will find himself also challenged by outside evil forces that will test to the utmost his knightly virtues of courage,

loyalty, strength, and purposefulness. The days of knighthood may be over insofar as physical knights are concerned with their actual armor, weapons, and horses, but each day battle is still being waged between the White and Black Grail forces.

The difference between these two is that whereas the white knight is willing to work to achieve his spiritual power through self-sacrifice and purity, the black knight craves possession of these same powers but is unwilling to make the personal effort requisite to their attainment. The result is that the latter tries to seize them from the former by subterfuge and force.

The battle between good and evil is being waged with great intensity at present, and the Rosicrucians and kindred orders are playing a vital part in it. The forces of good live on the essence of love and service which the world sends forth to them, while the black forces thrive on the vibrations of hate, sensuality, and all the other base passions. Each good thought and deed we send forth adds to the lustre of the Grail and strengthens its defenders in their good fight, while every evil thought and act besmirches it and gives food to the forces of darkness. In order to counteract this the Elder Brothers, at their midnight meeting each night, gather unto themselves the evil that has come into existence that day, and transmute it into good in order that the Black Grail knights may be starved of their food.

Thus the fierce battle goes on day by day, and whether we realize it or not, we are a party to it and co-workers on one side or the other. If it had not

been for this beneficent work of transmutation on the part of the White Grail forces the world would have long since destroyed itself. Of this struggle between the two opposing Grail forces of good and evil, Mr. Heindel wrote:

“There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed in as late as the Middle Ages, that such spiritual communities as the Knights of the Grail at one time existed, or that there are such beings as the ‘Black Brothers’. Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way. Now unfortunately the tendency among this class of people is to accept anyone on his unsupported claims as a Master or an Adept. But even among this class there are few who take the existence of the Black Brothers seriously, or realize what an enormous amount of damage they are doing in the world, and how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh. As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service which enhances the lustre of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and sensuality, voluptuousness and passion, embodied in the figure of Salome, who glories in the murder of John the Baptist and the innocents. It was shown in the legend of the Grail as embodied in Wagner’s *Parsifal* that when the knights were denied the inspiration from the Grail Cup, on which they fed and which spurred them on to deeds of greater love and service, their courage flagged and they became inert. Similarly with the Brothers of the Black Grail. Unless they are pro-

vided with works of wickedness they will die of starvation. Therefore they are ever active in the world stirring up strife and inciting others to evil.” (*Ancient and Modern Initiation*, pp. 92-93.)

When contemplating the evidence of the wicked forces at work around us we are too apt to become indignant, and even let a little hatred creep in. The aspirant must be careful to avoid this attitude, for by holding it in mind he is only adding fuel to that very burning fire of evil which he desires to extinguish. In letters of gold it should be engraven upon our consciousness: “Hate the sin, but never the sinner.” The inexorable Law of Compensation will do its work at a more propitious time and in a more just manner than we



can possibly devise, so we should not fill our thoughts with malice or condemnation, but rather extend forgiveness, compassion, and helpfulness. The disciple should ever remember that God, the All-Good, is omnipresent, and that which appears to be evil is only ephemeral and has no reality; all seeming evil eventually works out to the good of all.

The rod of Aaron, the magician’s wand, and the Holy Spear are all symbols of the divine creative energy which is used in the work of regeneration. Anyone who goes so far in evolution as to attain possession of the Grail and the Spear would lose his power and suffer some dire consequence if he uses it for vengeful or selfish ends. When the Sinner-King had yielded to lustful

thoughts, the Grail legend tells us how the Spear fell against him, inflicting a wound that would not heal. In Wagner's version of *Parsifal*, Amfortas also sought to pervert the spiritual power to slay the wicked enemy, Klingsor, and thereby ceased to be pure and harmless. That spear, or power, also turned on him, inflicting an incurable wound. For this reason only those who are pure, unselfish, and motivated by the greatest love and compassion are worthy to own and use the power of the Spear.

"And that is the attitude of everyone who develops within him the budding Rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for a



multitude, he would never think of turning a single stone to bread for himself that his hunger might be appeased. Though he were nailed to a cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and it has been and is imitated by everyone who is a Christ-in-the-making." (*Ancient and Modern Initiation*, p. 45.)

We find, then, that the absolutely harmless life is a prerequisite to the attainment of spiritual power. Nor is this feeling of love and compassion to be extended only toward our fellowmen,

but must embrace all living things. The disciple knows that each living thing is not a little spot of life which was spontaneously created, but that Life is one, in all and through all, and that that Life is sacred no matter where found. He knows that to inflict hurt upon the least living thing is to hurt the whole of creation, while to show mercy to one is to help all. For this reason the Grail Knight is taught to develop the harmless life, which also leads to the pure life, for to kill and eat the bodies of the animal kingdom brings into our human bodies the individualized animal cells which are struggling for separate existence, and thus is generated passion-filled blood. Many people are retarded in their spiritual development because the food they eat is holding the physical body in such a sluggish state that the Spirit finds it difficult to use it as a perfect vehicle of expression. Such poison-laden blood also impels the victim to commit crimes of violence, passion, and sensuality, thereby further retarding his progress. The completely harmless life of compassion toward all living things is necessary to maintain a life of purity and chastity.

In *The Vision of Sir Launfal*, by Lowell, we are told how that knight went forth to search the whole world for the Holy Grail. He returned after many years, broken and weary, only to find at his very castle gate that for which he had so long sought. It is a common error which all students make—to seek without for that which only can be found within. We run to and fro, read books, attend lectures, and take courses, all of which are good insofar as they go, but we should not make the mistake of leaning too heavily upon them. They cannot give us spiritual growth. There are many self-styled "adepts" and "masters" who are anxious to sell us "initiation" at a monetary price, but in the ultimate we must learn that no one can give us spiritual development any more than he

can digest and assimilate the food we eat.

The quest of the Holy Grail is a highly personal matter; others can point the way, but we must pull our own selves up every rung of the ladder. "The kingdom of heaven is within you," not without, and that is where we must learn to look for it. Students of some schools of thought have been led to look to spirit guides to bestow upon them certain spiritual powers, but whether such teachers are in or out of the body, and no matter how spiritual they seem to be, they are being motivated by some selfish desire, and the student is sooner or later doomed to disappointment.

In the Western Mystery School self-reliance is the cardinal virtue which the disciple is required to cultivate. There is no royal road to attainment, each must walk alone the path and not expect another to do for him what he must do for himself. "If thou art the Christ, help thyself," is the rule which the student must learn to apply with the most intimate personal meaning. The Elder Brothers allow no one to lean on Masters or blindly follow leaders, for their aim is to emancipate souls, not enslave them; to strengthen, to educate, to liberate, until we are not followers, but co-workers with them.

This, then, is the holy quest in which, like modern Grail knights, we are all engaged. As we travel the path each of us will have different adventures and meet different obstacles that are designed to develop those virtues of which we are most in need. Some of us, after many victorious battles and self-sacrificing hardships, will live to accomplish our goal and see the Holy Grail. Some of us will not, but will have to await another round of life again to take up the quest. In any event, we may rest assured that whatever the outcome, it is the result of our own personal effort to turn our latent potentialities into dynamic powers. ". . . let us draw near with a true heart in full assurance of

faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful." (Hebrews 10:22, 23.)

* * *

RELATIVITY

Starshine, curving to the earth,
 touches young orchards
 with light dust
 of centuries gone,
 glitters on jet wings
 folded to the night.
 For one brief heartbeat
 time and space are one —
 merged in an arc
 of ancient years
 against tomorrow's sun.

—BLANCHE COLLINS.

* * *

LOVE AND LIGHT

There are many kinds of love, as many
 kinds of light,
 And every kind of love makes a glory
 in the night.
 There is love that stirs the heart, and
 love that gives it rest,
 But the love that leads life upward is
 the noblest and the best.

—HENRY VAN DYKE.

Who seeks for heaven alone to save his
 soul
 Will keep the path but will not reach
 his goal,
 While he who walks in love may wander
 far
 Yet God will bring him where the blessed
 are,

—HENRY VAN DYKE.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-NINTH INSTALLMENT

Our Work in the World

(Continued)

OUR revered Founder and the twelve Elder Brothers whom he selected to aid him in the work centuries ago probably first made a retrospective study of the trend of thought during our era, and it may be, for milleniums before, and thus they were able to obtain a fairly accurate conception of the direction likely to be taken by the minds of future generations and determine their spiritual requirements. Be their method what it may have been, their conclusions were right when they judged that "*pride of intellect, intolerance, and impatience of restraint*" would be the besetting sins of our day; and they formulated their philosophy so that it satisfies the heart at the same time that it appeals to the intellect and teaches man how to escape restraint by mastering self. The thousands of appreciative letters from people all over the world, in the highest ranks and in the lowliest walks of life, attest to the great soul hunger and the satisfaction that all classes of people are finding in this teaching. But as time goes on, fifty years, a century or two hence, when scientific discoveries have given color to more of the things stated in the *Cosmo-Conception*, when



intellects have become yet broader, the Rosicrucian Teachings will give satisfaction of soul to millions of enlightened Spirits.

This being the case, you will appreciate the care which the Elder Brothers must take ere confiding so important a message to anyone, particularly as such a teaching may only be given out at certain times. As the seed of plants is planted at the beginning of the yearly cycle, so also must a philosophical seed such as that of the Rosicrucian Teachings be planted and the book published in the first decade of the century, which commences a new cycle, or the opportunity is lost till the next cycle rolls around. One messenger had proven faithless by 1905. Then the Brothers turned to myself, and entrusted the teachings to me after I had passed a certain test in 1908.

The Rosicrucian Cosmo-Conception was published in November, 1909, a little more than a year before the end of the first decade. Friends had edited the original manuscript and did splendid work, but I had of course to revise it before giving it to the printer. Then I read the printer's proof, corrected and returned it, re-read it after mistakes had been rectified, read it again after the type had been divided into pages, gave instructions to engravers about the drawings and to the printer about placing them in the book, etc. I was up at six and toiled on till twelve, one, two,

or three in the morning for weeks amid endless confusion with tradesmen and the roar of Chicago about my ears, sometimes almost reaching the limit of nervous endurance. Still I kept my faculties together and wrote many new points into *The Rosicrucian Cosmo-Conception*. Had it not been for the support of the Brothers I must have gone under. It was their work, however, and they saw me through.

Now, perhaps you will understand my attitude toward *The Rosicrucian Cosmo-Conception*. I admire and marvel at its wonderful teaching more than anyone else, and can do so without violating proper modesty for the book is not mine—it belongs to humanity. It does not even seem as if I have written it, I feel so absolutely impersonal in the matter. My office is only to see that it is properly published, and the copyright is simply to protect it from being garbled. But as soon as it is possible to find dependable and qualified trustees, The Rosicrucian Fellowship will be incorporated and all my copyrights turned over to them together with all else that belongs to me, for it was a part of the agreement with the Brothers that all profit accruing from the work must be put right into it again, a condition to which I willingly assented, for I care naught for money save as needed to further the work, and neither does Mrs. Heindel. The blessed work is more precious to us than any material reward.

Among all the foolish nonsense which has been published about the Rosicrucian Order there is one great truth—that they aimed to heal the sick. Earlier religious orders have sought to advance spirituality by castigating and abusing the body, but the Rosicrucians exhibit the tenderest care for this instrument. There are two reasons for their healing activities. Like all other earnest followers of Christ they are longingly looking for “the day of the Lord.” They know that abuse of sex prompted by the Lucifer Spirits has caused and is re-

sponsible for disease and debility, and that a sound body is indispensable to the expression of a sound mind. They have therefore aimed to heal the body that it may express a sane mind, and pure love instead of perverted love, for conception under such conditions hastens the Kingdom of Christ by producing bodies of finer and finer texture to replace the “flesh and blood (which) cannot inherit the kingdom,” because physiologically unfit.

Christ gave two commands to His messengers: “Preach the gospel” (of the coming Age), and “Heal the sick.” One is as binding as the other, and for the foregoing reasons, as necessary. To comply with the second command the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the healing art from the sands of experiment to the rock of exact knowledge.

On the night of the 9th of April, when the New Moon was in Aries, my Teacher appeared in my room and told me that a new decade (cycle) had commenced that night. The night before, my work with the newly formed Los Angeles Fellowship Center had terminated. I had traveled and lectured six out of seven nights a week and several afternoons besides. Since my Chicago publishing experience I had been sick and was withdrawing from public work to recuperate. I knew it was very dangerous to leave the body consciously when ill, for the ether is then unusually attenuated and the silver cord breaks easily. Death under such conditions would cause the same sufferings as suicide, so the Invisible Helper is always cautioned to stay in the body when it is suffering. But at my Teacher's request I was ready for the soul flight to the Temple, and a guard was left to watch the sick body.

(To be continued)

Studies in the Cosmo-Conception

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

Rosicrucian Mystery Schools

Q. How much study of the Teachings is required to become a Rosicrucian?

A. In order to rout a common misconception we wish to make clear to students that we are not Rosicrucians because we study their teachings, nor does even admission to the Temple entitle us to call ourselves by that name.

Q. May one call himself so when he has graduated from a Mystery School?

A. In the school of life, because a man has graduated from the Rosicrucian Mystery School he is not even then a Rosicrucian. Graduates from the various schools of the Lesser Mysteries advance into five schools of the Greater Mysteries.

Q. What may be told concerning these schools of the Greater Mysteries?

A. In the first four the graduates pass the four Great Initiations and at last reach the Liberator, where they receive a knowledge concerning other evolutions and are given the choice of remaining here to assist their brothers or enter other evolutions as Helpers.

Q. How are those who choose to remain here occupied?

A. Those who elect to stay here as helpers are given various positions according to their tastes and natural bent.

Q. Do we know of any such?

A. The Brothers of the Rose Cross are among those Compassionate Ones, and it is a sacrilege to drag the Rosicrucian name in the mire by applying it to ourselves when we are merely students of their lofty teachings.

Q. How do these Brothers serve humanity?

A. During the past few centuries the Brothers have worked for humanity in

secret; each night at midnight there is a Service at the Temple where the Elder Brothers, assisted by the lay brothers who are able to leave their work in the world, gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness and materialism.

Q. For what purpose is this done?

A. These they seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage all Good.

Q. How effectual is this?

A. Were it not for this potent source of spiritual vibration materialism must long ago have totally squelched all spiritual effort, for there has never been a darker age from the spiritual standpoint than the last three hundred years of materialism.

Q. Must their service always be in secret?

A. No, the time has now come when the method of secret endeavor is to be supplemented with a more direct effort to promulgate a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspect.

Q. How complete is this teaching?

A. It is a teaching which makes no statements that are not supported by reason and logic, a teaching which is satisfying to the mind for it holds out a reasonable solution to all mysteries. It neither begs nor evades questions, and its explanations are both profound and lucid.

—References: *Cosmo-Conception*, pp. 528-530.

WESTERN WISDOM BIBLE STUDY

The Syrophenician Woman's Daughter Healed

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.



But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she, and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread and cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

—Matthew 15:21-28.

Concerning the statement made by Christ Jesus that: "I am not sent but unto the lost sheep of the house of Israel," Dr. George M. Lamsa, the eminent Aramaic authority, explains in his *Gospel Light* that: "Racial and religious feeling is strong in eastern lands Sympathy for or a kind word to any person by a religious leader of a different faith is not tolerated by anyone Jesus had no feeling of enmity toward Gentiles though he adhered to a certain degree to Jewish social customs and manners. A sudden departure from the established traditions would have roused the hatred of the Pharisees and priests. His motives would not have been understood even by his disciples and the public

would have repudiated him as a traitor. This is the reason why Jesus sent his disciples first to the people of Israel."

However, occult philosophy reveals to us that the Being talking to the Syrophenician woman was not Jesus, a member of the human life wave. It was *Christ Jesus*, a Ray of the Cosmic Christ, ensouled in the physical body of the man Jesus, and He came to dispel racial barriers and replace them with unity and brotherhood. Although He wisely refrained from openly flouting accepted customs and traditions when it would have defeated His purpose of leading the people into a higher teaching to have done so, He was particularly anxious to reach the "lost sheep of the House of Israel" because He knew how deeply embedded they were in the race. That was why the man Jesus was born in a Jewish body.

When Christ Jesus answered the woman's entreaties for help by saying, "It is not meet to take the children's bread and cast it to dogs," He indicated that she did not yet possess sufficient spiritual understanding to receive the deeper teaching (bread) of the inner group (children). Nevertheless, when she indicated by her reply that she had made the decision to follow the Path leading to discipleship, He rewarded her faith by healing her daughter immediately.

Thus are we assured of the power of the Spirit to overcome all barriers—when our faith and dedication are sufficient. No real healing is possible, however, unless the patient does his or her part, for the very need of healing indicates that one has trespassed upon the divine laws governing our existence and must learn to conform to them.

TODAY'S SCIENCE

New Emphasis on Exercise

In *Science Digest* for December, 1956, Lawrence Galton, in an article condensed from *Town Journal* and entitled *Exercise Helps You Live Longer*, tells us that: "After years of disregard and even disapproval, muscle twitching instead of pill swallowing is becoming—with good cause—the prescription for treating a host of ailments and even avoiding them in the first place."

A number of different types of illnesses are cited in describing the relief gained through proper exercise, one "distinguished New York physician" being quoted as saying that about half of "the people who kept his waiting room filled" could probably "cure themselves of what was really wrong 'if they did no more than spend an hour walking every day.'" This statement seems to indicate "a drastic reversal in medical thinking based on the eye-opening results of scientific studies in the last few years."

An interesting case of a young veterinarian having spinal arthritis is told. He reached the point where "he couldn't even stay on his back to sleep. After trying many drugs without success, his doctor prescribed wrestling The manipulation and heat might help. Even the idea of tumbling on a mat hurt; the slightest movement produced stabbing pains in the back. It took four months before he could wrestle without first dosing heavily with painkillers." However, persistence in the exercises paid off. Not long ago the veterinarian "won his fourth National Amateur Athletic Union wrestling title . . . He has long been free of spinal arthritis."

In an experiment with "a group of the most severely afflicted arthritis pa-

tients to be found in New York One-third of them . . . are now completely independent socially and economically—able to perform all usual activities of daily living. The remainder, still under treatment, have shown a substantial increase in ability to function for themselves."

Bursitis, one of the most painful of diseases, has also yielded to "a few simple exercises" in the cases of "70 bursitis patients at a V. A. hospital." Such chronic respiratory diseases as bronchial asthma and pulmonary emphysema, too, have responded within the past year. "Simple exercises have decreased the number and severity of attacks in many patients, stopped them in some."

Even in reducing obesity it seems now that exercise is beneficial. "There's evidence . . . that reasonable exercise actually does not increase appetite and that it helps reducing by replacing fat tissue with muscle protein." More surprising still are the findings in regard to exercise and heart disease. "Today, not only is regulated activity, instead of invalidism, often prescribed after the acute stage of a heart attack is over, but many top authorities believe that exercise is important in preventing heart ailments." A recent British experiment indicates that "those in desk and other sedentary or 'light work' occupations have a far higher coronary heart disease death rate than those in 'heavy' work."

From the occult point of view, the fact that well regulated exercise helps to relieve emotional and mental strain no doubt accounts largely for the success of the treatments described. A complete change in one's work and environment often brings just as effective results.



Food for Good Health-- Astrologically Analyzed

KATHERINE B. HOLBROOK

IN the study of astro-diagnosis we look first to any planet that is adversely aspected in the natal chart, then the sign in which such a planet is posited, and then, if the hour of birth is known, the house position. Of course, an adversely aspected planet will have a different effect on the health in one sign than it would in another, because each sign governs a certain portion of the human body, and as each aspect involves two planets, or luminaries, in different signs (with the exception of the conjunction) the effect of both planets must be considered. Also the first and sixth houses are two vital points in astro-diagnosis, because the first governs the body, and the sixth, the health.

All of the foregoing constitutes the usual procedure by which the student may determine the weak spots in his anatomy. These weak spots can lead to serious illness or disease when they are activated by neglect of the health, and it does not matter whether this neglect is wilful or due to ignorance. Weak spots in the present natal chart indicating physical illnesses are the result of a lack of exercise of the will-power in some manner, in a past life. The reaction in the present life is in the opposite vehicle; thus the lack of asserting the mental power properly reacts in the

physical body. This constitutes a defect in the archetype made by the individual in preparation for rebirth; in whatever way he failed to use his will in a positive sense in the past, in that same way he will be unable to use it when working on the archetype for the next life.

Thus we see how necessary it is to assert will-power constructively in controlling negative inclinations for certain foods that have an injurious reaction on the physical body. By so doing we are able to make the corresponding part of the body correctly in the next life.

Knowing one has these tendencies to physical weakness in his present natal chart is only one step in the right direction. It is just as important to know what to do to overcome the weakness before it becomes acute, for then a doctor's advice is necessary. It is necessary to know and accept the fact that an unfavorably aspected planet or luminary is an indication that there has been transgression of the laws of Nature in some respect in some former life. The weakness is there to overcome in the present life by the application of will-power, or to succumb to again. Right living can keep such a weak spot dormant, and when it remains so it is an indication that the person is controlling the particular weakness.

These weak spots can be abused in a number of ways. Fear, worry, nerve tension, anger, and constant negative thinking in any respect, can aggravate the condition into activity. But by far the greatest amount of damage to the human body is done by improper eating. We are inclined to eat too much or too little for proper nourishment, although the former prevails. What we do eat, most of the time, is that which pleases the palate instead of what we know would nourish the body. There are some persons who think they can eat just as they please, knowing what they eat is not nourishing, and then try to adjust the nutritional deficiency in the diet by taking vitamin pills. This is an artificial manner of obtaining nourishment, but it may help if one's system reacts properly to vitamin pills. However, it is a known fact that some persons do not respond properly to vitamin pills in the process of metabolism. Therefore, it is best to obtain the nourishment we need from natural foods whenever that is possible. However, all foods do not nourish everyone in the same manner, as we well know. Each person has his individual requirement of the amount and kind of minerals needed to sustain life in the physical body, and astrology aids us in determining this.

The Zodiac Cell Salts, known as the Schuessler Tissue Remedies, consist of twelve salts. Each sign of the zodiac rules a different cell salt in the body, and these twelve salts make up the general chemical structure of the body. A lack of any one of these twelve salts will have a tendency to disturb the chemical structure of the human system. The twelve salts and their governing sign are as follows:

- Aries—Potassium Phosphate.
- Taurus—Sodium Sulphate.
- Gemini—Chloride of Potassium.
- Cancer—Fluoride of Lime (Calcium Fluoride).
- Leo—Phosphate of Magnesia.

- Virgo—Potassium Sulphate.
- Libra—Sodium Sulphate.
- Scorpio—Sulphate of Lime (Calcium Sulphate).
- Sagittarius—Silica.
- Capricorn—Phosphate of Lime (Calcium Phosphate).
- Aquarius—Sodium Chloride.
- Pisces—Phosphate of Iron (Ferrum Phosphate).

The salt for the sign in which the individual's natal Sun is posited is the one that is apt to be used up faster than the others. This applies especially when the natal Sun is unfavorably aspected, or in case of illness. But in either case the person should have an increased quantity of this particular salt.

The salt for the sign on the ascendant in the natal chart, and those signs in which the individual's Moon and planets are posited, should also be considered. There is a special need of these salts if the Moon or planets are adversely aspected.

As these salts are inorganic and may not be easily assimilated, it is not advisable to take them in that form without a doctor's advice. However, all of these salts are contained in the various foods we eat, such as vegetables, fruits, and dairy products, and it is in this form *as food* that they should be taken into the human body. In this state they are easily assimilated by the digestive system. The following list contains such foods as are high in the salts of the individual signs:

Aries (Mars ruler)—Cell salt: Potassium Phosphate; Foods: apples, cauliflower, cucumbers, cabbage, horseradish, lima beans, lentils, lettuce, olives, onions, pumpkins, spinach, walnuts.

Taurus (Venus)—Cell salt: Sodium Sulphate; Foods: beets, chard, cauliflower, cabbage, cucumbers, horseradish, onions, pumpkins.

Gemini (Mercury)—Cell salt: Chloride of Potassium; Foods: apricots, asparagus, green beans, beets, brussel

sprouts, carrots, cauliflower, corn, celery, oranges, plums, pears, peaches, pineapple, spinach, tomatoes.

Cancer (Moon)—Cell salt: Fluoride of lime; Foods: cabbage, cauliflower, cheese, brussel sprouts, egg yolk, lettuce, milk, pumpkin, tomatoes, water cress.

Leo (Sun)—Cell salt: Phosphate of Magnesia; Foods: asparagus, apples, almonds, barley, blueberries, cabbage, corn, cocoanut, cucumber, figs, eggs, oranges, onions, wheat.

Virgo (Mercury) — Cell salt: Potassium Sulphate; Foods: blueberries, chicory, cherries, carrots, endive, gooseberries, lentils, leafy vegetables, oats, peaches, rye, whole wheat.

Libra (Venus) — Cell salt: Sodium Phosphate; Foods: apples, almonds, asparagus, beets, celery, corn, carrots, cocoanut, figs, peas, rice, raisins, strawberries, wheat, water cress.

Scorpio (Pluto-Mars)—Cell salt: Sulphate of Lime; Foods: asparagus, cauliflower, cherries, cocoanut, figs, garlic, kale, leeks, onions, prunes, turnips, radishes, gooseberries, blackberries, strawberries.

Sagittarius (Jupiter)—Cell salt: Silica; Foods: asparagus, almonds, barley, cabbage, carrots, endive, figs, gooseberries, lettuce, oats, peas, strawberries, wheat.

Capricorn (Saturn)—Cell salt: Phosphate of Lime; Foods: asparagus, almonds, beans, blueberries, barley, cucumbers, cocoanut, lettuce, lentils, milk, rye, wheat.

Aquarius (Uranus-Saturn)—Cell salt: Sodium Chloride; Foods: apples, asparagus, beets, carrots, cabbage, cocoanut, cucumbers, chestnuts, lentils, milk, radishes, strawberries.

Pisces (Neptune-Jupiter)—Cell salt: Phosphate of Iron; Foods: asparagus, beets, carrots, currants, dates, grapes, raisins, spinach, egg yolk, blackberries, strawberries, lettuce.

There is much more nourishment ob-

tained from foods that can be eaten uncooked than from those that have to be cooked, for they contain the living fire of life. Cooking tends to devitalize food, and from the above list such foods as are eaten uncooked will afford the greatest nourishment. The great Initiates and advanced occult students practically live on such foods, and are able to maintain life of a very high order by consuming far less food than the ordinary individual who does not follow this natural rule.

The planetary influences of foods are: Jupiter, starches, fats, and oils; Mars, condiments and other stimulating foods; Venus, sweets; Moon, watery, salty foods; Mercury, nerve building foods; Saturn, bone building foods.

In the selection of proper foods for nourishment we must keep in mind that while we need all of the above-mentioned types of foods there is a negative reaction, as well as a positive, to aspects that influence our choice and desire for foods. Starches, oils, and fats are very necessary in the diet, but we can overdo the use of them, which is not conducive

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, birthplace, 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.

to good health. A person with Jupiter unfavorably aspected in the natal chart has a tendency to react to this radiation negatively. The expansive quality of Jupiter is often misapplied. When this planet is in Taurus in a natal chart there is a tendency to gormandize. Jupiter unfavorably aspected in Cancer gives a tendency to overeat. This can result in stomach ailments, with Cancer governing that part of the anatomy. There is also a strong inclination in this aspect to overindulge in all kinds of carbohydrates.

The writer has witnessed the result of Jupiter in Cancer in two friends' charts she astro-diagnosed. One was well aspected, while the other was unfavorably aspected by an opposition of the Moon.



The first, while he had a strong desire for all carbohydrates, was very careful not to overindulge this desire; the second responded fully to the opposition of the Moon by indulging without restriction in all forms of carbohydrates, which ultimately resulted in stomach and liver ailments.

When Venus is unfavorably aspected there is an inclination to eat excessively of sugar and sweets. This is especially applicable when Venus is in Cancer, and by reflex in Capricorn. Such persons need to govern this tendency because Cancer rules the pancreas gland, and diabetes may result. When Venus is unfavorably aspected in Taurus there is also a strong tendency to be overfond of sweets, as this sign governs the palate. If we react positively to aspects to Venus we will obtain the energy we

need from sweets by including wholesome sugars such as honey, molasses, raw sugar, and sweet fruits in the diet, instead of eating too much devitalized white sugar, soda-pops, and candy.

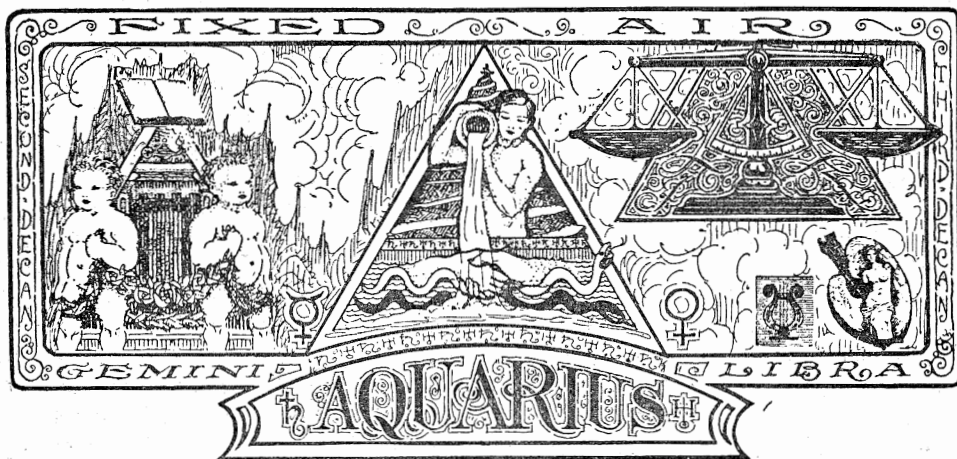
The salt that the human body requires should be obtained principally from fresh vegetables, but when the Moon is unfavorably aspected the tendency is to use refined salt much too freely.

An unfavorably aspected Mars gives an inclination to indulge much too freely in condiments and stimulating foods, especially in the sign Cancer, and by reflex in Capricorn. In the former it may cause inflammatory stomach disorders, and in the latter gastric disturbances. The stimulation such persons desire in food can be obtained naturally in the foods listed in this article under the signs ruled by Mars.

Foods necessary for the nervous system are listed under the signs ruled by Mercury, and the bone building foods are listed under Capricorn.

In the matter of proper eating we need to look to the location of Saturn in the natal chart. When Saturn is posited in Cancer there can be obstruction to the flow of gastric juices in the stomach which are necessary to proper digestion. This also applies by reflex when Saturn is posited in Capricorn. In either case such foods as are easily digested should be eaten. When Saturn is posited in Virgo there is need to eat such foods as would be easily assimilated in the process of intestinal digestion, because this sign governs the small intestine and Saturn here can restrict proper assimilation of food. Saturn in this sign also makes the person too critical and fussy about food which, by mental reaction, can interfere with proper digestion.

Nature supplies all we need for bodily nourishment, but each individual must learn how to select properly for his requirements as his natal chart indicates.



The Children of Aquarius, 1957

Birthdays: January 20 to February 19

REPRESENTING fixed-air, the sign Aquarius combines the volatile mental forces with those of the stabilizing earth. Thus this sign of the water-bearer denotes primarily the fixed mind—the determined thinker and organizer along higher lines.

The ability to direct the mental faculties with purpose and concentration (Saturn) brings success to the Aquarian native where others might fail, and in addition he possesses strong intuitive powers (Uranus) which make possible the acquisition of knowledge beyond the realm of reason.

As a rule the interests of the Aquarian are quite broad, but science, literature, and philosophy are the fields in which he excels. His naturally progressive inclinations often place him in the vanguard of new thought movements.

The higher type of Aquarian is essentially humanitarian (Uranus), having acquired to some degree that broader vision and feeling which enables him to live in the "unity of each with all." Independence, sociability, originality, and inventiveness are outstanding traits.

Friends are extremely important to

these natives, and their basic feeling of oneness with all humanity establishes an auric vibration that attracts people of all classes into their circle of friendship. High idealism and an innate urge toward the new and untried ways lift them above the fetters of convention and dogma, so that they appear eccentric to more conventional people.

The less developed Aquarian is prone to yield to impulsiveness and selfishness, directing his activities toward the accomplishment of purely personal objectives in an erratic manner. The separative tendency of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes natural to the higher Uranian type.

As the solar month of Aquarius opens, and lasting until January 29, the Sun is trining Jupiter, giving those born during this period abundant vitality, a jovial, generous, and optimistic nature. There is good judgment and executive ability, financial abundance, and a religious tendency. Government work is particularly to their liking.

The Sun opposes Uranus as the solar month begins, and lasts until February 1. This aspect is a warning for those

possessing it to cultivate poise, reliability, and a respect for authority and convention.

From January 20 to 30, the Sun squares Neptune, raising the vibrations of the aura, but inclining the native toward negative development of the spiritual faculties. A positive mental attitude and exercise of the will should be practiced.

Venus conjuncts Mercury from January 20 to 28, indicating a good-natured, companionable person with a liking for society. There is ability for music and poetry.

From January 20 to 23, Saturn trines Uranus, favoring a public career in an official capacity. It gives ambition, executive ability, intuition, and a mechanical, ingenious mind. Many inventors have this aspect.

Jupiter sextiles Uranus all the solar month, bestowing upon all these children a broad humane disposition and a tendency to delve into the occult arts and sciences. The native is honest, sincere, sociable, and hospitable. Executive ability and success in institutions of learning are favored.

Another aspect lasting all the solar month is the square of Uranus to Neptune, suggesting that all these children be taught to differentiate between the positive and negative paths of spiritual development, and to stress the positive use of the mind and will.

The sextile of Neptune to Pluto all the solar month gives help in strengthening the positive spiritual faculties.

From January 23 to February 9, the Sun sextiles Saturn, bestowing some of the finest qualities in the gamut: method, foresight, and organizing, executive, and diplomatic ability. Success in political, judicial, mining, and agricultural positions is favored.

Mars squares Uranus from January 26 to February 14, indicating the need for cultivating poise, control of temper, and respect for authority. Kindliness and consideration for others should also

be emphasized in bringing up these children.

From January 23 to February 12, Mars squares Neptune, warning parents of the children born during this period to teach them refinement, reliability, moderation and self control. Negative psychism should be carefully avoided.

Venus trines Jupiter from February 2 to 11, favoring success and general good fortune. The native is jovial, optimistic, generous, hospitable, tolerant, and capable of enjoying life fully. A happy marriage, social prestige, and respect of associates stem from this aspect.

From February 4 to 13, Venus opposes Uranus and squares Neptune, indicating a need for training in high moral standards and dependability, particularly in relations with the opposite sex. Speculation by these natives is apt to result in loss.

Venus also squares Mars, from February 5 to 17, suggesting that these children be given careful training in self-control and high standards of living. They should also be taught thrift and moderation in all things.

From February 8 to 17, Mercury trines Jupiter, giving a cheerful, optimistic disposition, along with a broad and versatile mind. Success in law and literature is strongly favored.

Venus sextiles Saturn from February 11 to 19, describing the native as faithful and true, just and methodical, qualities which make for success in all departments of life. The tastes are simple, and the morality unimpeachable.

From February 11 to 19, Mercury opposes Uranus, calling for training in mental poise and stability. Temperance and moderation in speech will need especially to be cultivated.

Mercury squares Mars from February 16 to 19, giving a sharp, and alert mind, but a tendency to impulsiveness, excitability, and untruthfulness. Kindliness, sympathy, and unselfishness will need to be emphasized in bringing up these children.

Readings for Subscribers' Children

JAMES B. L.

Born October 29, 1944, 11 P.M.

Latitude 44 N., Longitude 88 W.

Cusps of the houses: 10th, Aries 27; 11th, Gemini 4; 12th, Cancer 11; Ascendant, Leo 10.28; 2nd, Virgo 0; 3rd, Virgo 25.

Positions of the planets: Jupiter, Virgo 19.48; Neptune, Libra 5.11; Sun, Scorpio 6.40; Mars, Scorpio 11.26; Mercury, Scorpio 12.32; Venus, Sagittarius 9.10; Dragon's Tail, Capricorn 22.07; Moon, Aries 17.36; Uranus, Gemini 12.20; Saturn, Cancer 10.43 R; Pluto, Leo 9.54.

The grouping of Sun, Mars, and Mercury in conjunction in Scorpio in this nativity indicates one who is filled with a tremendous force—a force which must have an outlet somewhere. James will never be content with half measures; whatever he does will be done with all his might. This holds true on both the physical and mental planes, so that if his activities are constructively directed he will make a great deal of spiritual progress in this life. The trine of the Scorpio planets to Saturn in Cancer is a great blessing, bringing out the best in all the stellar bodies involved and helping to tone down to some extent the martial influence of Scorpio. James is apt to be brusque in his manner, but honest and just, an indefatigable worker, and ever ready to take up the cudgel in defense of the oppressed. He has a strong and vivid imagination, a sharp and penetrating mind, and much personal magnetism. He should receive careful instruction in sex hygiene, being taught the sanctity of the creative force and how to sublimate it by constructive mental and physical endeavor.

The Moon in Aries gives a very independent type of mind, quick to resent interference from others. James will be ambitious, aggressive, and courageous, but may lack forethought at times. The

sextile of the Moon to Uranus in Gemini accentuates the independence of Aries and adds originality, intuition, and inventiveness. There is an attraction to the occult, and James could become quite proficient in the study and practice of astrology. The square of the Moon to Saturn in Cancer in the 12th suggests opportunities to learn cheerfulness and optimism in the face of obstacles, as well as complete unselfishness in dealing with older people, and women in particular. Since the stomach is weak, James should learn to curb his appetite and eat moderately of wholesome foods if he wishes to avoid digestive ills. The 9th house position of the Moon suggests long trips, the lime-light of publicity, and dreams and visions.

Jupiter in Virgo in the 2nd gives a practical, analytical turn to the mind, a faculty for sifting truth from error. Its seven-degree sextile to Mercury tends toward optimism, and breadth and versatility of the mind, but the square to Uranus (7-degree also) warns to guard against impulsiveness and extravagance.

Venus in Sagittarius in the 5th is well placed, indicating an affectionate, genial, sympathetic, and generous nature, along with a love for drama, art, and music. The sextile of Venus to Neptune in Libra suggests a fertile imagination, deep emotions, and ability as an inspirational musician. The opposition of Venus to Uranus, however, emphasizes the need for James' parents to train him in high moral standards.

Uranus in Gemini adds to the originality and intuitiveness of the mind and gives a liking for science, particularly those studies that have to do with aviation and electricity. The 7-degree trine of Uranus to Neptune is an influence toward the occult which this boy would do well to cultivate. He could become a fine surgeon and give wonderful service in that field.

LINDA B.

Born March 17, 1950, 7:12 P.M.

Latitude 46½ N., Longitude 118 W.

Cusps of the houses: 10th, Cancer 15; 11th, Leo 19; 12th, Virgo 19; ASC, Libra 12.14; 2nd, Scorpio 8; 3rd, Sagittarius 10.

Positions of the planets: Neptune, Libra 16.30 R; Venus, Aquarius 13.33; Jupiter, Aquarius 24.21; Mercury, Pisces 17.38; Moon, Pisces 21.16; Sun, Pisces 26.57; Dragon's Head, Aries 8.03; Uranus, Cancer 0.58 R; Pluto, Leo 16 R; Saturn, Virgo 15.09 R; Mars, Libra 3.59 R; Dragon's Tail, Libra 8.03.

This little girl's Sun is in Pisces in the 6th house, in conjunction with the Moon, squaring Uranus in Cancer in the 9th, and opposing Mars in Libra in the 12th, suggesting that she has come into this Earth life to learn some necessary lessons through considerable suffering. She is quite sensitive, particularly to the mental atmosphere about her, emotional, and inclined to be influenced by others too easily. As a rule Pisceans are peaceable, kind, sympathetic, and honest, so that there are many innate virtues to be called out if sufficient effort is put forth. However, these children are not generally very energetic, and should therefore have a certain amount of work allotted to them during the earliest years when the nature is plastic and habits easily formed. Linda is apt to be over fond of good things to eat, particularly rich foods, and unless she is taught proper dietary habits, she will reap her reward in digestive and allied ills. She may have more energy than some Pisceans but will need to cultivate a constructive attitude toward endeavor of all kinds. She may also exhibit considerable temper at times, and learning emotional calmness and stability will be one of her major lessons.

The Moon in Pisces gives a receptive mind and a fertile imagination, but a tendency toward self-pity and dreaminess. The opposition of the Moon to Saturn in the 11th suggests lessons in

unselfishness to be learned through older friends and associates. There is a tendency to allow the mind to dwell on the gloomy side of life, so that Linda should be taught the value of joy and cheerfulness in everyday activities. She will also have a tendency to center the mind on disease, and may be subject to intestinal difficulty. The study of some phase of spiritual healing could be of great help to her in overcoming both. Learning and applying the power of mind over matter can be of particular benefit to her.

Mercury is also in Pisces, and in the 5th house. Its only aspects are the conjunction with the Moon and the opposition to Saturn, so this child will have a real struggle in directing her mental faculties constructively. No small part of her lessons in this life will be to cultivate a positive attitude, or will power, refusing to permit herself to be negatively influenced by beings in the invisible worlds.

A brighter side to Linda's nature is indicated by Venus in Aquarius in the 4th, sextile Neptune in Libra on the Ascendant. She has musical ability and would do well to cultivate this talent, although she will probably play easily from inspiration. Her home conditions should be happy, and there is a possibility of an inheritance.

Jupiter is also in Aquarius, but in the 5th house, and trine to Uranus, giving an optimistic and philosophic trend to the mind, a fondness for friends, and an interest in mysticism, literature, and music. Success in educational work is favored, and there is teaching ability. Unexpected or sudden journeys are probable.

Neptune in the 1st house in conjunction with the Ascendant adds to the sensitivity of this child to supernatural influences. She will be interested in all phases of occultism and may find it difficult to adjust to association with more worldly people. Patient, loving parents can be a blessing indeed to Linda.

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 reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE—EDITOR.

Milliner, Beautician

TRUDY C.—Born September 20, 1941, 3:32 P.M. Latitude 46 N., Longitude 97 W. In this chart the sign Scorpio is on the Midheaven, and Mars, its ruler, is posited in Aries (ruling the head) in the 3rd, sextile Jupiter in Gemini in the 5th, and opposing Venus in Libra in the 9th. The Sun is in Virgo in the 8th, in conjunction with the Dragon's Head, trine the Moon in Taurus in the 4th, and square Jupiter. Saturn is in the latter degrees of Taurus in the 4th, conjunction Uranus in the 1st degree of Gemini in the 5th, trine Neptune in Virgo in the 8th, and Mercury in Libra in the 8th. The ambitious sign Capricorn is on the Ascendant. This native could serve capably in various fields, but as a milliner or beautician she could probably give her best service.

Auctioneer, Travel Guide

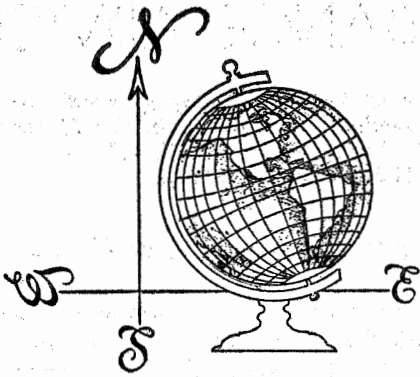
CLIFFORD F.—Born March 26, 1942, 12:30 P.M. Latitude 38 N., Longitude 122 W. The aggressive sign Aries is on the MC of this nativity, and the Sun is also in this sign in conjunction with the MC, but in the 9th house. The solar orb sextiles Uranus in Taurus in the 11th, and Mars (ruler of Aries) and Jupiter in Gemini in the 11th, trines the Moon in Cancer in the 1st in conjunction with the ASC, and opposes Neptune in Virgo in the 3rd. The Moon sextiles Saturn (in Taurus in the 11th), Uranus, and Neptune. Mercury in Pisces in the 9th makes only a square to Mars and Jupiter. A profession calling for frequent changes and challenges would best suit this native. As a travel guide, salesman, or auctioneer he could serve capably.

Reporter, Mail Carrier

J. F. C.—Born June 3, 1916, 6:50 P.M., Latitude 42 N., Longitude 71 W. The 28th degree of Virgo is on the cusp of the 10th house in this figure, and Mercury, ruler of Virgo, is in Gemini in the 7th, in conjunction (and combust) with the Sun, and trine Uranus in Aquarius in the 2nd. The Moon is in Cancer in the 8th, in conjunction with Saturn and Venus. Jupiter is in Aries in the 4th, sextile Uranus, and square Neptune in Leo in the 8th. Mars is in Virgo in the 9th, unaspected. Sagittarius is on the Ascendant. Science and travel should both interest this native. He could serve well (if trained) as a reporter, clerk, mail carrier, or in connection with radio and television.

Banker, Manufacturer

DANA M. V.—Born August 23, 1941, 4:30 A.M. Latitude 28 N., Longitude 82 W. Here we find the second house sign, Taurus, on the 10th cusp, and the planet Saturn posited there, in conjunction with Uranus, square the Sun in Leo and Mercury in Virgo, and trine the Dragon's Head and Neptune in Virgo in the 2nd and Venus in Libra in the 3rd. The Sun conjuncts Mercury and Moon and trines Mars in Aries in the 9th. The forceful sign Leo is on the Ascendant. This young man will have a natural interest in making money and he could use his talents well in the banking or manufacturing (perhaps chemicals or food) fields. Insurance is another field in which he could serve successfully.



MONTHLY

News

INTERPRETED

In Quest of Brotherhood

We have been inculcating Brotherhood for a very long time, now let us change our approach and bring Brotherhood into practice. Let us become operatives in what I regard as the most important phase of the whole Masonic structure.

In an address recently delivered, an eminent brother had this to say: "The goal of Freemasonry is the realization of Brotherhood for Freemasonry is not a brotherhood only. It is a sales agency for the Brotherhood idea and a force for the establishing of the collective life of man in Brotherhood."

As I view the situation the tragic thing about the poor results we hear about is that the young initiate soon discovers that our practice and our profession are not identical. Too little attention is being paid to the effect of this insincerity. We must positively resurvey the field and demonstrate within our membership that the Brotherhood which Freemasonry seeks to establish is not a matter of formula—that the ritual is but the spoken word—and that our principal work cannot be expressed in a specific directive.

The Brotherhood we need is a vital, living, driving force, which must be deeply felt and instinctively understood by the man who would, in truth, practice Freemasonry. To have a great ideal that consists merely in ritual phrases, in paper and words, will never bring the kind of Brotherhood that is needed in this old world.

We cannot hope to draw up a code of rules which will enable us to bring about a realization of Brotherhood. There must be individual initiative. Thinking thus brings me back to one of the first questions we had to answer as we crossed the threshold of Freemasonry. We must ever remember the first preparation of every in-

itiate was in his heart. Our outer life, our ceremonial purifications, our observances, our church-going, our lodge membership, can be as futile and meaningless as the sounding brass and the tinkling cymbal, unless the inner life be right, the motives sound, and the dynamic, love. A writer in a recent issue of *Reader's Digest* puts the idea of Brotherhood in these few words: "It isn't national leaders we need as much as men of good will in each of the little towns." And that comment goes for the large urban centers as well.

—*Grand Lodge Bulletin*, Nov., 1956.

These words, addressed to the Masonic Fraternity, carry a message to all who would be builders of the New Order. In any kind of a building operation the structure will be just as good and sound as the individual workmen make it. Each man has his task, either at the building site, or previously in the factory, and each is expected to do it right. Shoddy work by individuals results in a shoddy school, church, office building, or home, as the case may be.

So it is with the larger building of human society. It is the sum of the work of individuals performed in their own little corners of relationship and dealings with others. Brotherhood has first to be felt and expressed in these little spheres, before it can be the guiding principle in world affairs. It has to include the man next door, as well as the brethren in far off lands.

Eleven years ago in response to a great need felt in the hearts of millions, an organization called the United Na-

tions was formed to promote world harmony. Now, many people who had hoped much from the U. N. are saying it is a failure, mostly forgetting to look deep enough to find the reason for the shortcomings they so readily condemn. The United Nations is but an agency and can only express as much fraternal love and harmony as the people who created it, the people of the world, make available—not otherwise. As the writer in the Grand Lodge Bulletin says: "There are men . . . who seem to think that all that is required is to throw a great idea into the world, and then by virtue of some magic power that truth possesses, it will begin to work and bear fruit of its own accord. It just isn't so. Ideas are but ghosts until they are incarnated in men and the men organized for the service involved."

This month of February the Sun transits the sign Aquarius, ruling sign of the coming Age. Surely this is a good time to examine our personal attitudes, to find out how much, in terms of *brotherhood lived*, we are contributing to the success of the general Quest for Brotherhood.

Communism Will Wither Away

"The wound which the Hungarian revolution inflicted on Communism can never be completely healed . . . National Communism is itself . . . only a phase in the evolution and withering away of contemporary Communism"

—Milovan Djilas, former Yugoslav Vice President, fired when his liberal views of Communism outstripped even Tito's own "independent Socialism."

Across the face of Western Europe evidence piled up to support that appraisal of Russia's savagery.

A wave of revulsion and recrimination had swept Europe's Communist ranks. Red leadership was shaken. The great mass parties of Italy (6 million votes in the 1953 election) and France (5.5 million votes last January) were split as never before. Fellow travelers twisted loose from an organization now convicted as the executioner

rather than the friend of the proletariat.

Apologists for Moscow sought to pin the blame on Stalinist elements still exerting influence on Soviet policy. But in the eyes of the world it was Soviet Communism, and not a Kremlin clique, that stood condemned.

Local elections in Italy's Trentino-Upper Adige Province told the story. Communists were able to scrape up a mere 12,991 votes where 22,453 had been cast for their candidates in 1953.

—*Newsweek*, November 26, 1956.

The significant point of this statement that contemporary communism is withering away, is that it comes from the lips of a communist who knows it from inside. We outsiders have been so impressed by the apparent strength of the Russian Soviet, so afraid of its lust for power, that we have often forgotten how rotten are its foundations.

The purpose of human life as it manifests on our physical globe is the evolution of the individual, and the gradual development of the attributes of godhood inherent in each person. Communism denies the things of the Spirit, which alone give meaning to life. It builds up an appearance of strength and great power, but having no root in the eternal verities, it is bound to collapse. The whole universe is an expression of God, and God is Light, Life, Love. The physical grows out of the spiritual; it has no life of its own and can only continue to exist as long as it expresses the Divine Life. When it fails to do that it must wither away.

Not even the most ruthless tyrant can quench the Spark of Divinity which is the animating principle in every man. Brute force may for a while restrain, coerce, and intimidate; it may even act as an agent of progress, because it will arouse a slumbering Spirit to activity; but it can never conquer the flame of life that will not be denied its right to self development and expression.

The existence of Communism in our midst has been a sign that all was not well with society. It has demonstrated how great are the dangers of materiality, and we shall do well to heed the

warning and entirely dethrone the gods of Mammon, to serve with all our faculties the true God who is Spirit and Life Eternal.

Would Abolish Death Penalty

A group of public officials, led by Atty. Gen. Edmund G. Brown, believes the death penalty in California should be abolished.

Brown and his colleagues expressed this view Tuesday at a hearing of the Assembly Judiciary Subcommittee on Capital Punishment. Chairman is Assemblyman Lester A. McMillan.

The only official favoring the death penalty was Dist. Atty. Thomas C. Lynch, San Francisco. He pointed out that in recent years there has been a feeling that additional kinds of crime should be subject to the death penalty. Among them, he said, are kidnaping and narcotics peddling.

Brown urged at the least a five-year moratorium of capital punishment while the whole subject is studied. He indicated such a study would lead to eventual abolition of the death penalty.

"Capital punishment is not a deterrent to crime in any way, shape, form or manner," he said. "A man awaiting capital punishment is made a hero. Delays in his execution bring the law into disrepute. Disrespect for the law has increased the number of homicides.

"Life imprisonment without parole would be a far greater deterrent than capital punishment."

Richard A. McGee, director of the Department of Corrections, said there is not a "shred of evidence" to prove that capital punishment deters crime.

Sheriff Melvin Hawley of Santa Clara County said he does not believe capital punishment is a deterrent. He said the "greatest deterrent is a punishment that swiftly follows the crime."

Dr. Austin MacCormack, University of California professor of criminology, said capital punishment is an "evil scar across the face of justice, almost as evil as the crime it punishes."

Dr. Bernard L. Diamond, psychiatrist on the staff at Mt. Zion Hospital, said capital punishment "encourages and breeds crime." Appeals from the death penalty, he said, delay punishment, and "certainty of punishment" is the only true deterrent.

Trevor Thomas, secretary of the Friends Committee on Legislation, submitted figures

showing that England has had no increase in capital offenses since it suspended capital punishment. Nor have the states of Michigan, Maine and Rhode Island, he said.

—*Oceanside Blade-Tribune*, November 14, 1956.

Those who can see what happens as the Spirit leaves the dense body at death, and follow its path in the invisible worlds, have long opposed capital punishment. They know that to send a murderer to a sudden death with bitterness and hatred in his heart does not end his ability to work harm on the Earth plane. One who is cut off, unrepentant, in the midst of his career of crime, remains close to Earth in the lower Desire World, and from that point of vantage he can wreak his revenge and satisfy his evil desires by inciting others still in the physical body to acts of violence, including murder.

Now we have the testimony of a number of officials who have had experience in administering the present laws to this same effect, that the death penalty is not a deterrent. Out of their experience, these practical people recommend the substitution of other methods of treatment.

Not simply to punish, but rather to reform, should be the aim. If we look at a span of life on the physical plane as being one of a series of such lives, the object of which is the development of the spiritual powers within human beings, we shall see that the best interests of both society and the offender are served when the criminal is helped to reform. To punish one killing with another will never rid us of the crime of murder, but if the murderer can be given instruction and education that will help him transmute his wrong desires, both society and the transgressor of its laws will profit. Society will be spared the collective guilt of a judicial killing, and the criminal will have been helped to set his feet on the upward path of constructive living, which will bring him back in later lives as a helper instead of an enemy of his fellowmen.

Readers' QUESTIONS

Tone and Color in the Higher Worlds

Question:

It is said that the World of Thought is the world of tone or sound; but sound is the result of air waves and does not exist in a vacuum. How can it manifest then in the thought region where dense matter does not exist? Color is the result of waves in the ether, and ether does not exist above the physical world, yet your teaching states that the Desire World is the realm of color. Please make this clear to me.

Answer:

The tones which are heard in the World of Thought are not the same tones which we hear with physical ears in the dense physical region; nor are the colors of the Desire World the same as those we see about us. We know that the ultra-violet ray is too high in vibration to affect the optic nerve of the majority of people; but where it can act upon this nerve, due to a supernormal sensitiveness in the individual, the person can see many colors not visible to the majority of people. In an analogous manner, tone and color in their respective heaven worlds are of a higher vibration than their mundane counterparts, and travel in a medium the vibration of which is too high to be cognized by means of the five senses. But as we develop spiritually we raise the sensitiveness of our organism and develop new senses which can and do register such high vibrations.

Tone and color as recognized by the physical senses are counterparts of the true color and tone in the heaven worlds.

Their action through matter may be likened to the process by which electrical radio waves, traveling through ether, are stepped down to the vibration of air at the receiving end of the radio, thus producing sound.

* * *

Rebirth and Reincarnation Not Synonymous Terms

Question:

In Rosicrucian literature I notice that the term "rebirth" is used instead of "reincarnation." Is there any particular reason why this is done, or is it just some sort of preference?

Answer:

There is a very good reason why the term "rebirth" is used in Rosicrucian literature instead of "reincarnation." The two terms are not synonymous. For instance, it is quite possible for a disembodied Spirit to oust an Ego from its physical body and incarnate, or take possession of it. Such a being has then reincarnated in the stolen vehicle. This is what is usually called obsession. Or an Ego may "reincarnate" by being born in the regular way.

The term "rebirth," however, has no such double meaning. "Re" when used as a prefix, denotes again or back to a former state. "Birth" means the act of bringing forth. Hence the word "rebirth" has only one meaning, and that is to return to a former state through the avenue called birth. "Reincarnate" has two meanings, either of which may be intended, and its use might therefore at times prove quite confusing.

Number Vibrations Effective

Question:

Is it possible through numerology to discover one's status in life?

Answer:

The vibrations created by pronouncing a person's name tend to attract to the individual the conditions that will help him to work out the destiny which he has created for himself in previous lives. Such vibrations are analogous to the vibrations of the planets upon which astrological influences depend. Name vibration is one of the agencies used in the process of evolution, and does, to a certain extent, represent the stage of development attained by the individual, and shows through which department of life his karmic debts are to be paid and new lessons learned.

The Bible is full of numerological references and considerable light is often thrown on many otherwise obscure passages when their numerological meaning is understood. The very universe itself is built on such number vibrations as one, three, seven, nine, twelve, et cetera.

* * *

Spirit Alone Is Eternal

Question:

Will you please tell me how the Rosicrucians define matter and its constitution, and how their views differ from that of the material scientist?

Answer:

The physical scientists have proved that the electron is the basis of physical matter; that is, that certain groupings of electrons constitute atoms, and that atoms combined form the molecules of which matter is composed. They have also shown that the electron is a form of electrical energy and have thereby made a most important contribution to the general knowledge of mankind.

The physical scientists have stepped

into the breach between the occultists and the materialists, and through the medium of the electron have proved the occultist's emphatic assertion that spirit and matter are in reality one, the only difference being in the degree of condensation or crystallization.

* * *

How Planetary Forces Affect Mankind

Question:

Somewhere in your literature I have read about the forces of the Sun entering the human body through the crown of the head and the forces of the planets entering it through the forehead. Will you please give me the correct information on this subject, including the effect of these forces on humanity?

Answer:

The forces of the solar ray enter the physical body at the center of the forehead just above the eyes. The planetary rays, with the exception of the Moon, enter the body by way of the brain and spinal cord. The lunar ray enters through the gateway of the spleen.

It is interesting to know that the direct Sun-ray forces produce spiritual illumination. The forces received by way of the planets give added consciousness, moral development, and soul growth; and those which reach us by way of the Moon result in physical growth.

The solar, stellar, and lunar rays are three-colored: blue, yellow, and red. The blue ray carries the life force of the Father. The yellow beam contains the life force of the Son, and the red ray bears the life force of the Holy Spirit. Each human being can absorb only a certain quantity of one or more of these colors according to the general stage of his or her evolution. Therefore each individual is differently affected by the various life forces functioning through the star rays.



The Calimyrna Fig: A Sacred Source of Nourishment

LILLIAN R. CARQUE, Sc.D.

THE fig-tree and the vine do yield their strength" (Joel 2:22).

"All thy strongholds shall be like fig-trees" (Nahum 3:12).

Emblem of fertility, propagation, and regeneration among the Ancients, the fig has always enjoyed a sacred, symbolic, and mystic meaning. In Holy Scripture "to dwell safely under his vine and under his fig-tree" is indicative of a rehabilitated status of spiritual peace and prosperity that will prevail when the Kingdom of Heaven shall reign again on Earth; when a regenerated Earth shall no longer be under the Adamic curse; and when "righteousness shall abide in the fruitful field" (Isaiah 32:16).

In striking contrast, failure of the fig-tree symbolizes a sign of affliction: "He smote their vines also and their fig-trees" (Psalm 105:33). Elsewhere: "Woe is me!—There is no cluster to eat; Nor first-ripe fig which my soul desireth" (Micah 7:1). "And blasted my fig-tree" (Joel 1:7). "One basket had very good figs, even like the figs that are first-ripe; and the other basket had very naughty figs, which could not

be eaten, they were so bad" (Jeremiah 24:2). *Dictionary: Naughty-Archaic—wicked, morally bad, wrong.*

The wild fig, the ancestor of the edible cultivated fig race, is called "caprificus"; its name is derived from *capra* (goat) and *fiscus* (fig). The *he-goats* were foremost in sin; "And I punished the goats" (Zech. 10:3). Isaiah states: "Hell from beneath is moved for thee to meet thee at thy coming;—even all the chief ones of the earth." The Hebrew translation of "chief ones" is leaders or *great goats, i.e., the unfaithful rulers and teachers.*

God commanded the children of Israel through the agency of their leader, Moses: "Take ye a kid of the goats for a sin offering" (Lev. 9:3). "And Moses diligently sought the goat of the sin-offering" and behold, it was burnt" (Lev. 10:16). In short, self-will must be irretrievably subdued and mortified. Hence the great work of redemption must be commenced in the goat of a stubborn conscious rebellion to Divine Will and finished in the "White stone" or diamond. This is the stone which the builders rejected; it must be no longer

ADAMant. "As a shepherd divideth his sheep from the goats" (Matt. 25:32).

Figs are also used medicinally. In Isaiah 38:21 we have notice of their employment as a poultice: "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover."

Now what has all this to do with dietetics? Much. The Smyrna type or Calimyrna fig is a wonderful example of Nature's defense mechanism against mongrelism, the effects of which will be explained presently. It is not a mixed breed, nor a cross between fig species; *it remains ever true to type.*

Incredible as it may seem, a tiny wasp, invisible to the naked eye, is responsible for the yearly production of many hundreds of tons of the California Smyrna type figs, known commercially as the Calimyrna fig. Nor do these very minute wasps, scientifically described as blastophagas, just visit the male tree called the caprifig; they are regular boarders who actually live through the winter, breed, and develop in the male caprifig, whose fruit does not drop from the tree. Indeed, if deprived of their male fig hosts, these blastophagas could not live and breed elsewhere. They are absolutely essential for the material well-being, fruitfulness, and multiplication not only of the male caprifig which they inhabit, but also that of the edible female Calimyrna fig species.

The relationship between the caprifig and the blastophagas is so intimate that in order to foster these little wasps, Nature has provided the male caprifig with hidden internal flowers especially constructed and suitable as a storage receptacle for the eggs deposited therein by the wasp. No other type of internal flowers could accommodate the requirements of these small wasps, nor serve as a home and breeding place for them. **Their eggs could not develop and hatch elsewhere; the brood would soon perish and the species would thus become extinct.**

Myriads of blastophagas are indispensable to carry pollen away from the male wild caprifig to another tree bearing the female flowers of the edible Calimyrna fig. This wasp alone can do this, because the ordinary pollenizing agents such as bees, butterflies, and the wind cannot penetrate the tiny eye of the fig to reach the flowers within. Nor could the male flowers in the caprifig prove capable of developing their fertilizing pollen, without having been first stimulated by the mechanical action of the blastophaga. Indeed, the blastophaga knows exactly when to pollinate the edible fig; even the scales at the eye loosen and become flexible, allowing the wasp to enter with ease.

The hidden internal flowers of the *edible* Calimyrna (especially the second crop) are practically all perfect female flowers, capable of producing well-developed embryos; pollination when receptive, via the blastophaga, insures fertile seed. In most fruits the petals, stamens, pistils, etc., surround the ovary and fall off as the ovary grows to form the fruit. Unlike other fruit-bearing trees, the flowers of the fig are within the ovary and fuse with it as the fruit matures. Hence the edible fruit is not really one single fruit, but a large number of small fruits or flowers housed within a common receptacle. The "seeds" in the Calimyrna fig are the true fruit; they are formed as the little flowers mature and ripen in the pulp.

If we were to cut an unripe edible Calimyrna lengthwise, we would see first an exterior fleshy homogeneous mass; this outer covering or coat encloses a central hollow. Adhering to the inner surface of this cavity is a lining of countless small, apparently similar flowers of even size, resembling only slightly the flowers with which we are generally acquainted; they are none the less the true flowers of the fig. They fill the whole interior surface, except that thatched obstruction known as the throat of the Calimyrna.

The preponderance of nutrient virtues of the Calimyrna and Smyrna fig over that of the Black Mission fig and other common edible varieties is to be sought in the capacity of the Smyrna type to develop fertile seed within its fruity receptacle. The seeds in our common figs consist only of empty glossy shells, with no trace of kernel. All such mock-seeds have no taste and in no way contribute to the flavor and dietetic superiority of the Mission and kindred varieties.

If the so-called seeds of such common edible figs are examined under the microscope, it will at once be seen that they are seeds *only in appearance, but not in reality*. Their mere glossy hulls of a yellow or brown color without kernel render the embryo incapable of development. Even without the aid of a microscope, this may be ascertained by merely crushing the seeds with the point of a knife. The shell will then be seen to collapse, the interior being absolutely without any kernel. One horticultural expert, who examined many thousands of figs grown in California over a period of ten years, failed to find in the Mission and other common varieties a single seed properly developed.

Where the foregoing class of figs is sometimes found to contain seeds with developed embryo, it can be explained by the presence of perfect female flowers, which have been brought to development by the introduction of pollen, either by the blastophaga wasps or by some other means. Some fig varieties of this class do contain many female flowers. Notwithstanding, however, the Mission and other common fig varieties invariably have only, or principally, *mule* flowers, which set and mature their fruit without the aid of pollen. Mule flowers are considered by some horticulturists as degenerated female flowers; they are characterized by an imperfect stigma, by an imperfect embryo, by abortive ovaries and by the property of becoming fleshy, sweet, and edible without pollination, but without perfected

seed. The stigma of the mule flowers has no developed glands on its upper surface and is not receptive; pollen has no effect.

In short, the Mission figs and kindred edible varieties develop what is known as pomological maturity, i.e., their fruit receptacle is edible, but this maturity does not make mandatory the botanical perfection of the flowers or seed. The Smyrna type or Calimyrna figs, on the other hand, develop botanical maturity, i.e., its fruit receptacle develops perfect and fertile seeds; its female flowers must likewise be perfectly developed, having no mule or male flowers present and with perfect embryos, before the fruit will set and become edibly mature, or enjoy what is known as pomological maturity.

The Smyrna fig, which has been pollinated via the blastophaga, contains true seeds of large size, with a full oily kernel, which when crushed is found to be in the highest degree aromatic and "nutty." Such seeds, when present in sufficient quantity, greatly contribute to the quality of the figs, giving them an intensely aromatic flavor. It is especially during the process of drying that the aromatic taste of the seed enjoys permeation throughout the pulp of the fig, in very much the same manner as do almonds and other nuts communicate their flavors to puddings, preserves and to baked goods and candies generally. The seeds of the fresh Smyrna type fig do not impart their aroma as energetically as do the Calimyrna figs when dried; hence the dried *unsulphured* Smyrna type fig is more highly flavored than any other figs.

While it is idle to deny the superb nutrient virtues of the Black Mission figs, none the less, they have not the regenerative or renewal-of-life properties which characterize the fertile seeds of the Smyrna type fig. The Black Mission fig is justly renowned for its readily-absorbable and assimilable fruit sugar, which is a mono-saccharide; its

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indisputable high mineral and vitamin content; its laxative and even medicinal properties. Yet it lacks the superlative redemptive qualities; it fails to feed, sustain, and hold within the radius of our aura the indispensable Neptunian emanations.

The Mission fig tree is at best a mongrel or hybrid, which has been subjected to cross-fertilization of seeds derived probably from incongruous sources, comprising mixed or heterogeneous elements. This tree, in biblical parlance, has been "polluted," or subjected to artificial mingling of its male and female generative elements. Parthenogenesis or self-reproduction must be accompanied by a state of unblemished holiness. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. 22:9).

Hence, while the Black Mission fig does possess sweetness and nutrient value, it is without the regenerative characteristics so essential to nourish the infinitesimal "lives" which toil on indefatigably to revitalize all vital organs, to combat unrelentingly all ultra-microscopic wild beasts or robbers. Nor can they sustain themselves for life-renewal on mock seeds which are inherent in a "degenerate plant of a strange vine," bringing fruit unto itself and not unto holiness. The tiny blastophaga wasps persist as though divinely appointed to keep the wild male Caprifig Smyrna type fig tree and its female edible counterpart free from mongrelism and "rooted in the House of the Lord."

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"Lord, when saw we thee an hungered or athirst—and did not minister to thee?"

"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

—Matthew 25:42, 44, 45.



Advantages of Vegetarian Diet

THE prodigious strength and the docile nature of the ox, the elephant, and the horse show the effects of the herb diet on animals, while the vegetarian and peaceable nations of the Orient are a proof of the correctness of the argument against a flesh diet which cannot be successfully gainsaid.

The consciousness of the plants is as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time. Hence the great sustaining power of the vegetable.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces of health, namely, the putrefaction of particles of flesh embedded between the teeth, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very nature *slow to decay*, each particle containing an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal was taken away with the Spirit thereof at the time of death.

Thus the danger from infection through vegetable foods is very small in the first place, but many of them so far from being poisonous, are actually antiseptic in a very high degree. This

applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat. Thus instead of poisoning the digestive tract with putrefactive elements as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin, and no fiendish cruelty is used to obtain it.

—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:

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The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for 3½ days *immediately following death.*

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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