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The Spirit of Thanksgiving

DONALD W. IVERSON

Thanksgiving is a Spirit, and—
 of these things it is not:
 Earthen labors manifest, nor
 Gobbler in the brazen pot;
 Nor is it of carnal feast, replete
 Of persons in surfeit linger.
 By these know not Spirit, but protoplasm
 Doth hide, onus, and hinder.

The Spirit of giving thanks, 'tis
 Not of us mortals born;
 But resounds from inner chambers, where
 Spirit lurks, oft forlorn.
 Yet may fantasy, o'er corporal substratum,
 From each concept languish;
 Depose alone materia's constant guerdon;
 Is but Soul's avid wish.

Recompense 'tis of Spirit essence, ever
 Buried in crypt and store;
 Golden dew condensate at each labor;
 Harvest in love evermore.
 Apples of gold from fair Freyja's hand;
 Food for the Gods, and bought
 Not by the toil of till and brawn;
 But what the Soul hath wrought.



Begin Your Web

DONALD W. IVERSON

*The Spider's touch, how exquisitely fine,
Feels at each thread, and lives along the line.*

—Pope

HAVE you ever been held spellbound watching a spider as he deftly and articulately spins his web? Masterfully, you doubtless have noticed, he takes from within himself a silken substance which hardens when it comes in contact with the air. And with this miraculous material, like a skilled architect, this air-breathing member of the arachnid family, constructs a network of interlacing threads designed to entangle any unsuspecting guest which serves as food for his strict insectivorous appetite.

From within the spider's infinitesimal mind is conceived a singular plan, and against all odds he holds true to this objective, utilizes the velocity of the wind and his own swinging momentum to cast his thread over long distances—from tree to tree, or post to post—as he completes his ordained net. Upon the success of his mission depends his life and the life of generations to come. The spider is an invaluable aid to the gardener, for he never eats plant life, but perhaps the greatest service this long venerated creature renders to mankind is the supreme example he sets in dedication and persistence of purpose.

We are not so very much unlike the spider. All of us are trying to utilize the substance of our own mind and effort to construct for ourselves a network of life which will attract to us those physical and spiritual qualities which serve the outer needs while at the same time feed the inner man by allowing free outlet of creative energy. Like the spider, there are really only two requirements; a well-thought-out plan, and a determination to carry out this plan.

Too often an individual may have a well-laid-out plan but the first time some obstacle presents itself, the plan is forgotten, a sense of frustration and defeat sets in and the originator wonders wherein he was wrong. Or another person has an equally meritorious plan but in this case—unlike the spider—he is dependent upon other persons, or cir-

cumstances, to bring his ideas into fruition, and the persons or circumstances change and thus the plan dies and a sense of personal failure is keenly felt.

It matters but little whether the above-mentioned plans involved a happy home life, club activities, religious work, business promotion, or individual development, defeat is just as real and if you can find the answer to success in one line, you can use this same formula equally well in another. All of us need an intimate knowledge of the invisible laws of life which enable us to realize every worthy endeavor.

With our physical hands we shape substance of this world and build tangible things. With our minds we shape mental substance, from the World of Thought which interpenetrates the Physical World. Every time we think a thought we are building a mental structure according to the nature of this thought. If you have a plan, as an example, wherein you would like to help a certain organization, every time you concentrated on this project, or talked about it, if your thoughts are constructive and true to your basic ideal, the thought form will grow accordingly. If you persevere, you will be rewarded with a manifestation of your plans. However, if on the other hand, you have not clearly thought through the object of your plan and have no clear outline, and if also you have expressed doubts or fears about the outcome of this plan, then it is destined to failure. Thoughts are things, and your mind is creative. As a matter of actual fact, by your thinking you are, brick by brick, building first of all in the World of Thought that which your mind inventions. Your self-forgetting, loving, and creative thoughts build up this form; your doubting, vacillating, and destructive thoughts about the same project, tear down this mental structure. We may say that it is a law of the mind—and of life—that before anything can come into existence in this world, it must first take place in the inner worlds. Perhaps there is something then to the saying that coming events cast their shadows before them.

Being conscious of this spiritual fact should make all of us conscious of the great responsibility we have in seeing the good in all things, persons, and situations. But especially should we be conscious of this law of the mind wherein we have an unselfish desire to build a happy home, establish harmony in human relations, or help some worthy organization grow and prosper.

From the foregoing we can determine why we may have failed in certain instances. In the first place we may not have clearly defined within our own thinking just what we desired to accomplish and in the second place we may have unduly expected others to perform in a certain manner and they failed to perform as we would have them. Unless there is a high degree of unanimity of purpose with two or more persons, most plans that involve two or more persons do not materialize. And for this reason it is always best for any single individual not to be dependent upon any other persons in planning his particular project. If he is true to his ideal, and maintains a positive attitude toward it, he may be surprised at how others will lend a helping hand.

If you desire certain harmonious relations in the home, determine within yourself first what you want and then resolve to live up to your

own standard regardless of the actions of others and by operations of an immutable law you will be rewarded. If you strongly desire to help a religious organization, for example, first of all determine precisely what you are able to do and want to do, then maintain an unshakable attitude of mind which enables you to see and express only love and constructive work for this teaching, and you will be successful. This same principle can be used in any worthwhile endeavor and has the incalculable advantage of helping the person to be better in every way because it trains the mind along constructive and persistent channels.

The greatest fault that most of us have is that unconsciously incorporated in our plans for betterment is the thought that we want a certain person, or persons, to perform in a specific prescribed manner. Usually we become lost in the personalities involved, we think in terms of what we as individuals will get out of it, and the plans die on the vine. It doesn't have to be this way, but in making any plans unless all are in agreement, the plan will not succeed, or it will only partially become active.

Yes, the lowly spider has many lessons to teach us. You may break his web, but at the first opportunity he will repair it no matter how many times this is done. Always he has the faith that he has sufficient material *within himself* to complete the job. And can you imagine what the spider would do if he could think about all the potential dangers to his web, or the number of times it could be destroyed? Or can you imagine how much of his web would be spun if he continually doubted his ability to bridge what at times are seemingly insurmountable distances?

One hears so much talk of war and destruction these days that we all need to educate ourselves to live each day to the fullest and above all to work by faith. This gives us the inestimable advantage of utilizing all our energies and talents in any given direction, which gives the mind freedom of action and fills the soul with the rewards of accomplishment and moral growth.

Life itself comes into and through us from an invisible source and we are completely dependent upon this intangible something for our very existence. Why then should we allow physical and temporal things which alone are changeable to deter us from any just goal? The soul knows that only that which we see is subject to death. The Spirit alone is eternal, and it is from this spiritual fount that our life comes and it is from this precept we must grow and expand. Let us learn to rely more upon this inner knowing and power and less upon conditions in the outer world and we can't long be denied a just reward.

At this Thanksgiving Season, let us pause often to give thanks to God for His gift of life within us. And let each of us resolve anew to express greater faith in His Power working in and through us as we strive with open minds and fixed visions to bring more and more of His world into manifestation. And in all our plans and work let us remember also this adage:

Begin your web, God will send the thread.



THE Mystic



... LIGHT

The Last Hours of a Spy

MAX HEINDEL

HE was sitting in the ruined garden of an ancient monastery looking at the confusion of flowers and weeds, children of care and carelessness; the latter seemed to be gaining the upper hand since war had driven the original owners away, for the soldiers who now camped there had no time for flowers.

He was not one of them; he was a captive, a spy. Caught with important papers, he had been sentenced to be shot, and was now waiting for the firing squad which would end it all.

But would that *end* it? What a foolish question. He had been brought up to believe in a hereafter, but soon after entering the University he fell in with the common attitude of mind, the scientific mind, in that institution. The higher criticism had proved the fallacy of the Bible. In the dissecting room the mechanical machinery of the body was made plain, chemistry could account for the action and reaction of the organism. Psychology offered an amply sufficient solution of the marvels of mind; in short, man was proved to be a moving, thinking machine, capable even of perpetuating itself by means of offspring, which carried on the work when the parent machine was worn out and consigned to the scrap heap in the cemetery. Sovereign or subject, master or man, saint or sinner, all were but shadows upon the screen of Time.

But somehow or other he was not quite so certain since the war had brought him face to face with murder *en masse*. He had watched hundreds dying on the field, in the trenches and hospitals, and their absolute conviction of life after death was catching, at least it was disturbing. Could there be any truth in their assertions that they had seen "Angels" both on the battlefield and at their deathbeds? Pshaw, it was an hallucination due to the strain of the situation. Yet, so many had seen these things, fellows like Lieutenant K and Captain Y, level-headed and cool, and the captain never swore after that day at the Marne; more than that, he carried a prayer book, and had preached quite a sermon to a sergeant noted for his vitriolic tongue. And there were others.

Well, he would soon know; at five he was destined to face the firing squad.

He went into the room where he had slept last night. The guard who had been standing at the doorway while he was outside, followed, rifle in hand, and watched him while he threw himself upon the rude cot. He looked up and saw a copy of Leonardo da Vinci's famous painting, "The Last Supper." He had never been particularly fond of art, but something seemed to draw him to the Christ at that hour. He had undoubtedly been a noble character. He was martyred for a cause, and this por-

trayal of His last supper brought home the analogy to the man on the cot, for he had also partaken of earth's bounty for the last time.

Then there came into his mind the story of how Leonardo da Vinci had asked a friend to criticize the picture when it was finished, and the friend remarked upon the incongruity of the expensive goblets from which the apostles drank. Da Vinci rubbed his brush over them and sighed; he had put his whole heart and soul into the face of the Saviour, and had hoped that that glorious face would attract the attention of the beholder and efface everything else; instead, one of the most unimportant and insignificant details had caught the eye of his friend, even to the complete exclusion of the Lord of Glory.

"Is that also my case?" thought he that lay upon the cot. "Have I also fastened my eyes upon the unimportant things of life? I have looked upon death too often to fear now that my turn has come, still, there is so much to do in this world that one dislikes to think of oblivion.

"Christ said, 'But one thing is needed,' and if He was right, then I have been like da Vinci's friend, my attention has been riveted on nonessentials. Instead of seeking things eternal, I have bestowed all my time on temporal tasks.

"Heigh-ho! What is the use of mooning? If I keep on, my knees might begin to shake at the appearance of the firing squad."

He rose and followed by the watchful guard, returned to the garden where he was attracted by an old sundial. He read the inscription: *Oras non numero nisi serenas* ("I count only the sunny hours"). "What a fine motto, to forget all the sordid and 'small' things in life, and to recognize only the good, the true, the beautiful!" Looking over his life, now about to end, how near had he lived to that motto? Conscience compelled him to confess that he had fallen short.

And now it was too late. Lost in con-

templation, his eyes clung to the shadow on the dial. There was something uncanny about its silent creeping progress toward the fateful five when the firing squad was due to appear.

He was not bothered about death, but he had begun to grapple with the problem of Life, and there came over him an overwhelming desire for a solution. But there was that shadow on the dial, "that intangible nothing" creeping on and on with slow but fateful force. Oh, that he might have a chance to seek light upon the problem of Life!

It was customary to execute those condemned under martial law at sunrise, but he had been politely informed that a suddenly ordered movement of the division which held him prisoner made delay inexpedient, and he would be required to face the firing squad at sunset instead. At the time he had answered with a bow and a shrug of the shoulders. What did it matter? Whether sooner or later, he would be ready. Now he was beginning to covet those hours that he might reason it out.

As he turned from the shadow of death on the dial, its silent progress seemed more eloquent than any sermon on the fleetness of life and the inexorable certainty of death.

Again he stretched himself upon the cot to think upon this problem of existence. In less than half an hour he would know all or nothing; either he would be annihilated as soon as the light of life was extinguished by the bullet that would inevitably strike his heart, or else he would be a free spirit. It all depended upon which of the two theories was true, and the feeling of suspense was growing more intense with every moment, the longing for life becoming so great that it was positively painful. Of all the people who had professed their faith in the immortality of the soul no one had ever seemed to *know*; they all *believed*—that is, all but one.

And there flashed across his memory the recollection of meeting a man of

strange and fascinating personality at a popular seaside resort where he had gone for rest and quiet on a certain occasion when his nerves had been overtaxed by the strenuous study of a scientific subject. This man, quiet, refined, and unassuming, had attracted him from the first, and on one occasion when their conversation drifted to the theories of life he had taken the materialistic view, and the stranger had confronted him with a number of seemingly unanswerable arguments. Yet it was not the force of the argument that struck him now but it was his remembrance of the voice of authority, the manner and demeanor of one who *knew* what he was speaking about, that made the impression and filled him now with a burning intensity of inquiry.

“Did the stranger really and truly know?”

He had spoken of men who “leave their bodies at will just as we leave a garment behind us when we enter the water for a swim.” “So,” he said, “do also those who enter certain invisible worlds.”

He had called it “The Land of the Living Dead,” and he had claimed that the so-called dead function there in a finer body in possession of all their faculties and with a full knowledge and memory of the conditions which existed around them while they lived in this life. Oh, that this stranger were here now, that he might talk with him and find out more about this matter which had now assumed so much importance in his mind.

But what was that which appeared in the corner? Was that the stranger, that cloudy, misty form in the dark corner yonder? And now he seemed to hear a voice, “*I will meet you when you step out of your body.*” Then the figure vanished.

Oh, pshaw! that must have been a figment of his fancy, an hallucination of his disordered brain, he thought. The wish had made him see things that were

not there; he would speculate no more. And again he went out into the garden to watch the sundial as its shadow crept on toward the fatal five.

There they found him, with a bright smile on his lips, as he greeted the officer of the firing squad and begged to be spared the ignominious process of blindfolding. Together they walked toward the wall at the further end of the garden, where he turned and faced the firing squad, while the officer stepped to one side and quickly gave the command which sped the bullet that found his heart.

* * * * *

He heard the detonation of the guns and felt a prick of pain as if a white-hot iron had seared his soul. Then a mighty wrench, and involuntarily his hand sought his heart—but how strange! Before it had reached his breast the pain was gone, and quickly he returned his hand to the hanging position at his side—he must not let the enemies of his country think him a coward.

Again he turned his attention to the firing squad, expecting momentarily to feel the impact of the bullets which he had already felt by anticipation, for in no other way could he account for the shock and the pain in his heart.

But what did it mean? The firing squad was standing at attention, and the officer was walking away from him to lead them out.

“Had they fired a blank charge? No, that was unthinkable.” He examined his clothing and found three holes in the coat right over the heart. He stuck his finger into one of them as far as it would reach and pulled it out again, bewildered at the absence of pain and blood. Evidently he had been struck by three bullets, and according to all the canons of experience he ought to have fallen in a heap, dead on the instant, yet here he was more alive than he had ever felt himself. How could it be?

Impulsively he ran after the depart-

ing officer, caught him by the arm, and asked for an explanation, but the officer seemed to disregard both the restraining hand and the excited query, continuing to walk toward his men as if he had neither felt nor heard.

“Am I dreaming, am I mad, or what?”

“Neither, my friend,” answered a voice beside him and as he turned there stood the strange man—“Rosierucian” he had called himself. With an intense feeling of relief the spy turned toward him. Perhaps he could shed light on this perplexing experience.

“But how did you get here? I did not see you enter with the firing squad.”

“Your eyes were not then yet attuned to the spirit vibration; you were still blinded by the veil of flesh,” came the answer, but it carried no intelligence to the spy, and he began to doubt the sanity of his companion.

“I see you do not understand and that my answer is only adding to your perplexities,” the stranger continued; “you do not realize that you are dead.”

“Dead! You surely must be mad. How can I be dead when I am standing here talking to you?” answered the spy in greater perplexity than ever.

“I did not express myself properly; I should have said, ‘Your body is dead,’” replied the Rosierucian.

But the spy gazed at him in utter helplessness and hopelessness; this was getting more and more bewildering; either he or this man was insane, or both.

“‘My body is dead!’ But how can you say such a thing? Am I not standing here, moving my lips and talking to you? I can move my limbs and walk just as well as you, though I confess I am at a loss to know how I am alive with three bullets in my heart.”

“I see your perplexity, my friend, and I will explain presently, but first come with me to the place where you stood facing the firing squad; there is something there which will interest you,”

Together they walked to the place.

“Look there among the flowers, my friend,” said the Rosierucian.

And as he followed the direction of the other’s eyes the spy saw partly hidden by the tall weeds and flowers which grew so rankly over the garden, what appeared to be himself lying face downward. He bent down and sought to turn the fallen form to settle this impossible dilemma, but perplexity seemed to heap itself on perplexity without end for as he grasped the inert form by the shoulder to lift it, his hand went through it as if it had been made of thin air and not flesh and blood.

Again he straightened himself up and turned to his companion.

“For God’s sake, straighten this tangle out for me, for if I am not insane already I shall go mad in another minute!”

“Patience, my friend,” answered the Rosierucian, “it is all right, and I shall set you at ease in a few minutes; what has happened is this:

“When the firing squad fired the fatal shots three of the bullets entered your heart with such fatal effect that you only felt the pain for a fraction of a second before the ethereal body that you now use was wrenched free from the physical body, which then fell forward on its face. Henceforth this ethereal body will serve you as well as and better than the dense body you have discarded by death.”

“Ethereal body,” stammered the spy, still unable to follow him.

“Yes, my friend. Does it seem strange that man has an ethereal body? Science puts forward the hypothesis that all things from the densest mineral to the rarest gas are permeated with ether, and it is right in its guess. The human body is no exception to the rule, it also being interpenetrated by ether. When that escapes, death occurs as demonstrated by Dr. McDougall in the Boston General Hospital a decade ago when he put on scales a number of people about to die,

where they invariably showed a loss of weight at the moment of expiration.

“What the doctors and scientists do not know is that this ether continues to retain the form and similitude of the dead dense body and remains *the house of the everlasting spirit* though invisible to those who are still in the physical body.”

A great light and a look of intense relief spread over the face of the spy. “But how did the ether come out of my clothes, for I am wearing the same clothing as the dead body, and how did the bullet holes reproduce themselves in my present clothing?”

“That is a trick of the subconscious mind, my friend,” answered the Rosicrucian. “Though you were not aware of the harm done to your body, the exact circumstance was registered upon a little atom located in your heart when you drew your last dying breath, for each breath drawn into the lungs contains ether which carries a picture of all the things in your environment, on the same principle that it carries the pictures to a sensitized plate in the camera. The ether enters the blood stream, which carries it to the heart. There the seed atom corresponds to the photographic film, each successive breath producing a new picture, and so there is imprinted upon this little seed atom a series of pictures of the life from the cradle to the grave. This molds our destiny after death, and is the occult basis of the saying, ‘As a man thinketh in his heart, so is he.’ When the so-called ‘dead’ step out of their bodies the ether forms their clothing; it reproduces the physical peculiarities with absolute faithfulness according to the pattern of the last picture on the seed atom, the soul of which the man takes along as the arbiter of his life in the future.”

The spy remained silent and lost in thought for some time, examining the explanation of the Rosicrucian from every angle. It seemed perfectly sound, logical, and in harmony with the known dis-

coveries of science; nor was it an insurmountable difficulty that the seed atom spoken of by the Rosicrucian must be extremely minute. Had not the eye of a fly numerous facets each of which made a picture of its surroundings, and had not the microscope opened the world of wee things? Who would dare draw the limit?

“But must I go on forever then with holes in my clothing and wounds in my breast, or will they heal, and can I procure other clothing?”

“Nothing easier, my friend; as I told you, here in the land of the living dead it is a law that as a man thinketh in his heart so is he. The poor fellows who fell by the thousand upon the battlefields, horribly maimed in the beginning of the war, were terribly distressed at their condition until we taught them to think of themselves as they were before going to the war, hale and hearty. It was quite a task to get them to believe that that was all that was necessary to restore them to health, and it was slow work for there were many to be helped and we were few. But by degrees they were convinced and fitted to help later victims of the war so that now there are thousands of helpers ready to care for and help the thousands that are slain.

“Ah! you are an apt pupil; I see you have already mended your clothing and healed your wounds.”

“Yes,” answered the spy, “and thank you. I can never repay you for the relief you have given me. But I have one more difficulty. How was it that my body seemed thin air and my hands went through it? I know that it is solid.”

“Oh, yes! That is amusing; the people in the physical world think of the so-called ghosts as being composed of intangible, filmy stuff like a wreath of smoke, that is, if they take stock in their existence at all. Their own bodies they regard as solid as a stone. But once they have passed beyond the veil to the land of the living dead they are shocked to find out that people still in the flesh are

as immaterial to us as we are to them, and that it is just as easy for us to poke an arm through them, as it is for them to walk through us. In fact, they are as ghostlike to us as we to them.

"You are now a citizen of the Land of the Living Dead. Come, let us go hence and see the sights. But first, is there anyone you would like to speak to, for during the next few hours your spiritual body will be more dense than at any other time during your post-mortem career, and it will therefore be more easy for you to manifest to your friends at this time than at any time afterwards."

"I have a sister, but she lives in the town of R—, which is five or six thousand miles away. There is no one around here who would know or care."

"Distance is no barrier to the spirit," said the Rosicrucian. "Think yourself there, and we shall be at the house of your sister within two minutes," and together they floated away, yet the speed did not seem extraordinary to the spy as he passed over one town and village after another. He seemed to have ample time to note the various details of the country, the architecture of the houses, the clothing of the people, et cetera. While passing over a great stretch of water he noticed a number of ships with the crews and passengers upon them engaged in their various tasks or pursuing their pleasures. In fact, the time did not seem either long or short; time seemed nonexistent in his consciousness, and he marveled in his own mind that he took it all in such a matter-of-fact way as if he had all his life been floating around through the air and seeing the things he was now observing.

One thing though was strange and did bother him somewhat at first; the air seemed to be peopled with spirit forms floating through it just like himself and the Rosicrucian. At first he tried to avoid them but found it impossible; he braced himself for a collision when to his surprise he found that these people floated right through him and his com-

panion just as if they had no existence whatever. This filled him for the moment with consternation and bewilderment until the Rosicrucian observing his dilemma, laughed reassuringly and bade him not to mind, saying that that was the custom in the Land of the Living Dead, for there all forms are so plastic that they easily interpenetrate one another at all times, and there is no danger whatever of losing one's identity.

Arrived at the home of his sister, they found her seated in a comfortable living room. The spy impulsively rushed over to her and embraced her only to find to his dismay that she was absolutely unaware of his presence and that his hands, instead of clasping her form, went right through it.

Again he turned to the Rosicrucian, and asked the question as to what he should do to make himself felt. "Stand over in the corner here where the light is dim, for the etheric vibrations of light are stronger than the vibrations you are able to set up. Then make clear in your mind the message you want to send her and think it with all the intensity of which you are capable. It was the intensity of your thought before you faced the firing squad which came to me in my home and caused me to leave my physical body for a while in order to come to you and give you a helping hand in your hour of transition. If you can think with a similar intensity of the message you want your sister to have, she will receive it and her eyes will be drawn towards you."

Thus instructed, the spy formulated the message: "I am in the Land of the Living Dead; I have passed beyond the veil." Fixing his eyes upon his sister, he stood there immovable, reiterating that message for several minutes. Suddenly the eyes of his sister sought the corner where he was standing, and perceiving her brother standing there, she commenced to tremble, and fell fainting upon the floor. Immediately the spy

(Continued on page 26)

MAX HEINDEL'S MESSAGE

The Rosicrucian Christianity Lectures

Where Are the Dead?



A LITTLE thought will soon make it apparent to any investigator that we live in a world of *effect* which is the result of *invisible* causes. **MATTER** and **FORM** we see, but the **FORCE** which molds the matter into form and quickens it is invisible to us. Life cannot be cognized directly by the senses; it is invisible and self-existent, independent of the varied forms we see as its manifestations.

Electricity, magnetism, and steam are names given to forces never seen with physical eyes, though, by conforming to certain laws discovered by experiment, we have made them our most valuable servants. We see their manifestations in moving street cars, in railways and steamships; they light our path at night and carry our messages around the globe with a speed that annihilates space, bringing the antipodes to our very doors in seconds of time. They are at our beck and call at any and all hours, tireless and faithful and valuable servants.

These Nature Forces are neither blind nor unintelligent as we mistakenly think; there are many classes of them and they work along different avenues of life. Perhaps an illustration will make clear their status in relation to us. Let us suppose a carpenter is making a fence and a dog is standing by watching him. The dog sees both the carpenter and his work, though it does not fully comprehend what he is doing. If the carpenter

were invisible to the dog it would see the fence being slowly built, it would see every nail driven, it would perceive the manifestation but not the cause, and it would then be in the same relation to the carpenter as we are to the Nature Forces which manifest about us as gravity, electricity, and magnetism.

During the past few centuries, but particularly in the last sixty years, science has made giant strides in the investigation of the world in which we live, and the result has been to reveal in all directions a hitherto invisible world. With telescopes of increasing power the astronomers have been reaching out into space, discovering more and more worlds; with admirable ingenuity they have attached the camera to the telescope, and have thus been able to photograph suns at such enormous distances from us that their rays make no impression on our eyes, and can only be caught by hours of exposure of a sensitized photographic plate.

In the direction of the minutely small, the increasing perfection of the microscope has achieved similar results; a world that was hitherto invisible to us has been discovered, containing an exceeding activity of **LIFE** and marked by a diversity of form scarcely less complex than the world we behold through our unaided senses.

The effort of making such investigations through the eyepiece of a micro-

scope is a severe one, causing intense strain on the eyes; but here also the camera lends its aid to man. With proper mechanical attachments and lightning speed it can make permanent records of microscopic phenomena at the rate of perhaps seventy negatives per second. These may then be magnified and projected upon a screen as moving pictures; they may be seen by hundreds of people at the same time in comfort and ease.

We may see how the sap slowly circulates through the veins of a leaf, or watch the way blood races like a mill-stream through the semitransparent veins of a frog's leg. Magots in cheese appear as large as gray crabs wandering hither and thither in search of prey. A drop of water contains many dark colored balls which grow and burst, throwing out numerous tiny globes which in their turn expand and fling out offspring. Dr. Bastian of London has even seen how a little black spot on the spine of a cyclop (of which there are many in a drop of water) developed into a parasite which fed on the cyclop.

By means of the X-ray science has been able to invade the innermost recesses of the dense body of the living human, photographing the skeleton and any foreign substance which may have become located there by accident.

Thus in many directions a hitherto invisible world has presented itself to the gaze of the persistent investigators. Who shall say the end has been reached; that there are no other worlds in space beyond those now photographed by astronomers; no life dwelling in forms more minute than those discovered by the best microscopes of today? Tomorrow an instrument may be designed that will reach beyond all previous devices and show much of what is hidden today. The infinitude of space, of the great and of the small, seems to be beyond question and independent of our cognition.

In looking over the marvelous achievements of physical science, there is one

characteristic particularly worthwhile to note; namely, that each new discovery has been made through the invention of new or the improvement of previously existing devices *to aid the senses*; and for that reason the investigations of science have been limited to the world of sense—the dense Physical World. Scientists have dealt with the chemical elements; solids, liquids, and gases; but beyond that they have no instruments capable of reaching, although forced to postulate a still finer matter they call “ether,” because without this finer medium they find it impossible to account for light, electricity, etc. Thus we see that physical science inductively recognizes the existence of an invisible world as a necessity in the economy of Nature.

Both physical and occult science are therefore agreed on that point and both reach into the invisible world for solutions to problems. They differ as to the method of investigation and the credence to be given evidence thus obtained. Material science seeks *only* for explanation to problems insoluble on a purely physical basis, such as the passage of light waves through a vacuum or the resemblance of the flowers of the present season to those of past summers. In such cases science readily postulates an invisible, intangible something like ether or heredity and prides itself on its acumen and the ingenuity of its explanation.

Occult science asserts that *there is an invisible cause at the root of ALL visible phenomena*, which when known will afford a more thorough knowledge of the facts of life than a mechanical concept, and that the most comprehensive idea of life is obtained by the study of *both* the phenomena of the visible and the noumena or underlying causes of the invisible world. It therefore investigates the invisible worlds and offers a more thorough and reasonable solution to the problems of life than mere facts of science derived only through observation of the physical phenomena.

Material science postulates ether and heredity as solutions to the above problems, though unable to offer actual proof of the truth of its hypotheses except their seeming reasonableness. Yet when occult science employs similar methods and declares the existence of the Spirit, its immortality, its pre-existence to birth, and persistence after death, its independence of the body, etc., physical science sneers and inconsistently speaks of superstition and ignorance. It demands proof, though the evidence offered is at least as good as the scientific evidence of the existence of ether, heredity, and numerous ideas advanced by science, implicitly believed in by the multitude that admiringly bows its head in the dust before any dictum supported by the magic word Science.

No one can demonstrate the truth of a proposition in geometry to a person unacquainted with the principles of mathematics. For similar reasons the facts of the inner worlds cannot be proved to the material scientist. If the person devoid of mathematical knowledge studies that science he will be easily satisfied as to the solution of the problem. When the physical scientist has fitted himself for the apprehension of superphysical facts he will have the proof and be compelled to uphold the very theories he now combats as superstition.

Occult science commences its investigations at the point where material science leaves off, at the door to the superphysical realms, mistakenly called supernatural. There is nothing "*supernatural*" or "*unnatural*"; nothing whatever can be outside Nature, although it may easily be superphysical, for the Physical World is the smallest part of the Earth. Unlike the material scientist, however, the occult scientist does not pursue his investigations by means of mechanical instruments, but by *improving himself*; by cultivating faculties of perception latent in every human

being and capable of being awakened by proper training. The words of Christ, "Seek and ye shall find," were particularly applied to spiritual qualities, and directed to "whosoever will." All depends upon oneself; there is none to hinder and many to help the earnest seeker after knowledge. The discussion of the means and ways are, however, outside the present topic, and must be left for elucidation in future essays. (Nos. 3 and 11.)

"But," someone will say, "what is the use of troubling about an invisible world? We are placed here in this workaday material world; what have we to do with an invisible world? And even though it may be true that we go there after death, why not take one world at a time? 'Sufficient unto the day is the evil thereof'; why borrow more?"

Surely such a view is a most shortsighted one. In the first place, a knowledge of the after-death state would take away the fear of death which haunts so many people even while they are in the most vigorous health. In the most careless life there are times when the thought of the leap in the dark which must some time be taken dulls the sense of joy in life; and any explanation offering definite, reliable knowledge upon this important subject surely ought to be eagerly welcomed.

Besides, as we look about us in the world, we see there is one law that must be apparent even to the most callous: the law of causation. Each day our work and condition depend upon what we did or did not do the day before; it is absolutely impossible for us to tear ourselves away from the past; to "start afresh." We cannot perform an act that is not connected in some way with our previous acts, limited and hedged about by former conditions; and it must surely appear as reasonable to suppose that, whatever may be the mode of expression of life in the invisible world, it will be in some way determined by our present mode of life. It would be

logical, also, to declare that if reliable information about this invisible world were available it would be wise to prepare oneself with it for the same reason that when we wish to travel in a foreign country we acquaint ourselves with its geography, laws, customs, language, or other necessary information. We do this because we know that the more thoroughly we are primed with this knowledge the more we shall profit by our travel and the less will be the annoyances due to changed conditions. The same must logically hold as regards the post-mortem state.

Again some objector will say: "Ah, but that is just the rub! Whatever the condition after death may be no one knows for certain. Those who profess to know all differ from each other in their stories, many of which are unreasonable, impossible . . ."

In the first place, no man has a moral right to assert that *no one* knows, except he himself is omniscient and knows the extent of the knowledge of *all* who live; and it is the height of arrogance to attempt to judge the mental capacity of all others by the exceedingly narrow ideas which wiseacres who make such statements generally have. The wise man will always have an ear open for new evidence, he will be willing and eager to investigate; and even though there were but one man who professed knowledge of the invisible worlds, that would not necessarily prove him mistaken. Did not Galileo stand alone in asserting his theory concerning the movement of the heavenly bodies, to which the whole eastern world has since become converted?

As to the difference of the stories told by those who profess to know about the invisible worlds, this is not only to be expected but is a valuable feature, as an illustration from daily life will show.

Supposing San Francisco had been entirely rebuilt on an imposing scale with all the latest and most modern improvements, and had decided to celebrate the

occasion by a grand festival. Many thousands would flock to the Golden Gate to rejoice in the new Phoenix which had arisen from the ashes of that beautiful city, so suddenly swept from the face of the earth in a fiery death. Among others would probably come a considerable number of newspaper men, reporters from different parts of the country, for the purpose of sending reports to their respective publications. It is a foregone conclusion that although reporters are trained observers, no two reports would be alike. Some might have certain points in general. Some would be unlike the others in every respect, for the simple reason that every reporter saw the city from his own particular viewpoint and noted only what appealed to him. Thus, instead of the diversity of reports being an argument against their accuracy it will readily be seen that they would all be valuable as different phases of the one whole; and it is safe to say that a man who read all the different reports would have a vastly more comprehensive idea of San Francisco than if he had read only one report subscribed to by all the reporters.

The same principle holds good concerning the different stories describing the invisible worlds; they are not necessarily untrue because varying, but form collectively a more complete narrative.

As to the "impossible" stories, let us suppose that one of our San Francisco reporters instead of observing had spent the time enjoying himself, and sent in an imaginary report; surely that would not invalidate the honest reports. Or let us suppose that one was wearing a pair of yellow spectacles put on him without his knowledge and he sent a report that the houses and streets were of gold; that would only show *his* ignorance in not knowing that the glasses were that color and not the city; and his report should not reflect on the sanity and veracity of the others. Lastly, let us remember that even

though some things are at present beyond *our* reasoning power that does not prove that they are unreasonable. The fact that a baby cannot understand square root constitutes no valid argument against mathematics. In short, no reasonable argument can be made by the materialists to prove that there is no invisible world any more than the man born blind can successfully debate against the existence of light and color in the world about him. If his sight is obtained he will see them. So no argument from those blind to the invisible world can convince the seer of the non-existence of what he sees, and if the proper sense is awakened in such people they, too, will perceive a world to which they have previously been insensible, though it was all about them, as light and color pervade the sense-world, whether perceived or not.

Passing onward from this negative testimony to the existence of the super-physical realms, to more positive evidence, an everyday illustration will show how matter is constantly changing from denser to finer states in Nature. If we take a block of ice we have a "solid"; by applying heat to it we raise the vibrations of the atoms which compose it, and it becomes a "liquid" — "water." If we apply more heat we raise the vibrations of the atoms in the water to such a rate that it becomes invisible to the eye; then we have a "gas" which we call "steam." The same matter which was visible in the ice and in the water has passed from our sight but not out of existence; for by the application of cold it will be condensed into water, and then may again be frozen into ice.

Though matter may pass beyond the range of perception it still persists. So does consciousness continue though it may be unable to give to me the slightest sign of existence. That has been proven in cases where a person has seemingly died, where not the faintest flutter of the heart or the slightest re-

spiratory movement could be perceived, and perhaps at the last moment before interment, the supposed dead would come to life, repeat every word and describe every action of those who had been around him while entranced.

Therefore, when matter, which is indestructible, is known to exist in states invisible and intangible, and when consciousness is as alert, or even keener when the dense body is entranced than in ordinary waking life, is it not reasonable to suppose that this consciousness may mold the matter invisible to us and function in it when incarnate (as it shapes during earth-life the matter of this world), thus bringing into existence another world of form and consciousness as real to the incarnate Spirit as this world is to the eyes dwelling in fleshly bodies?

Even during life in the dense body we know and deal with the invisible world at every moment of our existence, and the life which we live there is the most important part of our being—the basis of our life in the dense world.

We all have an inner life where we live amidst our thoughts and feelings in scenes and under conditions unknown to our outside environment. There the mind shapes our ideas into thought pictures which we afterwards externalize. All, everything we see about us and contact with our senses and call real, is but the evanescent shadow of the intangible, invisible world. The visible world has consolidated from the invisible realms in essentially the same manner that the hard and flinty house of the snail has crystallized from the juices of its soft body. Moreover, as the house of the snail is inert and would remain motionless did not the snail move it about, so the bodies of plant, animal, and man are but inert emanations from the Spirit which dwells in the invisible world, and except this indwelling life galvanizes the form into action it is incapable of movement. These bodies are preserved only so long as they serve

the purpose of the Spirit; when that leaves there is nothing to hold the form together, so it decays.

Furthermore, all that we see about us, as houses, streetcars, steamboats, telephones, in short, all objects that have been fashioned by the hand of man are crystallized IMAGINATIONS which had their origin in the invisible world. If Graham Bell had not been able to imagine the telephone it would never have come into existence. It was Fulton's "inner life" that first witnessed the birth of the steamboat, long before it became the visible "Clermont."

As to the reality and permanence of the objects in the invisible world, they are far more so than the visible conditions which we mistakenly think of as the acme of "reality." We regard our mental pictures and imaginations as less real than a mirage and speak of them in a slighting manner as a "mere thought" or "just an idea," when in truth they are the underlying realities of all that we see in the world about us. An illustration will further emphasize the point:

When an architect wishes to build a house he does not order lumber and other material sent to the building site, hire workmen and tell them to go ahead and build! He formulates an idea, thinks it out, first building the house "in his mind" with as much detail as possible, and from this mental model the house might be built if it could be seen by the workmen, but it is yet in the invisible world; and although the architect perceives it plainly, "the veil of flesh" prevents others seeing it. Thus it becomes necessary to bring it within the sense world and make a visible plan which the workmen may follow. This is the first consolidation of the thought picture of the architect and when the house is built we see in the wood and stone what was first an idea in the architect's mind and invisible to us.

As to the relative stability of the idea and building; it is plain that the house

may be destroyed by dynamite or some other powerful element of destruction, but the "idea" in the architect's mind even he cannot destroy; and from that "idea" a similar house may be built at any time while the architect lives. Even after his death the idea may be found in the Memory of Nature (of which more will be explained in the next essay), by anyone qualified for this research; for no matter how long ago the impression was formed it is never lost or destroyed.

While we may thus inductively "infer" the existence of an invisible world this is not the only means of proof. There is an abundance of direct testimony from men and women of unquestioned integrity whose truth and accuracy are never questioned regarding other matters, who state that this invisible world is inhabited by those whom we call dead, who are living there in full possession of all their mental faculties, living under conditions which make their life as real and profitable as ours, perhaps more so. It is further capable of proof that at least some of them take considerable interest in the affairs of the Physical World. Suffice it to take two instances of world-wide fame.

There is first the testimony of Jeanne d'Arc, the "Maid of Orleans," to hearing "voices which spoke to and directed her." Let us consider the story of her life and see if it does not bear the stamp of truth. Here we have a simple, pure, and unsophisticated peasant girl, scarcely more than a child, who had never been outside her native village before going upon her "mission." She was extremely timid, afraid of disobeying her father, yet the imperious "voices" drove her to brave his displeasure and she set out to find the King of France. After much trouble but constantly guided by the voices, she was finally granted an audience by the King. When she entered the King stood in the midst of his courtiers, a puppet was seated on the throne and everyone

expected to see her discomfited, for she had never seen the King, but, guided by the faithful voices, Jeanne unhesitatingly walked up to him and saluted. She convinced him of the truth of her mission by whispering in his ear an exceedingly weighty secret known only to himself.

In consequence of this proof the command of the French army was taken out of the hands of the experienced generals, who had been defeated by the English at every turn, and placed in the hands of this child who knew nothing of war-craft herself, yet, taught by her invisible prompters, led the French troops to victory. Her knowledge of military tactics was the constant wonder of her associates, and in itself a proof of the guidance she claimed.

Next we see her imprisoned, subjected for years to threats or cajolery,



as the mood of her cruel persecutors prompted, to induce her to acknowledge that there had been no voices, but the records of the proceedings of her different trials show in her answers a singleness of mind, an innocence and a straightforwardness unequalled in the annals of history, which confounded her judges at every turn. Not even death at the stake could make her abjure the truth as she knew it, and to this day her testimony to the guiding voices from the invisible world stands unshaken, sealed with her life blood. This martyr to truth has lately been canonized a saint by the church which slew her.

“Ah, but,” someone will say, “while

she was no doubt honest, she was but a simple peasant girl, unaware that she was suffering from hallucinations!” Strange hallucinations which enabled her to unhesitatingly pick out the King she had never seen and tell him a secret unknown to any other person, to accurately describe battles while they were being fought many miles away, as afterwards verified by participants.

But let us pass to our second witness, who is by no means of the “simple minded.” In that respect Socrates is an absolute contrast to Jeanne d’Arc, for his was the keenest intellect, the greatest mind we know, unexcelled to the present day. He also sealed his testimony to the voice of guidance from the invisible world with his life blood, and we may take it as a self-evident fact that it must have been an exceedingly intelligent voice or it would never have been able to counsel so great a sage as Socrates.

To hold that he was insane or suffering from hallucinations will hardly meet the case, for a man who, like Socrates, would weigh all other matters with such nicety, is above suspicion in that respect, and the more reasonable course is to acknowledge that “there are more things in heaven and earth” than we know individually or collectively, and then start to investigate.

That is indeed what the most advanced people are doing in our day and age, realizing that it is just as foolish to be too skeptical to investigate as to be overcredulous and take for gospel truth everything we hear. Only by properly informing ourselves is it possible for us to arrive at a conclusion worthy of our manhood or womanhood, no matter whether we decide one way or the other.

Recognizing this principle, and the signal importance of the subject, the Society for Psychological Research was formed more than a quarter of a century ago and numbers among its mem-

bers some of the brightest minds of our time. They have spared no pains to sift truth from error in the many thousands of cases brought to their attention, and as a result we find that one of the most prominent scientists of our time, Sir Oliver Lodge, as president of the society, gave to the world several years ago the statement that "the existence of an invisible world, inhabited by the so-called dead, and their power to communicate with this world, had been established beyond peradventure in such an abundance of cases as to leave no room for doubt."

Coming as that statement does, from one of the greatest of modern scientists, one who has brought to his psychic studies a mind sharpened by science, who was well protected against being duped in any way, such testimony should command the highest respect among all who are seeking for truth.

Having thus submitted inductive, and direct evidence, we may add that the existence of another world, intangible to the five senses but readily investigated by means of a "sixth sense," is a fact in Nature, whether we recognize it or not, as light and color exist around "blind" and "seeing" alike. It is the blind man's loss that he cannot see the light and color about him. It is ours if we are "blind" to the superphysical realms; but to all who will take the trouble to awaken their latent faculties, the opening of the proper sense is but a matter of time. When that time comes we shall see that the so-called "dead" are all about us, and that in fact "there is no death," as John McCreery says in the following beautiful poem:

There is no death. The stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death. The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death. The dust we tread
Shall change beneath the summer
showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death. The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The warm, sweet breath of May.

There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking
heart,
With sable garb and silent tread
We bear their senseless dust to rest
And say that they are dead—

They are not dead. They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of
clay
To put a shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."

Though unseen to the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

Sometimes upon our fevered brow
We feel their touch, a breath of balm;
Our spirit sees them, and our hearts
Grow comforted and calm.

Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life — there are no dead.

Next Month—*Spiritual Sight and the
Spiritual Worlds.*

WESTERN WISDOM BIBLE STUDY

THE CREATION

PART I

REFERENCES: Genesis, Chapter 1.

THE opening sentence of Genesis is a very good example of what was stated in the first lesson about the interpretation of the Hebrew text, which may be changed by differently placing the vowels and dividing the words in another way. There are two well recognized methods of reading this sentence. One is: "In the beginning God created the heavens and the earth"; the other is: "Out of the ever-existing essence (of space) the twofold energy formed the double heaven."

Much has been said and written as to which of these two interpretations is correct. The difficulty is that people want something settled and definite. They take the stand that if a certain explanation is true, all others must be wrong. But, emphatically, this is not the way to get at truth, which is many-sided and mutliplex. Each occult truth requires examination from many different points of view; each viewpoint presents a certain phase of the truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.

Regarded by the light thrown upon the genesis and evolution of our system, it is plain that both readings of the opening sentence of the Book of Genesis are necessary to an understanding of the subject. The first tells that there was a beginning of our evolution, in which the heavens were created; the other interpretation supplements the first statement by adding that the heavens and the earth were created out of the "ever-existing essence," not out of "nothing," as is jeeringly pointed out by the ma-

terialist. The Cosmic Root-substance is gathered together and set in motion. The rings formed by the inertia of the revolving mass break away from the central part, forming planets, etc., as the modern scientist, with remarkable ingenuity, has reasoned out. Occult and modern science are in perfect harmony as to *modus operandi*. There is nothing in these statements inconsistent with the two theories, as will presently be shown. Occult science teaches that God instituted the process of formation and is constantly guiding the System in a definite path. The modern scientist, in refutation of what he calls a foolish idea, and to demonstrate that a God is not necessary, takes a basin of water and pours a little oil into it. The water and the oil represent space and fire-mist respectively. He now commences to turn the oil around with a needle, bringing it into the form of a sphere. This he explains represents the Central Sun. As he turns the oil ball faster and faster, it bulges at the equator and throws off a ring; the ring breaks and the fragments coalesce, forming a smaller ball which circles around the central mass as a planet circles around the Sun. Then he pityingly asks the occult scientist, "Do you not see how it is done? There is no need for your God, or any supernatural force."

The occultist readily agrees that a Solar System may be formed in approximately the manner illustrated. But he marvels greatly that a man possessing the clear intuition enabling him to perceive with such accuracy the operation of Cosmic processes, and the intellect to conceive this brilliant demonstration of his monumental theory,

should at the same time be quite unable to see that in his demonstration *he himself plays the part of God*. His was the extraneous power that placed the oil in the water, where it would have remained inert and shapeless through all eternity had he not supplied the force that set it in motion, thereby causing it to shape itself into a representation of Sun and planets. His was the Thought which designed the experiment, using the oil, water, and force, thus illustrating in a splendid manner the Triune God working in Cosmic substance to form a Solar System.

The attributes of God are Will, Wisdom, and Activity. The scientist has *Will* to make the experiment. He has ingenuity to supply ways and means for the demonstration. This ingenuity corresponds to *Wisdom*, the second attri-



bute of God. He has also the muscular force necessary to perform the action, corresponding to *Activity*, which is the third attribute of God.

Further, the universe is not a vast perpetual-motion machine, which, when once set in motion, keeps going on without any internal cause or guiding force. That also is proved by the experiment of the scientist, for the moment he ceases to turn the oil-ball the orderly motion of his miniature planets also ceases and all return to a shapeless mass of oil floating on the water. In a corresponding manner, the universe would at once dissolve into "thin space" if God for one moment ceased to exert His all-embracing care and energizing activity.

The second interpretation of Genesis is marvelously exact in its description of a twofold formative energy. It does not specifically state that God is Triune.

The reader's knowledge of that fact is taken for granted. It states the exact truth when it says that only two forces are active in the formation of a universe.

When the first aspect of the Triune God manifests as the Will to create, It arouses the second aspect (which is Wisdom) to design a plan for the future universe. This first manifestation of Force is Imagination. After this primal force of Imagination has conceived the Idea of a universe, the third aspect (which is Activity), working in Cosmic substance, produces motion. This is the second manifestation of Force. Motion alone, however, is not sufficient. To form a system of worlds, it must be *orderly motion*. Wisdom is therefore necessary to guide Motion in an intelligent manner to produce definite results.

Thus we find the opening sentence of



the Book of Genesis tells us that in the beginning, orderly rhythmic motion, in Cosmic Root-substance, formed the universe.

The second interpretation of the opening sentence also gives us a fuller idea of God when it speaks of the "twofold energy," pointing to the positive and negative phases of the One Spirit of God in manifestation. In harmony with the teaching of occult science, God is represented as a composite Being. This is accentuated in the remaining verses of the chapter.

In addition to the creative Hierarchies which worked voluntarily in our evolution, there are seven others which belong to our evolution, and are co-workers with God in the formation of the universe. In the first chapter of Genesis these Hierarchies are called "Elohim." The name signifies a host of dual or

double-sexed Beings. The first part of the word is "Eloh," which is a feminine noun, the letter "h" indicating the gender. If a single feminine Being were meant, the word "Eloh" would have been used. The feminine plural is "oth," so if the intention had been to indicate a number of Gods of the feminine gender, the correct word to use would have been "Elooth." Instead of either of those forms, however, we find the masculine plural ending "im," added to the feminine noun, "Eloh," indicating a host of male-female, double-sexed Beings, expressions of the dual, positive-negative creative energy.

The plurality of Creators is again implied in the latter part of the chapter, where these words are ascribed to the Elohim: "Let *us* make man in *our* image;" after which it is inconsistently added, "*He* made them male and female."

The translators have here rendered the puzzling word "Elohim" (which was decidedly not only a plural word but also *both* masculine and feminine) as being the equivalent of the singular, sexless word "God." Yet could they have done differently, even had they known? They were forbidden to disturb existing ideas. It was not truth at any price, but peace at any price that King James desired, his sole anxiety being to avoid any controversy that might create a disturbance in his kingdom. The plural "them" is also used where the creation of man is mentioned, clearly indicating that the reference is to the creation of ADM, the human species, and not Adam, the individual.

Six creative Hierarchies (besides the Lords of Flame, the Cherubim, the Seraphim, and two unnamed Hierarchies which have passed into liberation) were active in assisting the virgin spirits which in themselves form a seventh Hierarchy.*

The Cherubim and the Seraphim had nothing to do with the creation of Form; therefore they are not mentioned in the

chapter under consideration, which deals principally with the Form-side of Creation. Here we find mentioned only the seven creative Hierarchies which did the actual work of bringing man to where he acquired a dense physical form, through which the indwelling spirit could work.

After a description of each part of the work of Creation it is said, "and Elohim saw that it was good." This is said seven times, the last time being on the sixth day when the human form had been created.

It is stated that on the seventh day "Elohim rested." This is all in accord with our occult teaching of the part taken by each of the creative Hierarchies in the work of evolution down to the present Period. It is also taught that in the present Epoch the Gods and creative Hierarchies have withdrawn from active participation, that man may work out his own salvation, leaving the necessary guidance of ordinary humanity to the "Elder Brothers who are now the mediators between man and the Gods."

*Occult science teaches that in the beginning of a Day of Manifestation a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added self-consciousness.

He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity.

At the beginning of our scheme of manifestation there were twelve great Creative Hierarchies: two nameless, Seraphim, Cherubim, Lords of Flame, Lords of Wisdom, Lords of Individuality, Lords of Form, Lords of Mind, Archangels, Angels, and the Virgin Spirits.

(To be continued)



Daily Astral Thought and Guide

Astrology is astronomy brought to earth and applied to the affairs of men.

—Emerson.

FRIDAY — November 1

As my mind is centered on the Inner Presence, my spiritual vision is renewed and I have the power to accomplish good.

A spirit of cooperation fills the day. Work for and keep faith in improving conditions at work and home. Excellent time for expression—art, music, speaking. Harmony rules.

SATURDAY — November 2

Because my faith and love are in God, He fills my life with His Spirit of creativeness, and I am illumined.

Mental powers should be great and dependable. All creative efforts rewarding. Control tendency toward being verbose; have constructive outlet for feelings. Be conservative.

SUNDAY — November 3

I dedicate this day to Thee, Heavenly Spirit, and know that only in Thy Presence resides peace, fulfillment, and health.

After devotional services, plan means of improving living standards with reference to gaining more order and harmony in home. Keep emotions calm, be helpful. Watch the diet.

MONDAY — November 4

The Love of Christ shines in my midst, my mind is at peace, and He guides the pathway of my life.

Be thrifty, systematic, and patient in all that you do. You should find mental powers great. Work with public favored. Make effort to improve working conditions. Mind rules.

TUESDAY — November 5

Heavenly Father, help me to maintain serenity of mind. Enter into my heart and give dedication and purpose to it.

If you feel your life is in a rut determine today ways to spend more time in gainful activity. Don't dwell over past mistakes, rather keep active. Stabilize thoughts and acts.

WEDNESDAY — November 6

Because my mind is filled with thoughts of peace, happiness, and wholeness, divine order and harmony are established.

What you think, you become—rise above any tendency toward melancholy and fear. Maintain positive attitude of mind. Avoid all negative influences. Keep mentally active.

THURSDAY — November 7

Gracious Heavenly Father, give me the strength to invision my goal and the courage to bring it into realization.

Don't make unnecessary changes. Mind tends to be vacillating. Keep on the normal path and avoid taking chances. Be complimentary to co-workers. Find new outlet of creativeness.

FRIDAY — November 8

I am one with the Life of God. In Him I am complete and whole; and I express His Love in all I do. "God is Love."

Mental and spiritual powers at high tide. Review past mistakes with view to future growth. Past experiences may hold key to future success. Superiors friendly to suggestions.

SATURDAY — November 9

Renew in me, Gracious Father, a spirit of faith, love, and courage to keep a mind dedicated in serving Thee.

The soul grows through experiences—both good and bad; accept what you can not change, but work to improve what you can. Don't allow your mental atmosphere to become fearful.

SUNDAY — November 10

The Light of God radiates throughout my being and I am eternally bathed in the healing Light of His Presence.

Time taken for prayer, meditation, and study can help to solve all problems. Express more than usual amount of kindness and love to family and friends. Love rules.

MONDAY — November 11

God is the Creator of all and because He is eternal, so, too, must His Creation be. I see God's Life everywhere.

Be orderly and methodical in thought and act. Attention to diet and health should bring good results. Turn the other cheek in arguments. Think thoroughly, act persistently.

TUESDAY — November 12

Crystallized thoughts and outworn conditions are as waters that have passed away. Through Christ I am made new!

Seek the inner presence which renews vision and adds purpose and incentive to life. Guard against slander, don't take chances, and take steps to guard the health.

WEDNESDAY — November 13

Today I bathe in the pure waters of Spirit. My mind is clear and pure, and I see through the eyes of spirit.

Play the game according to the rules. Tendency to act impulsively, or quick temper, can cause trouble. Be extra courteous in all personal dealings. Caution rules.

THURSDAY — November 14

Through the inner light of spirit, my path is illumined and I am guided in all that I say and do today.

Fairness and friendliness in all associations should be very rewarding. Attention to health problems and guarding against explosive spirit also timely. Don't risk disfavor.

FRIDAY — November 15

Regardless of outer appearances, I recognize in each person the Spirit of God. His Love is channeled through me.

Entertaining thoughts of negation and giving vent to fear and worry only succeed in attracting negation: Be optimistic in word and act, look for the good in all persons.

SATURDAY — November 16

Heavenly Father, help me to think only thoughts of love and faith so that I may express Thee.

Let persistence in well-doing be your motto for today. Resolve early to express only kindness, understanding, and think through all problems before you act,

SUNDAY — November 17

The Tabernacle of the Lord is in the secret chamber of my heart; I dedicate my mind and soul to Thee.

A realization of joy and well-being fills the ethers. Rise above all pettiness and enter into this spirit. Don't over-indulge in eating, or play. Plan your week.

MONDAY — November 18

According to my thoughts and acts is my life fashioned: Heavenly Father, Thy Presence sustains my every effort.

Be self-reliant and systematic at work and home. Take special pains to be diplomatic. Resolve firmly to be patient in working with others. Public dealings favored.

TUESDAY — November 19

By centering my mind on the goal ahead, God gives me the power to see through all problems and establish His will.

All pioneer work greatly favored—be original. Study carefully future plans of every nature, make your decisions in next day or so. Stick to your goal. Be creative.

WEDNESDAY — November 20

By refusing to entertain thoughts of fear and doubt, my mind tunes in on the music of the spheres and harmony reigns.

Expression of art, music, speaking, etc., timely. Express all creative and constructive thoughts. Avoid entanglements at home or work. Catch up on all correspondence.

THURSDAY — November 21

The Light of Spirit shines in my mind and heart. My mind is at ease and God establishes order in me.

Improvement in general welfare and health can be expected. Your abilities rate recognition if properly expressed and understood. Friends can be helpful in realizing plans.

FRIDAY — November 22

I am dedicated this day to the mastery of my own thoughts and the expression of love to all whom I meet.

Mental powers greatly accentuated. Think carefully and then start new projects. Be attentive to duty and overcome tendency to vacillate in thinking. Mind and reason rule.

SATURDAY — November 23

The love of Christ is my guiding light, and He expresses through me as peace, accomplishment, and wholeness.

Catch up on all correspondence; complete any personal plans previously started. Get everything up to date and make plans for future projects. Keep active, be kind.

SUNDAY — November 24

God's Spirit fills my mind, soul and body with a realization of His Presence. Peace and good will are established.

An all around good day. Plan your day and act with courage and kindness. Health can be greatly improved. Avoid extremities. Decisions should be accurate.

MONDAY — November 25

As my mind is steadfast on Thee, O Lord, I am filled with an awareness of Thy Presence to heal and guide.

Exercise care in all legal and technical matters. Be extra cautious in all dealings. Don't speculate. Be diet conscious. Concentrate on richness of thought, not display.

TUESDAY — November 26

God is the only source of my life and strength. Through Him I am renewed and made whole. My faith is on High.

Activities of day should make for general success. Show appreciation to all. Express innate abilities. Be original in thought and act. Health and home conditions improving.

WEDNESDAY — November 27

I express God's qualities of love and compassion in all I think and do this day. My soul sings His praises.

Tactful diplomatic dealings with others can well be means to success beyond anticipation. Be self-reliant and systematic at all times. Noble actions gain trust in others.

THURSDAY — November 28

My heart is filled with thanks for all the abundance of life which comes direct from the Father.

Enjoy healthy holiday spirit with friends and loved ones. Be prudent in all personal dealings. Avoid tendency to argue. Give thanks for all blessings.

FRIDAY — November 29

The harmonizing Light of Christ establishes peace and good will in my mind, body, and home. Love rules supreme.

Give constructive outlet to pent-up emotions. Keep alert and active. Decisions well thought out can be depended upon. Be conservative. Confidence and esteem of others is sure.

SATURDAY — November 30

Thoughts of doubt and gloom are as old garments that have been cast away. By God's Love I have self-mastery in all things.

All creative work timely and favored. Sympathy and kindness greatly augment success. Guard emotions and health. Keep the mind free of negation and general well-being assured.

The fearless and trusting attitude is a safer protection than pistol and lock.
—Max Heindel.

THE LAST HOURS OF A SPY

(Continued from page 11)

rushed forward to lift her up, when with a glad cry she threw herself into his arms.

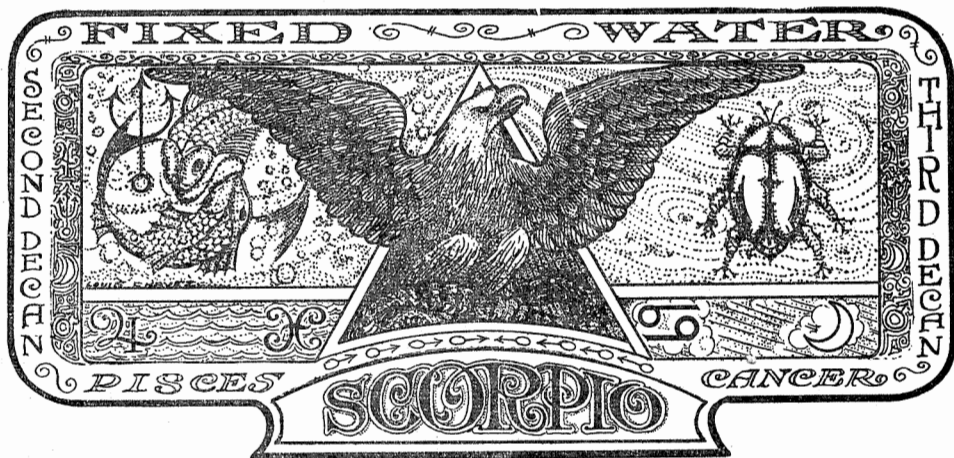
"Oh, how did you come, Bob? It is only a few days since I had a letter saying that you were leaving on a dangerous mission, and here you are. How did it happen?"

Again blank amazement spread itself over the face of the spy; he had seen his sister fall, and here she stood! Was she also dead?

"No," explained the Rosierucian, as he stepped forward and was introduced as a friend of Bob's. "No, she is not dead; she merely fainted, and she will have to go back into her body. There it is, lying upon the floor just as your own body did after they had fired the fatal shot. She probably will not have any remembrance of speaking with you now, nor will she know that you are in the Land of the Living Dead, but will have only the impression that she has seen your ghost and that something has happened to you; that is, unless you have been successful in impressing her sufficiently with your message stating that you have passed beyond the veil and are now in the Land of the Living Dead. Every night, however, when she goes to sleep, you will have the same chance as you now have to speak to her, for when we are asleep we are really in the same place as those whom the world calls 'dead.'"

At this moment the spy's sister seemed to fall asleep and was irresistibly drawn toward the body lying upon the floor. Gradually the spy saw her melt away and disappear into that form, which then began to moan and move.

"Come, let us go," said the Rosierucian. "While you were speaking with her I worked over her body and have done all that can be done to ease her return to consciousness. We can do nothing more for her, so come, let us go home."



The Children of Scorpio, 1957

FRANC HAMMER BAIRD

Birthdays: October 23 to November 22

THE Sun enters Scorpio at 4:33 P.M. on October 23, 1957, and remains until 1:44 P.M. on November 22, G.M.T. Scorpio is a fixed, watery sign; it is high-powered, shrewd, and subtle. It produces the most intense, passionate, and self-willed people of the zodiac. Scorpio natives are shrewd penetrating judges of human nature, seldom fooled. They are quick to appreciate a genuine service and certain to repay a slight.

Scorpio is ruled by the dynamic Mars, the planet of energy and desire. These children are strong individuals filled with a force that *must* have an outlet somewhere, somehow. They are extremely emotional and imaginative; they usually know what they want and see that they get it, but they have more control than any other sign.

Scorpio is symbolized by two creatures of extremely opposite natures, the poisonous treacherous scorpion and the mighty noble eagle. These two extremes indicate the wide range of characteristics available for the Scorpio native who partakes of the martial qualities

of the ruling planet Mars, according to the position and aspect of the Sun.

The Scorpio native has a tendency to swing far in one direction or the other. He is never content with halfway measures and is therefore likely to be considered a saint or a sinner. Children of Scorpio are powerful and fearless. They may sink to great depths, or soar to greater heights than any other children of the zodiac but they are *never* underhanded. Whatever they do is open and above board.

The higher evolved natives of Scorpio express the better side of the sign. They have splendid constructive and executive ability. They are indefatigable workers, honest and just, ready to sacrifice themselves for the welfare of others. They are ambitious, aggressive, courageous, self-sufficient and tenacious, determined, eloquent, possessive and magnetic. Scorpio is intense and imaginative, fundamentally scientific, interested in both material and occult science. Its natives are occult-minded and psychic, usually gifted with magnetic healing power. They have no fear of death and seek to solve all mysteries.

Scorpio is the second water sign. It represents the deep stagnant (fixed) waters of the Earth and the secret forces of Nature. It is the eighth sign of the zodiac and rules the eighth house in the horoscope, referred to as the house of death or regeneration. In the physical body Scorpio rules the generative and excretory organs. Scorpio is the sign of generation (birth), degeneration (death), and regeneration (rebirth). It includes the entire cycle.

Due to its ruler, Mars, Scorpio natives express strong martial qualities and are well-qualified for military service which they enjoy. They are attracted to join the navy, marines, or army, and make excellent officers. Scorpio healing ability and interest in scientific research makes surgery a likely profession for its natives.

Those individuals born under the sign of Scorpio who react to the negative or lower side of the sign may appear caustic, sarcastic, malicious, and unforgiving, or at times sensual, vulgar, destructive, ungrateful, envious, jealous, or even treacherous.

Because Scorpio is the sex sign and due to their personal magnetism these children are very attractive to the opposite sex. They must be taught to observe moral and physical cleanliness and need early and careful training in sex hygiene. Parents cannot begin too early to train these children the sacredness of the creative force, self-control, and gentleness of spirit, manner, and speech. Scorpio is a tyrannical, self-willed, and commanding type, subject to uncertain temper and sarcastic speech.

Scorpio is a prober, persevering, dauntless, and secretive. He has the uncanny faculty for ferreting out the secrets of others without disclosing any of his own. Consequently, these people make successful detectives or secret service agents. The keyword for Scorpio is *I desire*; the keynote is *power*; the watchword is *fortitude*. The speech is decided and brusque. The feelings

are emotional, deep, and secret. The intellect is inquiring and penetrating. The Scorpio temperament is psychic, moody, and impressionable. The best quality of Scorpio is resourcefulness; the worst is resentment. The topaz or malachite is the gem allotted to Scorpio; the flower is the carnation; the metal is iron or steel; the color, red; and the element, water.

The great lesson for Scorpio natives is to bring and keep the physical senses under control; they must learn to control their temper and their tongue, and avoid jealous, envious feelings.

During this entire solar month Saturn will be trine Uranus and Neptune sextile Pluto. This brings out the finest qualities of the three planets and their signs and creates a spiritual vibration which underlies all other influences and makes these qualities available to the children born during the month. The more highly evolved among them will be spiritually attuned to the highest cosmic forces. They will be inspirational, devotional, and talented. Those born during the shorter periods of the month as the Sun, Moon, Mercury, and Venus join forces by aspect with these major planets will be the ones who will most easily express their influences. They will be independent, ingenious, and talented, romantic, and inventive. They will have humanitarian impulses and something to give the world. These children will make great progress in this incarnation.

On October 23 and 24, Mercury is parallel Neptune and until October 28 is conjunct Neptune and sextile Pluto; from October 23 to October 31, it is conjunct the Sun. These children will have a high I.Q., good memory, and a gift for speech and language. Some will have inspirational perception beyond the realm of reason, psychic and clairvoyant power. They will be interested in occult and mystical subjects and have a natural inclination for research into the mysteries of life and death. They should

have an early introduction to astrology and The Rosicrucian Philosophy and should be warned against the dangers that lurk in the use of alcohol, drugs, and spiritualistic seances.

From October 23 to October 26, Venus is conjunct Saturn, trine Uranus, and sextile Jupiter until October 31. These aspects arouse humanitarian impulses in the native and although not too favorable for romance and financial judgment they give musical talent and a love for travel, a jovial, benevolent, generous disposition, social prestige, and general good fortune and success.

From October 23 to November 3, the Sun is conjunct Neptune and sextile Pluto and until November 15, Venus is sextile Mars. Spiritual revelation will unfold for many of these children and they will be endowed with the powers of clairvoyance and clairaudience. They will enjoy prolific energy; have oratorical ability, and a gift for languages. They will be able to accomplish their ideals regardless of obstacles; have systematized knowledge, and opportunity for world service, due to the extremely high and sensitive vibrations of these planets. Those individuals born at this time who are less evolved must refrain from stimulants of all kinds.

From October 23 to November 1, Jupiter is sextile Uranus on one side and Saturn on the other. This is a fine combination of forces. It gives the native strength of character, a profound religious or philosophical nature, and a strong sense of law and justice. It gives good business judgment and executive ability. These children will be honored and esteemed as pillars of society in their community. They will have many influential friends and some of them will become associated in an official capacity with secret orders or large institutions of learning.

From October 26 to November 3, Mercury is square Venus. These children may be difficult to handle for they will tend to be nervous, high-strung, erratic,

and headstrong. Some may develop nervous diseases and all must be taught to relax, keep quiet, and to control their emotions. These children are inclined to be overly impulsive, unreliable, and willful. They require patient but firm discipline and must learn to observe convention. From October 23 to November 15, Venus is sextile Mars. This gives an ambitious, aspiring, and adventurous nature; it indicates popularity especially with the other sex.

From November 2 to November 15, Venus is also sextile Neptune and trine Pluto. These are powerful influences; they bestow a great love nature and ability to express sympathy with mankind through music and art. It gives deep emotions, a fertile imagination, and a soul for beauty and harmony. Inspirational musicians are produced under such aspects.

Mars sextile Pluto until November 21 gives strength of purpose and forces Destiny to climax.

Between November 7 and November 17, there are a number of parallel aspects in the following order: Mars, parallel Neptune strengthens the desire nature; Mercury parallel Saturn gives depth to the mind and power of concentration; Mercury and Pluto parallel gives a good memory and gift of speech; Sun and Uranus parallel make a headstrong, self-willed disposition, highly emotional and nervous.

From November 9 to November 17, Mercury square Pluto indicates fraud and deceptive conditions. These children should be taught to be scrupulously honest themselves and guard against all deceptive ventures.

From November 4 to November 22, Mars is conjunct Uranus; from November 16 to November 23, Mars is square Uranus; from November 17 to November 23, Mercury is conjunct Saturn and Sun square Pluto from the 19th. These influences indicate self-indulgence and violent temper, making children inclined

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Reading for a Subscriber's Child

SHERYL L. M.

Born: April 15, 1945, 6:51 P.M.
Latitude, 46 N., Longitude, 122 W.

Cusps of houses: 10th, Leo 2; 11th, Virgo 5; 12th, Libra 3; Ascendant, Libra 25:41; 2nd, Scorpio 23; 3rd, Sagittarius 25; Capricorn intercepted in 3rd house.

Position of the planets: Pluto, Leo 7:55, stationary, turning direct; Jupiter, Virgo 18:43 ♀; Neptune, Libra 4:30 ♀; Part of Fortune, Sagittarius 15:43; Dragon's Tail, Capricorn 13:16; Mars, Pisces 17:04; Mercury, Aries 21:26; Venus, Aries 25:05; Sun, Aries 25:45; Uranus, Gemini 10:35; Moon, Gemini 15:47; Saturn, Cancer 5:23; Dragon's Head, Cancer 13:16.

In this horoscope we find that the majority of the planets are above the horizon, setting in the West and distributed through seven signs of the zodiac. This indicates assorted abilities and an objective life but there is a lack of stability and an inclination to scatter the forces. Success will come to this girl and will depend largely upon self-control and cooperation with others.

Five planets in cardinal signs, and a common sign cross between Mars, her life ruler, Jupiter, Moon, Uranus, and the Part of Fortune tend to make her indecisive and inconsistent. She lacks practicality and is inclined to act on impulse. Mercury in Aries rising ahead of the Sun gives foresight and a shrewd, logical mentality. Sheryl must learn to curb impulsive action, make practical decisions, and focus her energies in some definite direction. Stability of purpose is important for this girl's success.

The Sun, Venus, and Mercury in

Aries make her enthusiastic, vivacious, energetic, high-spirited and spiritually inclined. She will be ambitious and enterprising, somewhat assertive and headstrong, and filled with vital energy and courage. Sheryl has her Sun exalted in the fiery, impulsive, high-spirited Aries, the sign of "perpetual motion," ruled by Mars, the planet of action. This may cause her to appear reckless and foolhardy at times, but she will always be held in esteem.

Libra rising on the Ascendant, Venus conjunct Mercury, and the Sun sextile the Moon in Gemini offer this girl many opportunities and give her many favorable qualities. They make her eloquent, cheerful, talented, beautiful, and lovely. They give her culture and the ability to express her talents in literature, music, or poetry. She is mentally and physically dextrous, especially in the use of her hands.

While her personality is magnetic and charming on some occasions, it may at other times be too independent and self-willed. She may at times have an erratic disposition.

As Mars has rulership over her financial affairs and from his fifth position opposes Jupiter in the house of friends she has an inclination to squander her money on friends and pleasures. It is essential that this girl learn to curb her desires, conserve her resources, and seek conventional outlets for pleasure.

The Moon in Gemini with Uranus trine Neptune, sextile Pluto give Sheryl a vivid imagination, exceptional artistic talent, and natural healing power. They give her some degree of clairvoyance and an interest in astrology and other occult subjects, a natural inclination for research into the mysteries of life and death, and the ability to foresee and penetrate into the unknown. Her aims

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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.

RONALD V. B.

Born: March 9, 1933, 0:53 A.M.
Latitude 41 N., Longitude 74 W.

Cusps of houses: 10th, Virgo 17; 11th, Libra 17; 12th, Scorpio 11; Ascendant, Sagittarius 1:17; 2nd, Capricorn 3; 3rd, Aquarius 10.

Position of the planets: Mercury, Aries 5:54; Uranus, Aries 21:25; Part of Fortune, Aries 25:09; Pluto, Cancer 21:23 ♀; Moon, Leo 12:03; Dragon's Tail, Virgo 7:20; Mars, Virgo 7:57 ♀; Neptune, Virgo 8:32 ♀; Jupiter, Virgo 18:19 ♀; Saturn, Aquarius 11:50; Venus, Pisces 7:09; Dragon's Head, Pisces 7:20; Sun, Pisces 18:11.

In order to be useful in offering vocational guidance it is necessary to observe the horoscope as a whole and note the natural characteristics and temperament of the individual as indicated by the signs and planets; but most especially must the 10th, 6th, and 2nd houses be considered—the houses of profession, recognition, employment, and remuneration.

In this chart we find the Sun, Venus, and Dragon's Head in the emotional, mutable, and mystical sign, Pisces, in opposition to Jupiter, Mars, and Neptune in Virgo. All five of these planets and the angles are in common signs and this influence may incline to make Ronald somewhat of a "fuss budget," restless, nervous, irritable or dissatisfied, vacillating, and critical. He is idealistic, dreamy, sensitive, and impressionable, so that he may find it difficult to cope with practical problems and likely to become too easily discouraged.

The Sun opposite Jupiter, and Moon in Leo opposite Saturn indicate at times false pride, and stubborn feeling.

The opportunity to transmute these qualities is offered through the aspects of Mercury sextile Saturn, and trine the Moon and Pluto; Jupiter sextile Pluto and trine the Sun. These aspects indicate good mentality, a quick grasp of situations and ideas, an element of broadmindedness, a good memory and power to concentrate (qualities which will help him to overcome less favorable ones). These also give him executive ability and a degree of personal magnetism; they favor popularity and indicate success in any Mercurial vocation such as writer, printer, typist, bookkeeper, auditor, storekeeper, or merchandise clerk, where clothing, commodities, or health foods are handled; or he could find satisfactory employment in some branch of the transportation or communication industry in railroad, post office, telegraph, or telephone companies.

Pluto in Cancer in the 8th house endows Ronald with wisdom, and reverence. It makes him strongly interested in occult and scientific research; it presents spiritual revelations and enables him to unfold his spiritual qualities. The favorable aspects between Pluto, Jupiter, and the Sun indicate prolific energy and a strong will to accomplish an ideal regardless of opposing forces. Pluto and Jupiter combined produce a reformer of true intent and merit, and their relationship to the 10th house and Virgo offers Ronald the opportunity to render service of world dimension and enables him to make professional use of his ability to recognize talent in others

and to develop it. He is well qualified to act as a talent scout. This is amplified by the dramatic position of his Moon in Leo trine Uranus in the 5th house; plus the elevated position of Mars (ruler of the 5th) conjoined with Neptune in the 9th house. These positions of the planets indicate that he has original, ingenious ideas and ability to create and produce spectacular entertainment effects.

His Venus, exalted in Pisces, and the Sun are blended with the benevolent ray of Jupiter. This indicates a benevolent

and compassionate side to his nature which gives him a yearning to relieve suffering and agony. This favors occupations in prisons, hospitals, or other large institutions. Ronald would be efficient in organizing hospital or prison reforms or youth movements.

There are a variety of vocations, any one of which this young man might undertake successfully. Jupiter in the Midheaven denotes general good fortune and protection. Ronald may not be content until he has "tried out" several occupations.

THE CHILDREN OF SCORPIO, 1957

(Continued from page 29)

to be erratic, sensual, militant, and resentful in nature. There may be a fanatical streak in the character or they may be lacking in the warmth of true love. However these children may be tested they are sustained by the very favorable influence of Saturn, Uranus, Neptune, and Pluto which underlies the entire month and is interwoven into the entire solar Scorpio pattern.

SHERYL L. M.

(Continued from page 30)

and accomplishments in life are of an inspirational nature. She is capable of penetrating unexplored fields of the higher planes. Pluto in the Midheaven gives fire to her inspirations and acts as a medium to translate cosmic forces into concrete ideas which she is able to reproduce and give to the world. Pluto gives spiritual energy.

Leo on the tenth cusp, the Sun with Venus and Mercury in Aries, sextile the Moon give Sheryl executive ability as an organizer, leader, and pioneer in some field. Her well-aspected Pluto conjunct the 10th cusp denotes a specialist in the chosen profession. Dramatic Leo in the

On October 23 there is a solar eclipse in 29 degrees of Libra, and on November 7, there is a lunar eclipse in 14 degrees and 56 minutes of Taurus. As the life-giving rays of the Sun are reduced at the time of an eclipse male children born during the former and female children born on the day of the latter need extra care in conserving and building vitality.

Midheaven and Pisces on the fifth cusp indicate that this girl could create and produce some startling new effects in the entertainment world; or she might successfully join other pioneer workers in establishing reformed methods for institutional operation; or again she is well qualified to take part in the scientific organization of youth movements.

Stimulating foods or drinks will have an undesirable effect upon her health. Like all young folks, she must learn to eat and drink wisely, breathe deeply, and relax completely if she is to enjoy good health and render service to the world.



The Aristocratic Prune

LILLIAN R. CARQUE, Sc.D.

THERE are styles in diet as in clothes. For years the world ate and fasted by calories; later the perils of acidosis filled the health columns. Yet the ancient popularity of the prune has never waned. Originating in the border regions of Western Asia around the Caucasus Mountains and the Caspian Sea, the prune was one of the staple fruits of the ancient Huns, the Tartars, Turks, and Mongols. In their migrations, these people carried the prune westward to Europe.

The American grown prune of today has as much resemblance to that of its imported predecessor of the Nineteenth Century as has the pebble to that of a nugget. A product of the Balkans, dried in leaky kilns over smoky wood fires, it came here in hogsheads each holding about 250 pounds. Their contents were solid masses of sugared and matted fruit, which could be removed only with a pick. The individual pieces were of sizes that now have use in America only for manufacturing purposes. Between the pit and skin lay hardly enough flesh—and that usually unpleasant in taste. Small wonder that in the joke books of the gay nineties, the boarding house prune was a close contestant for leadership. Notwithstanding, the American prune has changed its apparel; it is now

an aristocrat, enjoying a delicacy of flesh texture and a richness of flavor that are unequalled!

Description: All prunes are plums, but all plums are not prunes. If an ordinary unpitted plum were dried, the result would be a fermented product largely skin and bone. Only those varieties of plums are prunes that can be dried unpitted and produce full-fleshed and unfermented fruit. Plums have been grown in California since early Mission days; excellent as fresh fruit, many varieties known to the Padres were unfitted for drying.

Fruit Sugar Content: The tart-tasting Oregon prunes are just as *sweet* as the *sweet*-tasting California prunes; both varieties contain practically the same amount of sugar. The Oregon variety tastes tart because it has a slightly greater acid content. Large prunes are no more tasty than small prunes.

Fruit sugars are the most important food factors in fruit, providing an excellent source of quick energy to combat fatigue, due to lack of energy food or to excessive demands upon stored energy. Ripeness alone gives fruit its full sugar content. The exceptional values of the California prune are largely due to the fact that it is tree-ripened and harvests itself. In California not

only prunes are allowed to ripen on the trees; almost all fruits intended for drying are given this important maturing. Self-harvesting permits the prune to attain complete ripeness and to thus enjoy maximum sugar content. The weight of the sugar-laden prune then parts it from the tree, *i.e.*, it falls of its own weight, obviating the need of being picked or shaken from the branches.

Processing: Gathered from the ground or floor of the orchard, the prunes are next dipped into a weak alkaline solution, kept at a high temperature. This immersion lasts about fifteen seconds, just long enough to remove the waxy bloom from the fruit and to pincushion or render porous the skin. These tiny cracks throughout the otherwise watertight skin make evaporation possible. Through the fine openings water may pass off without loss of sugar or other vital nutrients. Sun-drying or dehydration follows, until all the value in three pounds of the fresh fruit is concentrated into one pound of the dried product. Of the edible part of the dried prune, more than seventy per cent by weight consists of ultimate carbohydrates, which are essentially quickly assimilable fruit sugars known as monosaccharides, predigested or invert sugars, principally dextrose and levulose. There are from 1036 to 1548 calories in a pound of prunes.

Minerals: As sources of iron, apricots, prunes, and other dried fruits rank high. Measured by edible portions, dried apricots rise to third place, prunes to eighth place in a list of fifty-five foods studied for their value in iron content. Although many fruits in forms other than those dried were tested, no other fruits rank higher; indeed only one vegetable, *i.e.*, spinach, surpasses the dried fruits indicated. The iron content of dried prunes has been recognized by doctors as of real importance in aiding the production and maintenance of hemoglobin, the red coloring material and oxygen conveyor of the blood. Both

cooked and raw prunes brought practically complete recovery of hemoglobin and red-cell count, when fed in amounts equal to six grams daily to rats in whom long continued nutritional anemia was produced experimentally. Added inorganic copper enhanced hemoglobin regeneration and made prune iron more completely available.

The dried prune is also a valuable source of potassium for tissue-building; calcium, indispensable to the growth of the bones; as well as phosphorus for the brain and tissue. Indeed, from two to two and one-half per cent of the total weight of prunes is in minerals essential to human health. Magnesium, sodium, sulphur, chlorine, copper, silicon, aluminum, and manganese complete the analysis in lowered proportions and in trace elements.

Vitamin Values: Purchasers of dried prunes are getting a bargain in nerve food, and a good remedy for eye, skin, and gastro-intestinal tissues! California prunes as sold, are a fine source of Vitamin A (500 Sherman units per ounce of flesh); a good source of Vitamin B-1 or Thiamin (22 Sherman units per ounce of flesh); and an excellent source of Vitamin B-2 or Riboflavin (80 Sherman units per ounce of flesh), ranking with spinach as an excellent source of the B complex family.

Assays of the vitamin values of California prunes made through independent investigations by accepted authorities show a marked diminution of Vitamin A content when prunes are cooked. The cooked fruit contains only 280 Sherman units of Vitamin A per ounce of flesh, as compared with 500 Sherman units per ounce of flesh, as sold. Hence the wisdom of soaking in water long enough to completely soften, or until they regain the plumpness they enjoyed before drying. If cooking is done at all, it should be effected slowly until tender in a covered vessel, in the same water in which the fruit was soaked to prevent loss of nutrients. All unsul-

phured prunes, whether sun-dried or dehydrated, are without Vitamin C value; in general, dried prunes are lacking in Vitamin D.

Vitamin A is not injured by canning prunes to any noticeable degree; food technologists found that 100 milligrams of canned prunes contain one unit of Vitamin A, as defined by Sherman. The canning process is known to decrease anti-neuritic value, results disclosing very little thiamin.

Canned strained prunes are an excellent source of Vitamin A; one 4½ oz. can furnishes sixty per cent of the Food and Drug Administration's minimum daily requirement of Vitamin A for infants and forty-five per cent of the minimum daily requirement for children one to three years inclusive.

Small prunes appear to be richer in Vitamin A than the large size—the range being 1,600 to 2,700 U. S. P. International units of Vitamin A per 100 grams of market prune flesh. Total mineral constituents, particularly iron, were determined to be larger in the flesh of very small than in that of large-sized fruit, indicating mineral concentration in the skins; hence smaller prunes are better for anti-anemic effect. When no pulp is present in prune juice, none of the Vitamin A is present, since the latter is not water-soluble.

Further bio-assays on *thiamin* and *riboflavin* were undertaken by Morgan, Hunt and Squier, who reported that California dried prunes contain at least .798 mg. of riboflavin per 100 grams of flesh. This is a higher value than that reported for any other fruit. It is comparable with the riboflavin value of wheat germ and about one-half to one-fourth of the riboflavin value of that of dried milk, eggs, spinach, yeast, and liver; it is more than the quantity usually reported for fresh milk. The thiamine content of prune flesh, according to the same authors, is .120 to .150 mg. per 100 grams of flesh; this is approximately one-half that of the thiamine oc-

curing in whole wheat and one-tenth of that found in wheat germ.

The *pyridoxine* (Vitamin B-6) was somewhat lowered by cooking prunes, but not by storage; it is present to about the same extent as that of riboflavin. There were 0.6 to 1.5 mgm. per 100 gm. of dry matter or 0.4 to 1.2 mgm. per 100 gm. of market prunes. The *Niacin* content of 1942 prunes, as determined by microbiological method, was 2.2 mgm. per 100 gm. of dry matter or 1.5 gm. per 100 gm. of market prunes. This vitamin was not affected by drying.

The anti-gray hair constituent (*chiefly pantothenic acid*) is probably not abundant in prunes, since rats on restricted amounts usually turn gray. With increased intake of prunes, the fur darkens again. The biological assay indicated "filtrate factor activity equivalent to that of two to six mgm. of pantothenic acid per 100 gm. of market prunes. Aqueous extracts of prunes are a good source of *Vitamin P-like flavonoid* pigments or coloring matter; technologists were able to isolate three such pigments.

A pleasant light oil which was extracted from the *cracked pits* and *kernels* of prunes was found to contain 40 to 50 U. S. P. units of Vitamin A per gram and to make an acceptable glossy coating for dried prunes. This coating not only prevented sugaring of the surface during storage, but also prevented insect infestation. It had no effect upon vitamin retention.

Vitamin E activity in amount equivalent to that of three mgm. of alpha tocopherol was found in the ether extract of 100 gm. of prune pulp and in 2.7 gm. of the prune-pit oil. The pit oil has about one-third of the Vitamin E value of that of wheat-germ oil. It is relatively rich in Vitamin A.

Dog Food: A cheap and desirable addition to commercial dog foods may be found in prune flesh; prunes, of course, must be pitted. A paste made by grind-

ing prunes with their pits was well utilized by dogs. The litter produced by a prune-fed dog was larger and healthier at the start and at all times strikingly superior to the other litter of the non-fed-prune dog. Only two of the litter of the non-prune-fed dog survived. Larger stores of Vitamin A were found in the litter of the prune-fed animal, an indication that the carotene of the prunes was well utilized. Carotene, like the other vitamins, is usually stable in prunes even under adverse conditions of long storage or when prunes are made into a paste and mixed with other foods.

Laxative Properties: The laxative values of American grown prunes are due not entirely to the smooth bulk of the fruit, but to an active principle which stimulates the action of the intestines. Prunes were formerly classified with those of emollient laxatives, namely those which enjoy a cathartic effect by virtue of their water-absorbing capacity; this property alone was believed to insure greater bulk and natural mechanical intestinal action, thus permitting the feces to be expelled more gently, in a softened and soothing consistency.

It is now known that the water-soluble substances in prunes play only a subsidiary role in constipation. The active principle responsible for cathartic efficiency in dried prunes is broken down or liberated when subjected to the great dissolving powers of water imbibed within the body. Thus set free or isolated, this purgative agent acts as an accelerator to speed up evacuation of waste poisons, which otherwise would be eliminated more slowly. The laxative qualities of prunes are not lost when the fruit is combined with other ingredients as in prune bread; commercial water extracts, commonly called prune juice, also retain the laxative qualities, according to the result of the Cowgill-Anderson tests given as part of the conscientious probings of the University of California project No. 521.

The Alkaline-Acid Bugaboo: Misun-

derstanding and misinterpretations of early findings of investigators of the reaction of the end products of foods after metabolism and their relation to the alkaline reserve of the body, have placed prunes in the category of acid-producing foods in the minds of many people. This has been due to the fact that although the minerals of prunes are potentially alkaline, as are also those occurring in other fruits, hippuric acid is yielded in metabolism and is excreted as such in the urine.

One authority on the subject stated that on an alkaline diet the organic acid output is strong, because these acids serve to neutralize excess alkalis. Increase of the alkaline intake increases the outflow of organic acid excreted in the urine. He further states that a strongly augmented elimination of organic acids in the urine is one of the compensatory mechanisms of the body to meet excess alkali ingestion.

An increase in hippuric acid, he states, indicates the neutralization of excess alkalis and has the same function as have organic acids as a whole in regulatory mechanisms. On an alkaline vegetable diet, hippuric acid output is increased. Further biological studies by other investigators on humans show that as high as 200 grams of prunes per day or 120 cc. of prune juice, equivalent to 50 grams of prune flesh, when respectively ingested with a controlled acid or neutral diet, or with an uncontrolled diet, do not raise or lower the alkaline reserve of the body nor increase or decrease the acidity of the urine beyond the normal variations noted when subjects were on identical diets *without* prunes.

Dehydration: Dehydration or drying by artificially produced heat under controlled conditions of temperature, humidity and air flow, is enjoying increasingly popular favor and commercial importance. Proper dehydration not only gives rapid and continuous evaporation of excess water, but absolutely prevents loss of certain nutrients as well as de-

teriation in quality through mold, fermentation or caramelization, caused by the long continued slower oxidations of those of sun-drying. Equally important, since dehydration is conducted in a closed building by currents of warm air, free from wind-blown dust, it prevents the contamination of the fruit by dirt or insects that often occurs in sun-drying. Dehydration is in line with the modern demand for sanitary production of foods. The present consensus of opinion is that the quality of current properly dehydrated prunes is at all times equal to and often superior to that of the sun-dried fruit.

The living tissues of prunes constantly undergo the process of respiration, during which certain enzymes normally present change some of the sugar into carbon dioxide gas and water, which compounds subsequently evaporate from the fruit. When the fruit is removed from the tree, it no longer receives from the tree its sugar to compensate for this loss, yet the enzymes remain active and the respiratory process continues for some time. In sun-drying, a small but definite loss of sugar occurs and does not entirely cease until the prunes are dry. The high temperatures—and probably what is more important—the short drying period of dehydration promptly stops respiration and minimizes the losses accruing therefrom. Thus dehydration results in the retention of a greater amount of sugar.

Culinary Versatility: Kitchen zealots incorporate the prune in prune whips, ice cream, prune milk shakes, jams and pies. As a breakfast dish, soaked or conservatively cooked prunes may be served with or without milk or cream. Prune pulp has enjoyed its well-deserved recognition in baby's diets. "Moisture added" on labels means they are delicious eaten raw, but if the prunes are to be soaked or cooked, the dried fruit is a better investment. Prune juice presents a fine way of drinking a wholesome and gentle laxative.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A



THE PART OF FATE

Health and a good constitution are better than gold, and a good spirit than wealth without measure.—Ben Sira.

THE above quote points out two of the most necessary ingredients in life, i.e., *health* and a *good spirit*. We may carry this thought still further and say that healing and a proper spirit—or attitude of mind—are integral parts of the same whole.

This may sound like strange jargon, but oftentimes a complete healing by the Rosicrucian method is not contingent so much on the power of this healing force, which is far greater than we could put into words, but is far more dependent upon the receptivity of the person asking for healing help. An electrician may wire your house and hookup to all the power necessary to light the house inside and out, but unless you throw the necessary switch, the power will not be realized.

Many persons halfheartedly ask for aid, and their need is great, but they have a fixed attitude of mind that their sickness is a result of some trick of fate; or by some act in the past they are doomed to suffer for a certain period of time. The Rosicrucian message teaches that if we have made our own fate we can also unmake it. And this is accomplished by correcting our habits of thought, act, or vice which manifests as illness in life. Even a recognition of

the human fault and a determination to improve oneself may throw the necessary switch to perfect wholeness.

God is not a beast who would uselessly punish you; and when, by looking into your heart, He sees a change of mind and a lesson learned, His forgiveness is immediate. Again and again the Scriptures and Jesus teach us this simple but sublime truth.

This matter of having a change of mind, and being receptive to spiritual instruction and help are well illustrated in the healing ministry of Christ. The person who was healed had to do something; he had to cooperate actively with the Great Healer before his healing could be accomplished. He said, "Stretch forth thy hand," and when the man did so the hand was healed; to another, "Take up thy bed and walk," and when he did so the malady disappeared; to the blind, "Go and bathe in the pool of Siloam"; to the leper, "Show thyself to the Priest, offer your gifts," etc. In every case there was *active cooperation* upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprosy spots from his body he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is safe to say that had he persisted he would not have received the healing of his malady. Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden.

This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm.

There are three great factors in healing: first, the power from our Father in Heaven; next, the healer, and third the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Unless the Invisible Helper of the Rosierucian healing ministry has complete empathy for the person who has asked for help, and feels keenly the suffering of the patient, he cannot be an instrument through which the healing force of the Father comes. And it is as one who shares your mental distresses and physical pains that the Invisible Helper sends forth a healing message which is that as you cooperate in sending in the necessary reports, also seek ways daily of overcoming your own personal shortcomings, entertain a mind filled with thoughts of love, compassion, and forgiveness, and rise above any feel-

ings of fear, for fear breeds illness, but knowledge and love dispel fear and establish health and wholeness.

*Create in me a clean heart, O God;
And renew a right spirit within me.*

—Psalm 51:10.

HEALING DATES

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:

October	7—14—21—27
November	3—11—17—23
December	1—8—14—21—28

TRIAL SUBSCRIPTION

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To acquaint *new readers* with THE ROSIERUCIAN MAGAZINE, we are happy to give a Friend-making subscription of three months for 50 cents. It is a splendid way to introduce the Rosierucian Teachings to a friend.

A single article or story of the kind found in this Magazine of Mystic Light may often be the one uplifting influence in a time of doubt and need.

If you are sending to a friend please state whether you wish your name mentioned.

How the Rosicrucians Heal the Sick

THE Rosicrucian method of healing is as effective as it is unique. It is a method which is accomplished by spiritual means but requires a certain amount of cooperation from the person who is in need of healing. The applicant is required to write the request in pen and ink, as this ink carries with it the effluvia of the Vital Body and becomes the means by which the Invisible Helper is able to gain entrance into the person's body and effect the required healing. Further, the person asking for help is required to write at least once each week giving a short report on his condition to keep the Invisible Helper informed as to the progress which is spiritually seen by the Invisible Helper via the effluvia carried in the ink of the new report.

Invisible Helpers are Probationers of the Rosicrucian Order who, by virtue of living a pure life, work under the guidance of the Elder Brothers and other Probationers who are physicians. They work in bands and do most of their work at night while their physical bodies are asleep. These bands are formed all over the globe, therefore this ministry is perpetual.

The Invisible Helpers will help any person under fourteen when asked to do so by the parent, but each person after this age must make his own request for help. Almost without exception the person who has asked for help will receive immediate relief—that very night. However, the actual healing will be accomplished in accordance with Nature's laws and this time varies with the condition and cooperation of the person in need. While the Invisible Helpers are giving help from the invisible realm, we request each person to seek within himself the cause of his problem and endeavor to apply the ounce of prevention where possible. Also, we request that the person cooperate in every way with our Healing Department and whether

the letter is immediately answered—which usually it is—or not, a weekly, brief report be sent to Headquarters on the progress made.

Diet should always be changed slowly. However, a vegetarian diet should be undertaken with accent on fresh fruits and vegetables.

This healing work is completely spiritual and even before your request reaches Headquarters, the Invisible Helpers, operating under the command of Christ to, "Heal the sick" are drawn to the person and must in accordance with absolute law, render all possible aid; "ask and ye shall receive."

Occasionally we refer those who have asked for help to a doctor of their choice to augment the healing. However, even if this is done, the Invisible Helpers continue their work from the inner realm—this is true even in cases of surgery.

We do not pray for anyone's prosperity, success, etc.; however, by request sent to Headquarters the Invisible Helpers may help with personal problems of home, children, etc., where the need is based on one's spiritual welfare and harmonious home life.

Everyone is invited to join us in prayer for the sick at any time of the day or night, but especially at 6:30 P.M., your time, when possible. Close your eyes, relax, and envision the Rosicrucian Emblem with a pure white rose in the center and silently meditate upon the words, "Divine Love and Healing." You thus become a channel for releasing the healing balm which comes direct from the Father and this becomes the spiritual panacea which the Invisible Helpers use in their healing ministry. At various times of the day and night, prayers are said for the sick at Headquarters and everyone is given individual attention.

Send your request to The Rosicrucian Fellowship, Oceanside, California.