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Daily Thought and Guide
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The Rosicrucian Cosmo-Conception

By MAX HEINDEL

*Initiate-Messenger of the
Rosicrucian Order*

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A Creed

I hold that when a person dies
 His soul again returns to earth;
 Arrayed in some new flesh-disguise,
 Another mother gives him birth.
 With sturdier limbs and brighter brain
 The old soul takes the roads again.

Such is my own belief and trust;
 This hand of mine that holds the pen
 Has many hundred times been dust
 And turned, as dust to dust again;
 Those eyes of mine have blinked and shone
 In Thebes, in Troy, and Babylon.

All that I rightly think or do,
 Or make, or spoil, or bless, or blast,
 Is curse or blessing justly due
 For sloth or effort in the past.
 My life's a statement of the sum
 Of vice indulged or overcome.

And as I wander on the roads
 I shall be helped and healed and blessed;
 Dear words shall cheer and be as goads
 To urge to heights before unguessed.
 My road shall be the road I made;
 All that I gave shall be repaid.

So shall I fight, so shall I tread,
 In this long war beneath the stars;
 So shall a glory wreath my head,
 So shall I faint and show the scars.
 Until this case, this clogging mold,
 Be smithied all to kingly gold.

—John Masefield.





SPIRITUAL AT-ONE-MENT

DR. LAJUNE FOSTER

IT has been the custom for many years at the beginning of a new year to plan a program of activity for a period ahead. The Christmas Season being over and a knowledge of a spiritual event having just taken place, man is usually inspired to review the happenings and developments of the year that is just passed and see wherein greater progress can be made for the coming year. This is not only true of people who are students of the deeper philosophies and religions, but of everyone regardless of their spiritual trend. People in the latter groups speak of it as a period of making resolutions, new reforms of thought and action. This is a healthy thing, for it shows man's effort to evolve and climb ever upward. To people interested in the Rosierucian Teachings it is especially significant. Knowing of the great Universal Plan and working with it, is a basic part of our belief. So also is the concept of service, for we learn that in this self-forgetting effort to help our fellow-man we can evolve much more rapidly than in almost any other way.

Serving and manners of serving, however, are so diverse that human beings can find themselves much confused in the manner in which one's efforts are to be directed. Ultimately, of course, to be of the greatest help in these directions each one must be sure that the greatest number of people is to be benefited by whatever we do. Herein lies the great problem, for all people are individuals, and each individual is different from every other. Personality problems begin to pose themselves as perhaps one of the greatest handicaps to spiritual advancement of either an individual, a race, or a nation. However, not only one world but the whole Universe in which it moves is composed of individuals; therefore the blending, harmonizing process must ever go on in order that the ultimate unification of man in his own being and his united efforts with others may become possible.

In our Father's House there are Many Mansions and all of them are very important. Those who serve in the seemingly lesser capacities are

as vital to the good of the whole as any link in a chain. For the chain breaks by its weakest link. But in the region of spirit nothing is lost, all is utilized for some good purpose. So it is in the kingdom of Man in his channels of serving. One door closes and another opens. The door that closes may seem to be closing on all that a person held most precious to his life and his pattern of usefulness, but who knows what hidden wonders and glories lie beyond the door which is just about to be opened; or even what sadness and frustration will be removed when the door is closed through which we have passed. This is true of most of our life experiences; we cling ever to our most unhappy situations, believing that they are necessary to our right path, refusing liberation from them when it comes to us. But who are we to know, and how are we to be sure? The methods of spirit in presenting our life patterns are not always clear at the moment to most of us. So when we can channel our faith into the firm belief that the Great Higher Forces are ever mindful of every one of us, we will then move freely, happily and peacefully into the next great experience.

The unique value of the Rosicrucian Teachings lies in the fact that they present a pattern both individual and universal, by which we can become more easily aware of our own particular part in all this vast scheme of unified spiritual activity. We can find out the nature of our problems and work with them. If we seem to suffer injustices we can study our life, our actions and reactions as well as those of others around us and receive much spiritual illumination, helping us to know how to proceed to be most helpful in working with others. Therein lies the key to true fellowship. We can even know if our's is to be individual rather than group experience, in this particular part of our life pattern. Often we wish to function in a group, when we actually need individual activity or experience for a given time. Still other persons crave to be alone, to study and meditate and to find out their lessons by the method of isolation and seclusion. No one can say what is to be another's actual experience. But the great Recording Angels do know and help to guide us to our own true life pattern. How fortunate we are when we allow ourselves to be thus guided. It stills the unrest in our souls, quiets the shattered nerves and heals the sick and weary bodies; for what man lives who does not crave to be in tune with the Infinite? Who is there who would not change years of seeming glory for one radiant moment in the illuminating light of Eternity? But there is much every day living to be done.

Flashes of illumination do not come often in this world of hurry and confusion. Most human beings find it increasingly difficult to quiet ragged nerves and still the racing heart. To be at peace with neighbor and friend and live in complete harmony with those dearest and closest to him, even that is not always easy. Sadder still is the fact that man is often at war with himself. In the inner sanctum of his nature is the real battle fought. There is the true cleansing of the spirit, from which when the spirit finally takes wing, it soars on to true glory to become again a part of the reservoir of the great cosmic substance. One day it will again travel forth to take on another human aspect and learn still more important lessons. Then the small things that troubled man will be forgotten in the greater

glory and wonder of true spiritual experience. So the great current of life moves and man moves with it onward and upward, for there is no end to Infinity.

What is our individual part in this great plan? We all want to be helpful and want to serve. There is more spiritual work in the world to be done, but of course it is not necessarily labeled. Sometimes it comes in the form of plain hard labor. The simple man who sweeps the street, the mother who cares for her home and children, with little if any reward or even appreciation, both are actually doing a great spiritual work. So is the father and business man or woman who carry heavy responsibilities with perhaps little financial remuneration. So are the people in industry who work under trying physical conditions, standing noises which jangle the sensitive nerves, or perhaps they are obliged to inhale substances that poison the system. Strangely enough, the things that we do from necessity, do not seem to harm us as greatly as the bad habits that we willingly assume because we happen to enjoy them. There seems to be a special grace or help given to those who must bear burdens beyond their human ability to carry. Every one of us can cite innumerable examples in the lives of those about us, or even in our own lives, that bear testimony to the truth of this statement.

These bits of sure knowledge that come to us in daily living are again proof of the divinity of man and his part in a glorious universe. Therefore our prayer, in looking forward to a new year and a greater tomorrow, should be only this; that we may become greater channels of self-forgetting service and that we may be willing and happy to accept the service wherever it may be needed. Also that we may be open to really Divine Guidance, that we may be thus directed in all the ways and places of divine serving.

The greatest good that can come to man in his present human aspect is this sure knowledge that he is truly a part of the Great Infinite Plan and that he will surely be guided in knowing his own part in it. There is no futility or frustration so great as that in which man separates himself from his original source. It is the endless story of the lost soul seeking to come home. From it springs the great and sad loneliness of which mankind can be the victim, the feeling that comes to him when he believes himself to be apart from the At-One-Ment from His creator.



THE MYSTIC LIGHT

The Hour of Meditation

A TRUE INCIDENT

HARRY A. MILLER

THE rolling peals of the great organ echoed through the silent church as the congregation prayed in speechless meditation. The cares of the busy week had been heavy and burdensome and there was great need of prayer in my own life. Then the organ began whispering in low and tremulous tones, so low that they seemed a mere echo out of some unseen land far away, and every worshipper felt the deep impress of the sacred moments.

A loved one had gone from my life through a cruel misunderstanding and the influence of a false friend, and I had sought a reconciliation in vain.

Now the thought of her lay heavy on my spirit. As I listened to the organ I thought of her, and even imagined she was at the organ for she had played that very instrument for several years. Today, however, there was a substitute at the stool, and I felt lonely and forsaken.

The quietness pierced through the gloom of my heart; and as the prelude was being concluded, I felt an ineffable calm, a hope, a faith that my loved one would return to me. And then the organ burst forth in more intensive tones, not loud but deep and worshipful, the choir leading, an old favorite hymn I had not heard in many months:

“O Love that will not let me go
I rest my weary soul in Thee.”

A new light burst upon my soul. I knew I was experiencing an unusual sensation.

At the close of the service I walked

home to my own little domicile, having the feeling that I had been spiritually blest. The entire week that followed was one of inspiration and hope. I felt something unusual was going to happen.

The next Sunday morning there came a knock at my door. It was close to the church hour, and I was struggling to get into my dress shirt. I hurried to the door in some confusion and opened it wide. There stood my loved one timidly, as if she were frightened. Then she spoke hastily: “Joe, I have come back to you, repentant, ashamed. Will you take me back, and forget?”

My arms clasped her tight. “Yes, a thousand times! I have had a vision, Pat. A week ago just at this hour while in church, I heard you playing the organ, heard and saw you just as if it were real! Then the words of an old hymn came to me with impelling force:

“O Love that will not let me go
I rest my weary soul in Thee.”

She smiled in that lovely way she always had and said in a low tone: “Joe, you didn’t see me. You felt my spirit just as I felt yours at that moment. I was at the organ in the hour of Meditation in another church last Sunday as a fill-in. I played that dear old hymn that same hour. Something has brought me back to you.

“How wonderful! Come, Pat, we will go to church together. What is that saying about “God works in mysterious ways.” But we are together and nothing else matters!

Shakespeare's Use of the Supersensual

FRANCES SMITH

(Concluded)

Christ has pioneered the way for us when we have fulfilled the law and have grown strong enough to assay conquering other worlds *safely*, and we find it in the injunction to pray unceasingly. The alchemy worked by prayer has defied scientific definition and our "poet initiate" leads up to this mystery in his very last play, *The Tempest*.

In this last play we have another picture of the world of the spirit that is hidden from our physical sight. This play has been called the exposition of the Grand Arcane, the *Arcanum Arcanorum*, meaning the secret of secrets or the grand initiation. We who have cut our esoteric teeth on Max Heindel's terminology will probably understand it better from the description given in his book, *Nature Spirits and Nature Forces*. We quote from page 24.

The internal pictures of the Moon Period were a certain expression of man's external environment. In the Jupiter Period the pictures will be expressed from within; they will be an outcome of the inner life of the man. He will also possess the additional faculty, which he cultivated in the Earth Period, of seeing things in space outside himself. In the Moon Period he did not see the concrete thing, but only its soul qualities. In the Jupiter Period he will see both, and will have a thorough perception and understanding of his surroundings. At a later stage in the same period this perceptive ability will be succeeded by a still higher phase. His power to form clear mental conceptions of colors, objects, or tones will enable him to contact and influence supersensuous beings of various orders and secure their obedience, employing their forces as he wishes. He will be unable to send out from himself the forces wherewith to carry out his designs, however, and will be dependent upon the help of these superphysical beings, who will then be at his service.

Ariel is the name of the Spirit of the Earth. Contrary to popular conception the earth is not a dead thing but a living entity. This bit of knowledge was well known in Shakespeare's day, stemming from Cornelius Agrippa's works. Christopher Marlowe was familiar with it and it is to be found in a book written by one of Shakespeare's friends and collaborators; Thomas Heywood's *Hierarchy of the Blessed Angels*.

Others there be that do not doubt to say
That the four elements are forc'd t'obey
Four severall Angels, Seraph reigns
o'er Fire;
Cherub the Aire! and Tharsus doth
aspire
Over the Water; and the Earth's great
Lord
Ariel, the Hebrew Rabbins thus accord.

Shakespeare tells us in no uncertain words who Ariel is, when Ariel says he comes

To answer thy best pleasure, be it to
fly
To swim, to dive into fire, to ride
On the curl'd clouds. (I, ii, 190-92)

and when Ariel grumbles Prospero scolds him thus:

and think'st it much to tread the ooze
Of the salt deep
To run upon the sharp wind of the
north
To do me business in the veins o' th'
earth
When it is bak'd with frost.
(I, ii, 252-56)

Prospero has freed him from a cloven pine where he has been confined in a rage by Sycorax, a witch from the south. Prospero has promised him his freedom in exchange for his help in the project afoot, which is to get a suitable mate for his daughter Miranda. Prospero, by his knowledge of astrology and magic, has caused a storm to be aroused at

sea and a ship carrying his ancient foes, and the young son of one of them, to be shipwrecked on his magic isle.

Remember that Prospero, although he has developed his powers of intellect so that he can control spirits, is still learning lessons of the heart. Ariel tells him that his charms are punishing his old enemies so strongly

That if you now beheld them, your affections

Would become tender.

Pros: Dost thou think so, spirit?

Ariel: Mine would, sir, were I human.

Pros: And mine shall.

Hast thou, which art but air, a touch, a feeling

Of their afflictions, and shall not myself,

One of their kind, that relish all as sharply

Passion as they, be kindlier mov'd than thou art?

Though with their high wrongs I am struck to th' quick,

Yet with my nobler reason 'gainst my fury

Do I take part. The rarer action is In virtue than in vengeance.

(V, i, 18-28)

Before the play ends Prospero breaks his magic staff, and drowns his book realizing that however strong his staff, be it of wood, or an electrical dynamo, or just a gifted pen, and all of his book knowledge, he is just one-half of a perfect man. His last words are

Now I want

Spirits to enforce, art to enchant,

And my ending is despair,

Unless I be reliev'd by prayer,

Which pierces so that it assaults

Mercy itself and frees all faults. (Epilogue)

Running through all of Shakespeare's work are the two themes of mercy and grace. They are to be found in allusions, metaphors, puns, and in long speeches as Portia's in the *Merchant of Venice*. Posthumus, in *Cymbeline*, praying in prison says,

Is't it enough I am sorry?

So children temporal fathers do appease,

Gods are more full of mercy.

V, iv, 11-13)

Allusions of grace abound in the last four plays. In *The Winter's Tale* Leontes says of the wife he has wronged, "for she was as tender/ As infancy and grace," and Hermione says as she blesses her long lost daughter, "You gods, look down/ And from your sacred vials pour your graces/ Upon my daughter's head." And in the last scene of the last play, *The Tempest*, we have that Piscean creature, Caliban, who has heretofore used all his abilities to curse and thwart divine Providence, say, "And I'll be wise hereafter/ And seek for grace."

You may ask if these two themes have any relation to our theme since we know of them and they continually surround us and in them we literally live and move and have our being. Yet these two forces have their primal source and ultimate ends in the inscrutable depths of the heart of the Father Himself. When we can fully realize their potency then we can accept our physical limitations and take upon us the mystery of things and say with King Lear as he speaks to his daughter Cordelia:

Come, let's away to prison;

We two alone will sing like birds i' th' cage.

When thou dost ask me blessing, I'll kneel down

And ask of thee forgiveness. So we'll live,

And pray, and sing, and tell old tales, and laugh

At gilded butterflies, and hear poor rogues

Talk of court news; and we'll talk with them too,

Who loses and who wins; who's in, and who's out;

And take upon's the mystery of things As if we were God's spies; and we'll wear out,

In a wall'd prison, pacts and sects of great ones,

That ebb and flow by th' moon. . . .

Upon such sacrifices, my Cordelia,

The gods themselves throw incense.

(V, iii, 8-25)

To most of us the supersensuous is beyond comprehension because we have

no yardstick with which to measure it. But how do we measure our mother's love or our father's sense of responsibility? Do we understand fully just how dependent we are upon the natural forces that care for our physical well being? Are they merely fairies who dance with "printless feet on the sands" or are they the well springs and avenues of life itself?

What of the little understood life beyond the pale of death—Of ghosts, witches, and the natural forces of Divine Providence? Are they merely thoughts



to send shivers up and down our spines in superstitious, titillating thrills or do they have an integral part to play in our moral universe as we are learning to engrave God's laws within our hearts?

Is the gay, joyous spirit of Ariel the real spirit of this sad Earth, freed from the restrictive prison in which our human greed and materialism has bound it? When we have as perfect control of our physical faculties as Prospero has will we be able to deal mercifully with those who would harm us? Do we even have the wisdom of Caliban who

vows to seek grace instead of his own selfish desires?

These are not supernatural forces that Shakespeare is dealing with, they are only supersensuous. One of our most scholarly critics of Shakespeare, Dr. W. A. Neilson, former President of Smith College, writes, "In no respect does his genius more closely approach the supernatural than in the creation of men and women of truly human complexity." And to the answering of all the above questions we turn to the "living" characters created by Shakespeare and study their solutions.

Shakespeare is one of the best means of culture the world possesses. Whoever is at home in his pages is at home everywhere.

—H. N. Hudson.

Shakespeare is a great psychologist, and whatever can be known of the heart of the man may be found in his plays.

—Goethe.

Shakespeare, Butler and Bacon have rendered it extremely difficult for all who come after them to be sublime, witty or profound.

—Colton.

We are apt to consider Shakespeare only as a poet; but he was certainly one of the greatest moral philosophers that ever lived.

—Lady Montagu.

In Shakespeare one sentence begets the next naturally; the meaning is all inwoven. He goes on kindling like a meteor through the dark atmosphere.

—Coleridge.

Shakespeare's personages live and move as if they had just come from the hand of God, with a life that, though manifold, is one, and though complex, is harmonious.

—Massini.

MAX HEINDEL'S MESSAGE

The Rosicrucian Christianity Lectures

The Mystery of the Holy Grail



IN this lecture we are to consider one of the old-time mysteries which existed in many parts of the Western World during the Middle Ages, and which has existed, in different forms, in different countries, ever since the dawn of man's consciousness.

As stated in Europe in the Middle Ages there were a number of these mysteries; in Northern Russia the Trottes taught a certain phase of the World Mystery; in Ireland the Druids flourished. Where we are told our forefathers worshiped under the oak tree, that implies the direction of the Druids, for Druid means oak, and when we are told that Boniface felled the oak, we may infer that Boniface put an end to the instructions of the Druids. In the northern part of Spain the mystery of the Holy Grail existed.

This mystery was administered by a band of holy knights, who dwelt in the castle of Montsalvat, and it was their purpose to proclaim to humanity great spiritual truths in a manner which it could understand, to give in pictures that which could not be given directly to the intellect.

Man has grown up to his present stage from a state where he had no consciousness at all outwardly in the body; he is to go higher yet and these myths and symbols were the means of preparing him for the intellectual perception of the way he was to go; so those who came

in contact with these mysteries, those who were taught, and those who listened, are the ones who today are inclined to take an interest in these things, while the majority of people, who, of course, did not come under these instructions, are those who cannot yet feel the inner craving to live the spiritual life. Therefore, if we feel at all the spiritual influence within us, it shows that at some time, in some of these mysteries, we have been prepared for the reception of these truths in an intellectual manner, and it is the repeated impact given by the early teachers which brings humanity to the higher stage; for repetition is not senseless. On the contrary, it is of the very highest importance that a spiritual truth should be given utterance again and again.

It has been stated here that humanity, the largest part of them at least, are working today upon their desire bodies, and trying to curb their desires by means of law. Where occult development is to take place, however, where a man is to become a pioneer, it is the vital body that is to be worked upon, and the vital body is particularly and peculiarly acted upon by repetition.

The vital body is the most important principle of the plant; it is that which makes the plant grow stem and leaf in alternating succession, so that the plant grows taller and taller; but there is no variety, the plant goes on repeating all

the time. Stem, leaf, and branch; ever the same.

That is the way everything acts that has only a vital body; so when we wish to act upon the vital body we must do it by this method of repetition. We have the four ethers present in our vital body and the two lower ethers take care of the physical functions, as we remember particularly from the lecture on *Spiritual Sight and Insight* (No. 11), for we saw there that the two higher ethers had to be taken out when we wanted to function in the higher Worlds; and this repeated impact is what makes the division between the two lower and the two higher ethers possible. That is where the churches are still factors in spiritual development, because they tell the devotee that he must pray without ceasing. But we are not to pray selfishly, we are to pray unselfishly, and in harmony with the Universal Good. When we pray for rain and our neighbor for dry weather chaos must prevail, if prayers were to be granted. Neither let us imagine that God is to be bargained with, as would seem to be the conception of some who are loudest at prayer meetings. There is a certain spiritual attitude attained which the mystic knows so well when he enters into his closet.

Prayer is like the turning on of an electric switch. It does not create the current, it simply provides a channel through which the electric current may flow. In like manner prayer creates a channel through which the divine life and light may pour itself into us for our spiritual illumination.

If the switch were made of wood or glass it would be of no use, in fact, it would be a barrier that the electric current could not possibly pass, because that is contrary to its nature. To be effective the switch must be made of a conducting metal, then it is in **harmony** with the laws of electrical manifestation.

If our prayers are selfish, worldly and inconsiderate of our neighbor, they are like the wooden switch, they defeat

the very purpose they were intended to serve, because contrary to God's purpose. To be of avail prayer must be in harmony with the nature of God, which is *Love*. The following lines appeared in *London Light* a number of years ago and have been treasured by the writer as—

AN IDEAL PRAYER

Not more of light I ask, O God,
 But eyes to see what is.
 Not sweeter songs, but ears to hear
 The present melodies.
 Not more of strength, but how to use
 The power that I possess.
 Not more of love, but skill to turn
 A frown to a caress.
 Not more of joy, but how to feel
 Its kindling presence near,
 To give to others all I have
 Of courage and of cheer.
 No other gifts, dear God, I ask,
 But only sense to see
 How best these precious gifts to use
 Thou hast bestowed on me.
 Give me all fears to dominate,
 All holy joys to know,
 To be the friend I wish to be,
 To speak the truth I know,
 To love the pure, to seek the good,
 To lift with all my might
 All souls to dwell in harmony,
 In freedom's perfect light.

That is the kind of prayer that lifts, that ennobles a man, and the more a man or woman cultivates that attitude of mind, and entertains those lofty aspirations, the more he is lifting the two higher ethers out of the vital body, and so the churches say, Pray, pray, pray; and they are well within the occult teaching, for in that way the vital body is being worked upon by the constant repetition of lofty aspirations. Before we can proceed along the occult path we must of necessity have laxity between the upper and the lower ethers so that we can function outside, leaving the dense body to be taken care of by the two lower ethers, and herein lies the trouble with the medium, and others who develop a certain phase of involuntary clairvoyance by breathing exercises. When such a person goes out

of the body he does it involuntarily; he takes the three ethers along with him, and the body therefore is not taken care of. On this road lies mental and moral decline, and oftentimes insanity.

There is only one safe way to develop our latent faculties. No matter what anyone may say to the contrary, experience will prove that attainment to spiritual powers depends upon purification and unselfish aspirations; and that is what the mysteries taught in those olden times.

In order to understand the mystery of the Holy Grail, it is necessary for us to go away back along the different epochs from the time when the Earth first came out of chaos. Then the Earth was dark, and man was embedded in the Earth. Life was working in it to dig him out—Adam was of the earth earthy, as the minerals are now.

Then we come to the second, the Hyperborean Epoch, where man has a dense and a vital body; that was the plant stage. His food was the plants, and we hear of Cain as an agriculturist. Next comes the Lemurian Epoch, and man gets the desire body. He has three vehicles, like the animals.

Then we have that stage where he is to have food of a nature that will feed all three bodies. This he gets from *living* animals, as when Abel was a shepherd.

Next we come to the fourth epoch, the Atlantean, where man evolved mind. Thought always breaks down tissue, and causes decay, therefore man must have something in the food line which is prone to decay in his body, and so he begins to eat the decaying carcasses of animals, so we hear that Nimrod was a mighty hunter.

Finally he comes to that stage where he is to forget his spiritual nature, he is to think only of this life as the one life for him, and therefore he must have something to help him to forget. That stage is ushered in by Noah and the few that were saved with him, who were the pioneers in the present Aryan

Epoch; and he is the one who cultivates the wine stock, and makes the wine that is to help man to forget. Man is temporarily to forget the spiritual part of his nature in order to fully develop the material aspect, so Christ changes the water to wine, which is symbolically represented in his *first* miracle.

In the earliest religions only water was used in the temple service. The God of wine, Bacchus, had come in Greece previous to Christ, to prepare the time of material debauch necessary to make man forget. And so man became more and more material. The Christian religion is the only one that sanctioned the use of wine. Man has consequently become more thoroughly immured in this physical vehicle. Now an impulse must be given to lift him out, and we are able to note evidences of this impulse in many directions at the present moment. We see it in the great temperance movement which has been sweeping over this country, this America, which has aptly been called the melting pot.

Wine is being changed back to water. We have accomplished the conquest of the material world, as evidenced in our wonderful progress in the West. Now we are to return to the use of water, that we may regain on a higher level that spiritual vision which we have lost. That is what this mystery of the Holy Grail aimed at; to purify man so that he might be able to regain that spiritual sight; and as we give our children picture books today, we were given these myths in previous times, that they might work upon our *feelings* and prepare us to understand.

There were two characteristics which were very marked about these knights; purity and harmlessness, and these two qualities, purity and harmlessness, go together.

We saw in the later lectures that when an entity, it does not matter whether a group spirit or an individual, is taken out of his body violently, with a jerk

as it were, as by killing, then there is always something left behind.

If we take a ripe peach and cut it the kernel falls out freely. It has no more connection with the flesh of the fruit.

On the other hand, if we take a fruit which is unripe, a little of the flesh will cling to the stone. It will exhibit a tenacious tendency which is entirely foreign to the way in which the flesh of the ripe fruit acts. Consider this body the stone, it is the hard, crystallized part, while the spirit is the subtle part. If we take this subtle part away suddenly, with a jerk, what happens?—The physical body retains a part of that soul, whether it is of a human being or an animal, and that part is always the lowest part. When Christ went out in that violent manner, by death on the cross, something clung to the body of Jesus, that was the lowest part of Jesus' higher principles, for even he, the most perfect man, had something that was imperfect, and it was necessary that it should be left behind, that only the absolutely pure part should be extracted.

In the sudden killing of the animal the lowest part of the soul clings to the body, the group spirit has lost the passions which remain in the flesh which we eat. That group spirit is thinking continuously, however, "I must get another vehicle." That idea is impressed on every cell because of our wholesale murder, and so we have that intense sex craving in every particle of meat we eat, impelling us to satisfy its demand.

It was Nimrod, the Atlantean, who first killed to eat, who inaugurated the social evil. And so we see that although we injure the animals when we kill them, we injure ourselves the more, for we have ever that social evil in consequence, that stays with us, and when we speak of the social evil we do not mean only that which we *commonly* call the social evil, that unhallowed thing of church and state, but any intercourse whatsoever except that which is performed as a sacrifice to provide a body

for an incoming Ego. Other use of the creative function whether in greater or less degree is nevertheless social evil.

Now when we understand the connection between the social evil and flesh eating, the taking away of life from others, then we can understand why the Knights of the Holy Grail were pure and harmless, and until that time comes the time when Parsifal breaks his bow, when he will no longer take life, when he says, "I will no longer take these particles into my body that cry out for separate existence, and want to create all the time, but I will live the pure and harmless life"; only when a man comes to that stage in life can he feel compassion. So long as we go out and kill we cannot feel the true compassion.

You and I who live under such complex conditions where killing is concentrated in one place, of course never see the animals killed, yet we are as responsible for the fear and anguish which ensoul them as if we had a personal hand in it. Could you and I go into that bloody pen and lift the knife, look into those dying eyes, and then go and enjoy our victim's flesh? We could not. We have gone too far in evolution for that. It is only because we are able to get the flesh without having the noisome sights of the slaughter-house before us, and yet you and I are doing a great harm to another fellow being. Because you and I do not want to go there he has to stand there day after day, month after month, and year after year, and kill, and kill, and kill. You and I are escaping the brutality which we see concentrated in him, concentrated to such an extent that the law holds him as an outcast in certain respects; it will not allow him to sit on a jury where capital punishment is involved because he has become so brutalized that he has lost all regard for life.

Friends! let us cease to be destructive. Let us aim to be constructive, and let *all* creatures live. They have as much right to life as we have. Ella Wheeler

Wilcox prefers their claim in the following beautiful words:

I am the voice of the voiceless;
Through me the dumb shall speak
Till a deaf world's ear
Shall be made to hear
The wrongs of the wordless weak.

The same force formed the sparrow
That fashioned man, the king.
The God of the *Whole*
Gave a spark of soul
To furred and feathered thing.

And I am my brother's keeper;
And I will fight his fight,
And speak the word
For beast and bird
Till the world shall set things right.

Now we have come so far that we begin to see the application of these things more and more that we have seen in Parsifal and the Holy Grail. We see it is the beginning of compassion when we leave off our lower appetites. We become pure in thought, desire, and body, and so we are going onwards. Here we have in this myth as presented by Wagner one of the most wonderful interpretations of the fact that a certain class of us may go forward and become helpers of humanity. Parsifal is the man who has purified himself and has become harmless. That was seen and felt spiritually by Wagner on yon Good Friday morning when he sat by the Zurich Sea and saw all around him life forces operating. Innumerable seeds were sprouting, all around this wonderful flow of life, and Wagner asked himself what connection could there be between the Saviour's death upon the cross and this sprouting forth of everything in nature? And there he struck upon the very heart of the mystery of the Holy Grail.

We remember from the last lecture particularly how man is the inverted plant.

Plato gave this occult view when he said the World Soul is crucified. The horizontal limb of the cross represents the lines of influence of the animal

group spirits which circle the Earth, manifesting through the horizontal spine of the animals—they are between the plants and the human kingdom. The plants are represented by the lower limb of the cross, and man by the upper limb.

We know that the group spirits of the plants are in the center of the Earth and that they are radiating lines of force which are continually passing through the trees and plants. Man, on the other hand, receives his spiritual influence from the sun through the head, and is therefore the inverted plant in that sense. We also know that the plant takes its food through the root and man through the head. The plant is chaste and passionless; it stretches its creative organs chastely toward the sun, a thing of beauty, the flower; man stretches his passion-filled creative organ toward the Earth.

Man exhales the poisonous carbon dioxide, while the plant sends out the life-giving oxygen; so man is the opposite to the plant. Now, in the mystery of the Holy Grail man was brought to see or rather he was brought to *feel* these truths. He was told:

“Look around you; see everywhere in nature all these innumerable plants growing, all these seeds sprouting.

“That creative force which you see in them is nothing but what is in you, and in every human being; but in the plants it expresses itself in the opposite way. There is a chasm of passion between the plant and the god.

“The animals are also passion filled; they have the red passion-giving blood; but in the plant we see chastity, and that chastity must be regained.

“There are certain stages of advancement which you are to go through; you are to become pure and passionless again. Therefore, this emblem—the Grail Cup—which you see here, is the pod of the plant that holds the seed. That is the emblem of purity, which you are to hold before your gaze all the time in order to aspire to that high ideal—that

purity which is embodied in the plant.”

This connection is also embodied in the communion cup used in the churches, which is emblematical of the ideal we are to strive for, and in the German the communion cup has the same name as the pod of the flower, *Kelch*. In different other languages its name has also a similar meaning.

Thus the holy Communion Cup is not a wine cup; but it is a cup which we may look upon as containing the very essence of life in pristine purity—a quickening spiritual essence. Not the paralyzing spirit that Noah brought, not the fermented spirit of decay, but that life-giving fluid which is the blood of the plant. There we have a description of one of the emblems held up to the pupils of the mysteries as ideals to be realized in him.

The other was the holy spear, symbolized by the sunbeam that comes down and opens the flower. The sunbeam is the representation of the spiritual power which is working to bring forth all through the universe; a power most potent, but also most dangerous when used without discrimination, or abused, as we see so forcibly accentuated in the legend of Parsifal, Amfortas, and Klingsor represent three classes—Amfortas, who used the spiritual power without discrimination; Klingsor, who used it for selfish purposes, and Parsifal, who used it in the only way it should be used. The power is the same, but produces different effects as it is variously used. Fire is man’s greatest ally when under control and used for good purposes; but used with evil intent or ignorantly, it becomes dangerous.

Parsifal represents the mystic whose *feelings* have become aroused. He is not fit to have the spiritual power until he has been tempted and tried, for one whose feelings are intense is very apt to make mistakes. Against the manifestly evil he is secure, because of his very innocence, as when Parsifal fails to perceive anything sensual in the ad-

vances of the Flower-maidens. He is so guileless and pure that that does not affect him at all, but *innocence* is not by any means synonymous with *virtue*. Innocence is a negative purity such as we find in all children, and is very, very different from the virtue which has come unscathed through the fire of temptations, and is kept on the path of rectitude, guided by an innate feeling of right. Innocence is untried and inferior to the virtue of the sinner who has repented and reformed and is strong for the right as the path of peace and joy, because he has known the sufferings which are encountered upon the pathway of wrong.

Amfortas is tempted and falls and suffers. Parsifal witnesses his suffering and can sympathize with his pain, because of having broken the bow and become harmless. The man who can kill cannot also feel compassion. The one who is harmless is tender of heart, and sees what a benefit pain is. Usually Parsifal is so glad and joyous he has left Herzleide — Sorrow — behind. See him in the garden with the Flower-maidens, his face beaming with innocent joy. Then comes the temptation of Kundry, and it causes a pain—something Parisfal is not used to, and by the power of association there comes before his inner vision that other scene where he felt pain—the scene in the Grail Castle, where the stricken king was ministering at the sacred rite. He sees and he understands, because of sympathy which his harmlessness has engendered. But for that, he, too, might have fallen to the subtle temptations of Kundry.

Klingsor is the very antithesis of Parsifal. He is no fool; he has knowledge, and by knowledge he wields his power entirely apart from feeling. He has mutilated himself; *he has killed all feeling instead of seeking to control it*. When we go along the mystical path the feelings are most potently aroused, and unless we have become harmless also

and ceased to live upon food imbued with the lower feelings, we are extremely apt to fall, as witness the well-known fact that ultra-devotional people are exceedingly sexed and have been the cause of great Church scandals, denounced as hypocrites, when in reality they were as true as steel, but were unable to control the intense waves of feeling which swept them away, because of impure food.

Klingsor is not minded to run such chances, so he has mutilated his sex organ and thus made it impossible for him to gratify that craving and lose his power, as Amfortas did when he fell before the charms of Kundry.

Also in the Niebelungen Ring we hear the same principle enunciated—that the one who desires power must forswear love. Alberich, the Niebelung, does that in order to possess the Rheingold, and it becomes a curse to gods and man.

When the head or the intellect rules apart from the feelings, as it does in the intellectual occultist, the black path lies before that man, but in the blending of head and heart is the true balance, the only safety.

Amfortas could not have fallen if he had been harmless, but he was contemplating a misuse of the spiritual power symbolized by the spear. He was going to use it without due discrimination against Klingsor; therefore, it reacted upon him and wounded him. The black and the white magician both use the same force—a spiritual power—and it is as impossible to use a spiritual force to harm a spiritual man as it is to drown a fish in water. Therefore, when Klingsor hurls the spiritual power—the spear—at Parsifal, it floats harmlessly above him and Parsifal directs it against the Castle only, not against Klingsor.

The good cannot use good for direct destruction of evil, but only indirectly by showing them the greater power of Good.

As the flower draws the vital force, the spiritual power, from the sunbeam

in a pure and chaste manner as it unfolds its harmless beauty, so must we unfold in purity and harmlessness the spiritual powers latent in man. Neither must we kill or cut ourselves off from the expression of the feelings, as some have done who have taken vows and have entered monasteries or like sheltered environments, where they are out of the way of temptation—or at least where temptation cannot mature to acts. Desire may be as strong in a monk as in a Knight, but the monk has made it impossible by his vow to gratify desire, while the Knight is free to choose good or evil. If he manfully overcomes the temptation, as Parsifal did, he evokes in his being that higher love which is as far removed from sensual passion as heaven from hell. We as Christians are like King Amfortas—we have lost our spiritual powers temporarily on account of our abuses and impurities; but out of the ashes of that state shall come the New Christianity symbolized by Parsifal, which shall heal the sufferings of the old and take its place. That personal condition of which the Holy Grail is emblematical is the state where the evanescent gives way to the lasting and permanent.

We build our bodies on flesh foods, which leave it very quickly. Even vegetables are not stable. Our bodies change altogether in a few years. The plant, on the other hand, has a body that lasts for ages, even after the life has left it, as seen in wooden buildings that last a century or more. What is the secret?

The tree is almost purely carbon. Where did it get the carbon? From the carbon dioxide exhaled by animal and man. In other words, *we are in every breath throwing away that which would build a stable body if kept*. What becomes of that wood? In millenniums it is transmuted to coal—black carbon. The hardest and most durable substance on Earth is white carbon—the diamond.

If we could find a way of retaining
(Continued on page 35)

WESTERN WISDOM BIBLE STUDY

Miscellaneous Interpretations

The Forgiveness of Sins; Everlasting Salvation and Damnation; Conversion.

PART I

REFERENCES: Matthew 18:3; 23:14; Mark 3:29; Luke 1:69; 2:30; 22:32; John 4:22; Acts 4:12; 13:26-47; 15:3; 26:1-23; 28:28; Romans 11:11; 13:2; I Corinthians 11:29; Ephesians 1:1-7; Colossians 1:14; Revelation 12:10.

THE *Forgiveness of Sins*.—The inability to believe in the forgiveness of sins has caused many to believe exclusively in the law of cause and effect, as taught in eastern countries under the name of *Karma*. There are also many who think that, because eastern religions teach that law, and the law of rebirth more clearly than the western religion, Christianity, these eastern religions are better and more scientific than the western religion, which teaches as popularly interpreted, that the Christ died for our sins and that, in consequence, belief in Him will bring us forgiveness.

As a matter of fact, however, the Christian teaching also enunciates the doctrine that "as we sow so shall we reap," and thus it teaches both the law of cause and effect and the forgiveness of sins. *Both* of these laws are vitally operative in the unfoldment of humanity, and there are good reasons why the earlier eastern religions have only one part of *the complete teaching which is found in the Christian religion*.

In those early days when the religions of the East were given to humanity,

mankind were still more spiritual in nature than the material beings of the present-day Western World. They knew that we live many lives in different shapes and forms here upon this earth. In the East today they are yet thoroughly imbued with that idea, and as a consequence they are exceedingly indolent. They are more concerned with thoughts of Nirvana—the invisible world—where they may rest in peace and joy, than with taking advantage of their present material resources for advancement. As a consequence, their country is arid and waste, their crops are small and often destroyed by a scorching sun and devastating floods. They suffer famine, they die by millions, but although they teach the law of cause and effect, they seem to be unaware that their miserable conditions are brought about by indolence and indifference to material things. For, naturally, when they have nothing to assimilate in the heaven life between death and a new birth, and as an organ or limb that is disused gradually atrophies, so a country that is not developed by the spirits incarnating therein gradually atrophies and becomes useless as a habitation for mankind. It was necessary to the evolution of humanity to enter this material world and develop all its resources.

Therefore, the Great Leaders have

taken various means to cause us to forget temporarily the spiritual side of our nature. In the West where the pioneers of the human race are found, they commanded marriage outside the family. They gave to the West a religion that did not definitely teach the doctrine of rebirth and the law of cause and effect as means of advancement. They also originated the use of alcohol, with its paralyzing effect upon the spiritual sensibilities of man. By these means we have in the West temporarily forgotten that there is more than one life on earth, and in consequence we apply ourselves with the utmost diligence to making the fullest possible use of what we believe to be our only opportunity here. Therefore, we have developed the West into a veritable garden; we have made for ourselves, *between incarnations*, a land that is exceedingly fertile and rich in the minerals which we need in our various industries, and thus we are conquering the visible material world.

It is evident, however, that the religious side of man's nature must not be entirely neglected, and as Christ, the great Ideal of the Christian religion, had been set before us for imitation, and we could not possibly hope to become Christ-like in one life, which is all that we now have any knowledge of, there must be given us a compensatory doctrine, otherwise we should in despair cease to strive, knowing that it would be futile. Therefore the Western World was taught the doctrine of the forgiveness of sin through the righteousness of Christ Jesus.

It is equally certain, however, that no doctrine which is not a truth in nature could have any uplifting power, and, therefore, there must also be a sound basis behind the doctrine of the forgiveness of sins, which seem to vitiate the law of causation. It is this:

When we look about us in the material world, we observe the different phenomena of nature, we meet other people and have various transactions with

them, and all these sights, sounds, and scenes are observed by means of our sense organs. Yet not all, for we are usually exceedingly unobservant of details. It is exasperatingly true when it is said that "we have eyes and see not and ears that hear not." We lose a great deal of experience on that account. Besides, our memory is woefully lacking. While we are able to recall a little, most of our experiences are lost to us because we forget them. Our conscious memory is weak. There is another memory, however. As the ether and the air carry to the photographic plate in a camera the impression of the landscape without, omitting not the slightest detail, so also do the air and the ether which carry impressions from the outside to our sense organs carry into the lungs, and thence to the blood, an actual picture and a record of everything with which we come in contact. Those pictures are stored in the minute seed atom resting in the left ventricle of the heart, and that little atom may be considered the Book of the Recording Angels, where all our deeds are inscribed. Thence it is mirrored in the Reflecting Ether of our vital body.

In the ordinary course of life, man passes into Purgatory at death and expiates the sins inscribed upon that atom. Later he assimilates all the good stored there in the First Heaven, working upon his future environment in the Second Heaven. But a devout person realizes each day his shortcomings and failings. He examines the events of this life daily and prays from a devout heart to be forgiven for sins he has committed. Then the pictures which have recorded the sins of omission and commission fade, and are wiped out of life's record from day to day. For it is not the aim of God or nature to "get even" as it would seem under the law of causation, which decrees an exact retribution for every transgression, as well as a reward or compensation for every good act. It is the aim of God that we should learn

by experience here to do justly and well. When we have realized that we have done wrong and determine to do better, we have learned the lesson, and there is no necessity for *punishing* us.

Thus the doctrine of the forgiveness of sins is an actual fact in nature. If we repent, make restitution and reform, the sins we have repented of, made restitution for and reformed from are forgiven and wiped out of life's record. Otherwise they are eradicated by corresponding pains in Purgatory after death. Thus the doctrine of Karma, or the law of cause and effect as taught in the East, does not fully meet human needs, but the Christian teaching which embodies *both* the law of causation and the doctrine of the forgiveness of sins, gives a more complete teaching concerning the method employed by the Great Leaders to instruct us.

Everlasting Salvation and Damnation.—The orthodox religions say that those who have done well in this life are saved, that is to say, they will go to a heaven not very clearly defined, and those who fail to reach this salvation are plunged into a hell of which not very much is known save that it is a place of misery. The good and the bad stay in their respective places, once they have been judged; there is no redemption for lost souls, and no danger of a fall for those once saved.

Such an interpretation is radically wrong, if the Greek dictionary is taken as authority, for obviously the meaning hinges upon the word translated "everlasting." That word is *aionian*, and in the dictionary it is translated to mean "an age, an indefinite period, a lifetime," etc. What, then, is the true meaning of the passage quoted, we may ask ourselves, and in order to find that meaning it will be necessary to take a comprehensive view of life.

In the beginning of manifestation, God, a Great Flame, differentiates a vast number of incipient flames or sparks, *within* Himself, not *from* Him-

self, for it is an actual fact that "*in* Him we live and move and have our being." *Nothing can exist outside God.* So within Himself, God differentiates these countless spirits. Each of them is *potentially* divine, each enfolds all His powers as the seed enfolds the plant, but as the seed must be buried in the ground to bring forth the plant, so it is necessary that these divine sparks should be immersed in material vehicles in order that they may learn lessons that can be mastered only in such a separative existence as there is in the world.

The world may be regarded as a training school for the evolving spirits. Some of them started early and applied themselves diligently to the task before them; consequently they progressed rapidly. Others started later and are laggards. They are therefore left behind in the race; but all will ultimately attain the goal of perfection. In consequence of the foregoing fact there are a number of classes of these pilgrim spirits, and before one set, or class of spirits can be moved up another step in evolution it is necessary that they should have attained a certain standard of proficiency. They are *saved* from a lower condition which they have outgrown. Once this measure of efficiency has been acquired, they are promoted into another race, another epoch. But among a large number there are always laggards, and these are *condemned* to stay in the class where they were until they have arrived the stage of growth required for advancement. The plan is similar to the method in which children in a school are promoted into the next higher class *at the yearly examination* if they have attained a certain standard of knowledge; if not, they are condemned to stay behind—*not forever, but only until another year's examination proves that they have qualified.*

The foregoing is not a distorted or a wrong representation of the meaning of

the word *aionian*. It has been used in other places in the Bible in a manner which bears out our contention. For instance, in Paul's letter to Philemon, where he returns to him the slave Onesimus with the words, "Perhaps it was well that you should lose him for a time that he might be given back to you forever." The word "forever" is the same word *aionian* which is translated "everlasting" in connection with damnation and salvation, and it will readily be seen that in this case it can only mean a part of a lifetime, for neither Paul or Philemon, as such, would live forever.

Conversion.—There are conversions and conversions. There is the conversion which takes place in a revival meeting to the beating of drums, the clapping of hands, the singing of gospel hymns, and the insistent calling of the evangelist to "come before it is too late." All these aids to conversion produce an intense hypnotic influence, which works upon the emotional nature of many people in such a way that these "sinners," so called, can no longer remain in their seats, but are *forced* in the most literal sense to obey the command and come forward to "the mourner's bench." That kind of a conversion is usually of very little worth. Revivalists find that it is extremely easy to convert people in this manner. The exasperatingly difficult problem is, as one of them expressed it, "to make it stick," for when the victim of the hypnotic revivalist leaves the meeting, the influence gradually wears off, and sooner or later he relapses into his original attitude. And though these "backsliders" may feel no pang at all when backsliding, the next revival meeting draws them to the mourners' bench again as surely as a magnet draws a needle. They are converted repeatedly and backslide regularly every time there is a revival meeting, to the disgust of the revivalist and the amusement of the community, who are unaware that it is a simple case of mild hypnotism.

There is another conversion, however, always accompanied by planetary influences, and according to the strength of these influences the conversion, or change in the life, will be more or less radical. It then shows that the soul has reached a certain point in its pilgrimage where it feels attraction to the higher life. The immediate cause of conversion may be a sermon, a lecture, or a book, a verse in the Bible, or something in nature, but that is only the physical cause of something which was already a fact spiritually. From that moment the man or the woman will commence to take a new view of life, will lay aside the old vices, will follow new lines of thought and endeavor. It may change his whole attitude toward life and also his environment. In fact, very often a journey has brought him out of the usual environment for the **time being**, to give the proper condition for sowing the new seed.

(To be continued)

PILGRIM'S PETITION

Come into my mind, Most Merciful One,
and make it a tower to rise
from an humble hall with ruined walls
to a meeting place for the Wise.

Come into my soul, Compassionate One,
and make it Thy Lamp of Gold
bearing the Light of Brotherly Love
in service to young and old.

Come into my heart and be its Guest:
Oh, dwell here forever with me.
The earthly coals of my Love will glow
in the Flames of Thy Unity.

Come into my body, direct its growth,
Oh, Heaven's Most Radiant One,
that my life shall be as an arrow sped
from the golden bow of Thy Sun.

—VEDA BURNAUGH COLLINS.



Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

THURSDAY — January 1

A clean new book of life has just been presented to us. The past is gone, the future will be made up of the present. So let us live a life of Service today, and every day and that will bring us nearer to God.

FRIDAY — January 2

As we face the future with a clean slate, even the planets are helping us in our new start. Venus, Mercury, and Uranus are telling us in their starry language that our love and our minds must blend together to bring about the idealism that is necessary for the Aquarian Age.

SATURDAY — January 3

We have a great deal to be thankful for when Saturn takes a hand in our affairs. He steadies our thoughts, helps us to formulate our plans and if he teaches us to relax and wait, it is only because we need his influence to make us "be still, then we will know" as Jesus taught us.

SUNDAY — January 4

Father Neptune takes time out to pay us a call to prayer. As he rules the waves, he tells us to spiritualize our emotions and to say "Peace be still"—then we will have a calm attitude which

will even quiet the unrest in others around us.

MONDAY — January 5

Blue Monday! No, because this Monday we will enjoy doing everything we wish to do, therefore we ought to sing praises to our Heavenly Father for all we have received.

TUESDAY — January 6

We hear much about space ships and space travel these days. But if we develop spiritual sight, think of the sights the inner vision brings to us, and the spiritual radiations that we can spread around.

WEDNESDAY — January 7

This is the day when the vibrations of Mercury are strong, and therefore our minds are active along two lines—good or evil. Romans 12, advises us to be transformed by the renewing of our minds that we may "prove that which is good."

THURSDAY — January 8

The greatest things in the world are free: the love of God who sustains us—His faith when we are in despair, the precept "Ask and it shall be given unto you." All free, all we have to do is to believe His Word and trust in Him—He never fails us.

FRIDAY — January 9

The saying, "Actions speak louder than words is found in I Samuel 2:3. In other words, "Talk no more so exceeding proudly, let not arrogance come out of your mouth, for the Lord is a God of knowledge and by him actions are weighed."

SATURDAY — January 10

What a time Mars will have today with Saturn holding the reins; so instead of wearing out our nerves trying to get somewhere, let us relax in patience and eventually we will gain the wisdom of knowing that all things come to him who patiently waits.

SUNDAY — January 11

Tennyson expressed his belief in prayer in his immortal words "More things are wrought by prayer than this world dreams of." Now, there are business houses having brief meditations before getting down to work, and prayer meetings for healing are used in our hospitals and clinics. Let us make prayer a real part of our daily lives and let God carry our burdens. He wants to, you know.

MONDAY — January 12

The planets of our Solar system are not here for our enjoyment only. As they circle our Sun they present many faces to us affecting us in many ways. Jupiter, for instance, tells us that the law of Consequence is nature's law of Justice. It decrees that whatsoever a man sows he must also reap. Therefore it behooves us to guard our every thought and action.

TUESDAY — January 13

Perhaps we have a job in mind we have been waiting to do. This is a perfect day to attend to it, Mars will give us all the energy and ambition to attend to it, but start slowly and end fast.

WEDNESDAY — January 14

A thought to guide us today could be found in Proverbs: "My son, if thine

heart be wise, my heart will rejoice. Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long."

THURSDAY — January 15

How often we say that we will do something when we "find" time. If we want time we must take it; do not wait for extraordinary circumstances to do good actions, we must use ordinary situations.

FRIDAY — January 16

With our personality we express our inner self, that by which we act out our lives. It is that by which we belong to man, that by which we are able to reach after God; He has given to us this pearl of great price. Let us develop a noble personality, straight and dignified.

SATURDAY — January 17

It is well to note the different effects the planets have on our higher natures. Uranus impresses us by giving us Altruism, Mercury gives us high and lofty thoughts and Neptune desires us to take time for meditation upon spiritual subjects. We must combine all these and make use of our opportunities.

SUNDAY — January 18

This is the day of the Sun—the day to realize that the noblest work of God is man. Begin it with prayer, continue in prayer and end it in prayer. All our help comes from God. We cannot convert our souls, but God can, by the influence of His Spirit.

MONDAY — January 19

Today, let us dwell on the benevolence of Jupiter and call to our mind the saying from the French: "The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection."

TUESDAY — January 20

This is the age of the future. Uranus, the very word itself is broken up as it starts with U and ends with us. So it

is with the future Aquarian Age. We must learn to think and do for others and be interested in the welfare of others, *NOW* so that we will be ready for the vibrations and work God has prepared for us. It could well be Utopia if we get ready to make it so.

WEDNESDAY — January 21

The sign of the planet Venus is shaped like a mirror and it belongs to the world of women. It is the embodiment of beauty, art and music and it is the woman's ideal to be beautiful. The feminine principle is to express love and beauty of the soul which is the highest form of love in the Solar system.

THURSDAY — January 22

Continuing yesterday's subject: the planet Neptune, shaped like a candelabra represents the bringer of that inner spiritual light. The verse "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," deserves our deepest concentration.

FRIDAY — January 23

Today we should feel very active, Mars is on the go. We must do something constructive as we travel along. As we read in *THE PROPHET* by Kahlil Gibran: "When you work, you are a flute through whose heart the whispering of the hours turns to music. To love life through labor is to be intimate with life's inmost secrets. Work is love made visible."

SATURDAY — January 24

Shakespeare says: "Forbear to judge, for we are sinners all." Jupiter is the Judge of our planetary court and wise in his counsel. Therefore before our judgment is passed, let us again listen to Shakespeare: "How would we be if He who is the top in judgment, should but judge us as we are."

SUNDAY — January 25

"The glorious Sun—the center and soul of our system—the lamp that lights

it—the fire that heats it—the magnet that guides and controls it—giving us blue to the sky, green to the fields, rainbow hues to the flowers and love and beauty to mankind."—Brewster.

MONDAY — January 26

Saturn is the quiet and most unassuming planet of them all, yet how firm and steadfast. He knows that everything we need in this life will come to us, if we learn to be patient, and it is right for us to have it.

THURSDAY — January 27

Mercury the messenger of the Gods, is bringing us the message Channing gives us in this way: "Every mind is made for growth; its nature is sinned against when it is doomed to ignorance." Therefore read, mark, learn and inwardly digest.

WEDNESDAY — January 28

And again, Mercury who tries to rule our unruly mind says with Francis Bacon "Do not overwork the mind any more than the body; do everything with moderation." But as the mind is the mirror of our soul. let us see to it that it is always kept clean and pure.

THURSDAY — January 29

The lesson the planets would impart to us today are: if we are rich in fortune, much better for us that we have greatness of soul, meekness of conversation, supporting the distressed and visit the neglected. "BE GREAT."

FRIDAY — January (30

Today pray and work for fullness of life above everything, full honesty and truth in the mind and the fullness of a grateful love for the Saviour in our heart. Then we can say with Paul: "I have kept the faith."

SATURDAY — January 31

Let us always be resolute with the present hour. Every moment is of infinite value; for it is the representative of eternity. Then we can look over the past month and say "It is good."



The Children of Capricorn, 1958-59

FRANC HAMMER BAIRD

Birthdays: December 22 to January 21

FROM 8:40 A.M., December 22, 1958, until 7:20 P.M., January 20, 1959, the Sun will be in the earthy, cardinal sign Capricorn. Capricorn is the tenth sign of the zodiac and the third of the earthy triplicity. Mars is exalted in this sign which is ruled by Saturn. The Sun in Capricorn is deprived of much of its life giving power as it sinks to its lowest south declination and the planet of "death" holds sway and spreads icy blasts of winter over the earth, killing all vegetation during the winter months.

Due to the influence of Saturn, the children of Capricorn are often low in vitality and difficult to raise through childhood. They are subject to children's diseases, colds, falls and bruises, but once they have survived early childhood the persistent quality of Saturn makes itself felt and Capricorn natives often live to be very old.

Capricorn is symbolized as a goat and like this persistent animal those born under this sign are driven by an inner

urge to climb ever upward until they reach the top. They are proud, ambitious, and enterprising. Capricorn is considered the most materialistic sign of the zodiac but there is also a strong spiritual side to its nature and once the Capricorn soul has conquered worldly heights and rises supreme at the mountain top he never ceases to climb and continues to strive for spiritual heights.

The Capricorn native with a well aspected Sun has good judgment and executive ability. He makes the most proficient business executive, statesman, or politician. He is cautious, honest, honorable, and selfless in his efforts, well qualified to become a government official for he will be respected and esteemed by all.

Capricorn is said to be of a retiring nature, somewhat timid, skeptical, and suspicious on first acquaintance, but likely to later show a domineering quality and may try to make others conform to his will. It is wise to keep on friendly terms with your Capricorn acquaintances.

The unafflicted Sun in Capricorn

makes the native consistent, loyal, and reverent. He will be shrewd, efficient, diplomatic, and conventional; but if the Sun in this sign is afflicted by other planets the Capricorn native is more likely to be selfish, arrogant, and domineering. He will be grasping, irritable, melancholy, insincere, and very materialistic. He is somewhat patronizing and unless you are careful you will be taken advantage of. His keyword is "I use," and it may be you.

The Capricorn intellect is profound; his speech, fluent. His motto is excellence. His best quality is system; his worst is deceit. In the physical body Capricorn rules the knees, and the proud Capricorn native must learn to "bend his knee" on the climb to the top as does the little mountain goat. Humility is the great lesson in life for Capricorn.

The white onyx or moonstone is allotted as the gem for Capricorn; indigo, the color; ivy, the flower; and Saturday the day.

Capricorn natives are more interested in business and success than in private life and personal friendships. It is important that they learn to relax and cultivate the lighter, social side of life. They need warmth and gaiety or else they fall into a rut.

During this entire solar month Neptune and Pluto remain in sextile. This creates a vague and subtle influence underlying the whole which only those more highly evolved will be able to utilize although it is available to all. It creates a natural inclination for research into the mysteries of life and death. The children born between December 22 and January 4 while the Sun is trine to Pluto will tune into this influence very closely. They will be able to unfold spiritual revelations and will have opportunities for service of world-wide dimensions. They will know how to make constructive use of atomic energy and will be able to tune into the 4th and 5th dimensional planes where they will ob-

tain firsthand knowledge. Their powerful wills will enable them to accomplish their ideals regardless of obstacles.

From December 21, to December 24, Venus is sextile Neptune and until the 27th it is trine Mars. This gives a fertile imagination, deep emotions, and high ideals. These children will be ambitious, aspiring, and somewhat adventurous, endowed with abundant energy and splendid earning power. They will be free spenders, socially inclined, and generally popular. Some inspirational musicians may appear from among those born during this period.

From December 22 to December 31, the Sun will be conjunct Saturn and until January 3, it will be sextile Neptune. This is rather detrimental for health and material success for it slows down recuperative processes, indicates obstacles and delays, makes the native sensitive and pessimistic but favors the development of spiritual faculties. It gives a mystical nature and occult knowledge. Some may hear the music of the spheres and be able to produce inspirational music.

From December 22 to December 31, the Sun is parallel Venus. This strengthens the constitution, gives a happy disposition, and a love for music, art, and poetry.

From December 22 to January 4, Mercury is trine Uranus. This is the mark of genius and a pioneer in thought. It gives an original, independent, and somewhat eccentric type of mind with inventive ability. These natives will be progressive and inspiring. They will be kindly and understanding and will have many friends. These children should be trained for positions in aviation or electronics.

From December 30 to January 9, Mercury parallel Pluto gives its natives remarkable memory, a talent for speech and language, and a tendency to follow intellectual pursuits. If possible these children should receive a college education.

From December 22 until January 17, Mars remains within orb of a square to Uranus. The majority of those born during the solar month will come under this destructive influence but its effects can be avoided by both discipline and right training. It indicates erratic and eccentric traits of disposition, a tendency to be stubborn and headstrong, with possible violent outbursts of temper. These children must be taught self-control and to be kind, appreciative, and respectful.

On January 1, 2, 3, Venus parallel Saturn is somewhat crafty and scheming.

From December 28 until January 7, Venus is sextile Jupiter, one of the most favorable signs of success and good fortune. It gives a benevolent, optimistic nature, good health, popularity, and social prestige. It favors travel and the accumulation of wealth.

On January 4 and 5, Mercury is par-



allel Venus. This refines the mind and gives talent for music, art, and literature.

From January 1 to January 11, the Sun, Mercury, and Saturn are parallel—not very favorable for health.

From December 29 to January 20, the Sun in trine to Mars gives zest to life with a tendency toward feverish diseases accompanied with super vitality and great endurance. It gives determination and a dauntless courage to face all odds and endure hard tasks. It gives executive and constructive ability.

From January 6 to January 17, Mercury is conjunct Saturn and trine Pluto. This gives depth and forethought to the mind, a good memory and talent for

languages with a tendency to follow intellectual pursuits. There may also be a tendency to be melancholy.

From January 8 to January 17, Venus is square Neptune and parallel Mars. This is an unfavorable combination of aspects. These children must be taught to avoid everything that has an element of chance for they are liable to deception, sorrow, and loss. There is a coarser, impulsive, side to the nature which might attract discarnate spirits to them.

From January 11 to January 20, the Sun parallel to Pluto gives prolific energy and will power to accomplish ideals.

From January 6 to January 21, the Sun sextile Jupiter is the most favorable of all planetary aspects for it promises its natives health, wealth, and happiness. It gives physical vitality, a jovial, optimistic, philosophical and benevolent disposition. These children will have good judgment and executive ability. They will be religious, conservative, and law abiding. Many will become clergymen, lawyers, and judges. These are the pillars of society.

From January 14 to January 20, Venus opposite Uranus indicates sudden financial reverses and trouble through the opposite sex. It is unfavorable for marriage which may end in divorce or public scandal. These children must be guided in their love life and taught to avoid clandestine affairs.

From January 18 to January 20, the Sun will be parallel Mars. This makes the native hot headed, sharp tongued, outspoken, and foolhardy.

On January 19 and 20, Venus is parallel Uranus. This puts additional emphasis on the opposition and may therefore prove unfavorable for it indicates a general lack of balance and an erratic, emotional nature.

All the children born while the Sun is in Capricorn have a practical, ambitious side to their nature. In training them it would be wise to bear this in mind and appeal to it.

Reading for a Subscriber's Child

VALERIE MARIE S.

Born February 27, 1950, 8:30 A.M.

Latitude 44 N., Longitude 76 W.

Cusps of houses: 10th, Capricorn 12; 11th, Aquarius 4; 12th Pisces 4; Ascendant, Aries 23:54; 2nd, Taurus 29; 3rd, Gemini, 21.

Position of the planets: Dragon's Head, Aries 9:04; Uranus, Cancer 0:59 R; Moon, Cancer 6:34; Pluto, Leo 16:26; Part of Fortune, Leo 22:04; Saturn, Virgo 16:40 R; Dragon's Tail, Libra 9:04; Mars, Libra 9:23 R; Venus, Aquarius 4:00; Mercury, Aquarius 17:03; Jupiter, Aquarius 20:02; Sun, Pisces 8:24.

This little girl was born under a double Piscean influence for the Sun in Pisces is also posited in the 12th house of the horoscope. This is the signature of a lonely soul but as the Sun rules the 5th house of pleasure Valerie, in spite of limitations and disappointments in life, will find pleasure in "behind the scenes" activities.

The Sun is sextile the Midheaven offering her many opportunities for achievement) and opposite to Saturn in in Virgo in the 6th house. Health may be a problem and a handicap to her but the Sun trine to Uranus and the Moon increases vitality, gives her inner harmony, personal magnetism and strong will power. Valerie will be popular and have many influential friends to assist her. These aspects make her intuitive, original, and independent in manner.

Valerie is extremely emotional, peace loving, sympathetic, dreamy, tender, and

imaginative. She is psychic and mystical, interested in astrology, and other occult subjects. She is very impressionable and supersensitive to human suffering which gives her an inclination to withdraw from the world and make a martyr of herself. Valerie is temperamental and at times may appear moody or despondent. She must learn to stand on her own two feet and face life. She must develop understanding and compassion by overcoming self-pity and a critical attitude toward others. Valerie must avoid the use of stimulants and overcome or transmute her strong tendency to mediumship which can become a dangerous practice. Her Sun in Pisces in the 12th house makes her inclined to be timid and tearful. Pisces is a dual sign and a continual conflict wages within all Piscean natives where spiritual impulses battle the lower or desire nature. Valerie loves leisure and beauty. She is fond of good things to eat and drink.

Valerie is not a robust girl. The Sun opposite Saturn in Virgo weakens the constitution and hinders the recuperative powers. The intestinal elimination is sluggish and throws too much work on the kidneys. A wholesome diet of fresh fruits and vegetables, including plenty of juices, would help to remedy this.

No horoscope is completely free from all negative aspects which represent life's challenges. Overcoming these obstacles develops character, promotes soul growth and builds a happier destiny in the coming life. "As ye sow so shall ye reap." The most difficult problem in Valerie's horoscope is indicated by the Moon strong in its own sign. Cancer, conjoined with Uranus,

the unpredictable, and both square to Mars, the planet of desire, and ruler of the Ascendant. The Moon, the symbol of the personality and the feelings, also has a strong influence over the health of a female.

Valerie will have strong desires and at times uncontrolled emotions. Her personality is magnetic but inclined to be erratic. At times she is likely to express unconventional opinions and indulge in violent emotions and sudden outbursts of temper. This will be difficult to correct for Valerie has a strong will and determination to have her own way. There is a stubborn, destructive side to her disposition which makes her resentful of restraint or authority. This force may be constructively released through fictional writing for Valerie has literary talent. Unless these tendencies are curbed in youth they may have a detrimental effect on her health and result in nervous or emotional ailments in later life. With Sagittarius, the sign of the higher mind on the 9th cusp, and Jupiter, its ruler, conjunct Mercury in Aquarius, Valerie will be able to master her lower nature through reason.

Valerie has a very high degree of intellect to counterbalance her strong emotions. Five planets — Venus, Mercury, Jupiter, Neptune, and Mars — are all in air signs. Her Moon conjoined with Uranus in Cancer in the 3rd house of the mind gives her a fertile imagination and lends an original, ingenious quality to the mind while Mercury, the planet of reason and ruler of her 3rd house, rises high ahead of the Sun and stands between the diplomatic, peace loving Venus and the benevolent, broad-minded Jupiter. These three planets are trine to Neptune and Mars. From their elevated position they give Divine protection and good fortune; they contribute additional power to the mind and give foresight and good judgment.

Valerie has artistic talent and a soul for music. She attracts many friends of culture and refinement whom she loves dearly. **The opposite sex are at-**

tracted to her and as Venus, ruler of her house of marriage, is trine to Mars in Libra she will likely marry early and happily.

Three benefic planets elevated in the Eastern sky sextile the Ascendant offer opportunities for self-expression and guarantee early success and money-making ability. However, Valerie's retiring disposition seeks seclusion from the public gaze and favors the type of occupation to be had in hospitals, laboratories, prisons, or other large institutions where service is required for the afflicted or underprivileged. Valerie would make a successful nurse, pharmacist, or laboratory technician. She must guard her own health and not overtax her strength by overwork. If she will adhere to Rosicrucian principles, live on a wholesome diet, and learn to relax she will be healthier and happier.

Valerie needs careful bringing up. If she is taught by her parents in childhood to rule her stars she will be able to enjoy a happier, healthier, and more successful life.

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

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

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.

JOANNE MAY C.

Born June 3, 1940, 11:30 P.M.

Latitude 47 N., Longitude 122 W.

Cusps of houses: 10th, Sagittarius 4:00; 11th, Sagittarius 23:00; 12th, Capricorn 12:00; Ascendant, Aquarius 9:14; Pisces intercepted in the 1st; 2nd, Aries 3:00; 3rd, Taurus 9:00.

Position of the planets: Dragon's Tail, Aries 17:22; Jupiter, Taurus 4:14; Saturn, Taurus 9:23; Moon, Taurus 23:00; Uranus, Taurus 23:18; Sun, Gemini 13:31; Mercury, Gemini 28:50; Mars, Cancer 11:25; Venus, Cancer 13:17; Pluto, Leo 1:14; Neptune, Virgo 22:44; Dragon's Head, Libra 17:22; Part of Fortune, Capricorn 18:43.

To be of service in vocational guidance, the 6th, 10th, and 2nd houses must be given especial consideration as they represent the kind of work or service the native is best suited for, his accomplishments, the recognition therefrom, and the remuneration he may expect to receive; but it is also imperative to inspect the entire horoscope, especially the Sun which is the focal point in every horoscope, as all life comes from the Sun and the general characteristics of the individual are indicated by the Sun and the sign it occupies.

This girl's Sun and Mercury are in the dual and mental sign, Gemini. This makes her somewhat of an opportunist with considerable intellectual curiosity. She should be cheerful, witty, adaptable, and a good mixer. She easily acquires a smattering of information on many subjects for she is interested in everything and has a good memory. All Gemini people have the ability to express themselves easily. They are physically alert

and especially agile in the use of their hands.

This girl might choose a vocation from several fields of endeavor due largely to the adaptability and quality of her Sun sign, Gemini, with Sagittarius, another adaptable sign, on the Midheaven or 10th house cusp.

Due to the intellectual but vacillating nature of Gemini, Joanne should select a good basic general college course in general science or business training. Gemini is usually qualified and attracted to Mercurial vocations. Joanne would make an excellent stenographer, secretary, reporter, literary critic, clerk, or teacher; but due to the square between her Sun, Mercury, and Neptune, added to the inconstant quality of Gemini, it will be difficult for Joanne to make decisions and abide by them. Although five of her planets—Moon, Jupiter, Saturn, Uranus, Pluto—and the Ascendant are all in fixed signs giving her fixity of purpose and a stubborn persistence to find and maintain her place in the world she is likely to make many changes in early life.

The majority of the planets below the earth and six of them setting in the West indicates a subjective rather than objective life and delays her important accomplishments until later in life. She will personally attract many friends from the higher professional and business world who will aid her in realizing her hopes and wishes and in accomplishing her goal in life.

Joanne has a kindly, sympathetic nature and a scientific outlook on life. She is honest, sincere, and straightforward. She has an enterprising spirit and a strong will. She has executive ability and excellent constructive, or-

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply.

THE ROSICRUCIAN FELLOWSHIP
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ganizing powers. Whatever course this girl pursues as a vocation it must be humanitarian in effect and practical in nature.

Joanne has high ideals, an original, ingenious mind with inventive possibilities. She has highly developed intuition which makes her prophetic and inspirational. Underlying her extremely materialistic and practical side there is a strong spiritual quality which enables her to render some unusual type of service for the relief of suffering humanity. This is indicated by the trine of Neptune in Virgo to Moon, ruler of her 6th house, conjoined with Uranus; and Jupiter, ruler of the Midheaven, conjoined with Saturn in sextile with Mars and Venus in the cusp of the 6th house.

Joanne has strength of purpose, psychic ability and a great reservoir of magnetic healing power. She is jovial, optimistic, and generous.

General success and financial security are indicated in this chart. Joanne is a born money maker regardless of the vocation she follows. Jupiter, ruler of the Midheaven, in Taurus in the 2nd house with Saturn, and sextile Venus and Mars, ruler of the 2nd, guarantees this and indicates good fortune through life.

As a summary, may it be suggested that it is likely Joanne will at first select some type of clerical vocation (for which she has an aptitude) but she will be restless and dissatisfied until she discovers and assumes some humanitarian profession (Sagittarius on the Midheaven; Jupiter, its ruler, well aspected) such as social welfare, home economics, dietician, etc.

Joanne is a natural diagnostician. She is gifted with great magnetic healing power and occult knowledge which gives her an understanding of electronics and electric devices and ability to manipulate them successfully in the treatment of disease. It is not improbable to believe that she may invent some food or medical formula of value to the world.



NUTRITIONAL THERAPY

A. J. HAWORTH, D.C.

THE Bible tells us that God put herbs and plants on the earth for man's food sustenance and medicine—therapeutic or corrective measures. It therefore behooves us to study the reaction of the food we partake upon the body comfort and balance. Nutrition is fast becoming a popular subject—health food stores are now scattered around the country, thousands of books are available, lectures are given by countless diet experts and doctors. Concentrated vitamins and minerals are sold to the public in increasing quantities, running into billions of dollars annually.

Almost everyone has his pet theories generally based, and rightly so, on his own individual experience, or perhaps the experience of a close friend. This brings us to the key note of this article—diet is an individual matter. However it may be well to first discuss basic considerations, for sometimes, because a person has cultivated a false appetite for salt, sweets, alcohol, etc., including meat and animal products, it does not mean he will benefit by their use, nor does one benefit by lots of popular theories advanced by ignorant "experts" no matter what their title, reputation nor how flowery and intellectual the ideas may be presented.

There is no substitute for common sense and reason coupled with some knowledge of real facts concerning food now offered to the general public, through the intense advertising campaigns. Let us beware of products whose acclaimed merits are based on "how good it tastes," how economical, how convenient the package or even how beautiful the covering.

Chemically, meat is highly acid and acidity in the body furnishes food for germs that will keep the body in a weakened condition or an actually incapacitated state. It does contain protein, but this element can be had in a pure form in raw milk, preferably, on account of the natural ethers-vitamins and the more easily assimilated calcium, which has been solidified by pasteurization. Nuts are a good source of protein also.

Most important of all, occult students must needs realize their responsibility to the animal kingdom and cultivate love for them. The desire essence in meat works on the lower atoms of our desire body, strengthening them. An adult moreover requires only about 15 per cent of the diet to be protein, despite the contention of the meat packers and other food processors of protein,

who influence the public's mind through literature, etc. A pint of milk a day is an average guide for the adult.

Sugar and starch furnish the energy while the protein replaces worn out cells. The best form of sugar is honey, pure maple sugar or syrup, and the natural sugar in fruit when eaten raw. Raw sugar is not bad nor is molasses. White sugar and white flour products inflame tissue, especially nerve tissue causing diseases related to nerves such as polio, palsy, strokes, high blood pressure and a long list of pathological symptoms. The diet should consist of about 60 per cent of carbohydrates but not too much starch and when they are taken it is imperative to chew well in order to dissolve the starch in the mouth for it will not digest in the stomach or intestines.

Fats should make up the remainder of the diet, about 25 per cent. The processed fats, dehydrogenated or boiled to preserve, are to be avoided, they lack the vitamin content to a great extent and are hard to digest, the natural oils from health food stores are preferable and butter, not oleomargarine. Nuts and dairy products all have some natural fats and cottage cheese is always better than the processed hard cheese.

Generally speaking, if raw foods including milk and dairy products make up the bulk of the diet we may reasonably expect to get enough vitamins and minerals, unless we have a natural or built up grave deficiency of one or more of these items, but a word about vitamin therapy would seem advisable.

As stated, billions of dollars worth are consumed annually, mostly synthetic products and even though they advertise them as natural, they are still not the whole complex as found in nature, this is true for vitamins whose label does not say "with synergists." The synergists are the result of the different factors in the whole or natural form as found in nature, combining to produce the life and light ethers. These two ethers are as necessary as the chemical

ether which is the only one found in average commercial vitamins. As metaphysicians we have the advantage of knowing that chemical ethers promote the assimilation of food and the elimination of waste matter. If these processes are kept in balance many disturbing symptoms disappear, but where deficiency of one vitamin complex exists, this particular one must be administered till the symptoms have abated.

For example, the B complex is a nerve food used also in heart trouble for it is a vaso-constrictor, shrinking the blood vessels and giving more power to blood circulation in a flabby blood vessel. But just the thiamin B₁ alone which is generally the way B is offered, does not take in the complete complex which has fourteen factors, left together in the natural state combine to produce the synergists, which give food and life to the glands and tissues, blood, bone, muscle and nerve.

The hormones of the ductless glands furnish the main power for body functions and unless we can activate these sluggish glands naturally instead of by stimulants, we will never have a good health picture. Conversely, if we do not slow down an overproductive gland, like the thyroid, without using depressive drugs we are laying ourselves open to very serious pathology.

Thus we begin to see that nutritional therapy covers a vast field including such items as oxygen administered in various forms, concentrated from tanks, by audible sound therapy, etc. Water is the best solvent, grape juice unsweetened, and buttermilk follow closely and give alkaline reaction. Even cellulose plant fiber and bran are necessary for bulk though containing little food value except for trace minerals and some vitamin content. Phosphorous builds the nerve tissue and especially the brain cells, where it is mostly found, in the body this mineral is the medium through which the ego contacts the lower man in the blood stream. And oxygen is the

physical manifestation of the life ethers, from the world of life force or the Christ Ray.

People with a predominating element of water, shown by their horoscope, use more liquid diet, air types need the fluffy light diet, earthy bodies need more solid foods and the fiery influence indicates light ether filled diet, phosphorous and sun foods like peppers, etc. Each sign has a mineral affinity and the ascendant of the chart indicates which of the twelve basic minerals are best, easily assimilated calcium, potassium and iron are the most important ones for general balance. Foods containing these minerals in organic form can be had from most health food stores.

But with the above general guide we may need to make a closer study of our own chart if we cannot determine this through experience and intuition—direction from the ego, in order to combat a serious condition or build up a better body than we inherited or deserved. The spirit is divine and entitled to the best home we can give it and of course while we are building a more stately mansion on earth we are building better invisible mansions, the desire body, the mind and so on upward we build toward God.

NOTICE

The Rosicrucian Fellowship announces that outpatient service is now being offered at Mt. Ecclesia on Tuesdays and Saturdays from 9:00 A.M. until Noon by Dr. A. J. Haworth, D.C., specializing in natural methods.

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Oceanside, California, U. S. A



Take Advantage of the Healing Quality of Enthusiasm

IT has been said that if our enthusiasm for life could be measured by a thermometer it would be a good gauge of our personality. In this way, we could find out how valuable we are in the world and how much we are likely to contribute to our particular environment; also how much happiness and contentment we are likely to enjoy ourselves.

Let us see what this quality of enthusiasm is. Webster's dictionary defines it: "Divine inspiration or possession; ardent zeal or interest; fervor." This definition is a valuable one but our own personal experiences with the magic of enthusiasm teaches us more for we find that enthusiasm gathers divine energy and distributes it; that it is, indeed, the product of the full expression, or recognition, of Life at any given point; that it is close to Divine harmony. We find that enthusiasm always leads forward, and is therefore much more powerful than disapproval which rivets the attention on the past. It becomes apparent to us that enthusiasm shared by a group is a healer of many of the world's aggravating troubles. Through enthusiasm for a common interest ene-

mies become firm friends and can work together in peace. It acts as a powerful antiseptic, also, for we find that where there is enthusiasm there is no self-pity, procrastination, feelings of inferiority, grief or inertia. Enthusiasm nullifies all these negative approaches to life. In mental sanitation it is only one step below forgiveness. Enthusiasm, truly, is God-energy that comes to aid us in our striving for a better world in which to live. It is a doer. And, most wonderful of all, like all blessings which come to us from our Heavenly Father, it is available to us all.

Some may say, how can we be enthusiastic about life when weighed down by over-work, sickness and heavy disagreeable duties? Our answer is—try it; Just try a little enthusiasm and see how solutions are found for difficult problems; how tasks become lighter and health improves. Enthusiasm might be likened to the bit of yeast that leavens the whole loaf, for even the most negative person becomes forceful when his faculties and ideas are vivified and warmed into life by this Divine quality. We know that far too many people have very little to make them enthusiastic if

judged by their lot in life. We also know that their lot could be vastly improved if they would courageously strive to light the torch of enthusiasm within themselves. In its divine light their limited lives would be brightened and expanded. Everyone knows the paralyzing effect of despondency, how it kills initiative and renders one incapable of doing one's work. We shut ourselves away from the natural currents of healing when we remain content with moroseness and unhappiness. For the good of our souls, we must search for something to be enthusiastic about, and thus rescue ourselves from the deadly feeling of resentment toward life which effectively shuts us away from all our possibilities for growth. Instead, let us go along with life's natural currents of energy and enthusiasm. We will be delighted with the change it will bring into our lives for the better.

All of the foregoing, of course, leads us to this important point—we must be the captain of our own ship. We must set the stage of our own lives, and be the leader of our own mental world. We cannot afford to be at the mercy of outside influences and situations for then, at any moment, our peace of mind can be shattered. We must grow up, and maturity comes to us the day we decide that WE will be in charge of our faculties and capabilities; that we will not place them for an instant at the mercy of any chance influence. We must believe in our own good, and support our belief, if we want that ever-present vitality and dependable vigor in our approach to life. We must have an inner conviction that God is dependable and abiding. It is only when our thoughts have become convictions that we are thinking in our hearts and, "As a man thinketh in his heart, so is he." Let us then add real heartfelt enthusiasm to any constructive idea that comes to us that we may have the joy of seeing it come into being in our earthly experience.

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:

December	5—11—18—25
January	1— 7—14—22—28
February	4—11—18—25

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

THE MYSTERY OF THE HOLY GRAIL

(Continued from page 16)

that carbon we would become what the Hindoo calls the diamond-soul—the perfect immortal body. We should be manufacturing what the Rosicrucian calls the Philosophers' Stone, which is the liquor vitae, the panacea for all the World's woe. We should then know the meaning of the sea of glass in the New Jerusalem and understand the significance of "the molten sea" which was the last work of Hiram Abiff, the Grand Architect of Solomon's Temple, built without hands. For these all express the same truth as the Holy Grail, and are only attainable by those who are pure in heart, who have overcome the World and are helpers of humanity.

Next Month—*The Lord's Prayer*.

Children's Department

The Adventures of Rex and Zendah in the Zodiac

ESME SWAINSON



(Continued)

THE Gate of the Twins was so delicate and airy, almost as thin as a cobweb, that it seemed as if you could walk through it, but it barred your way just the same. The most bewildering thing about it was that it moved slightly all the time, so that you did not know at which part you were looking.

Right in the middle of the gate was a winged question mark surrounded by butterflies, whose wings were so wonderfully enameled that they almost looked like real ones, yet they were only metal. The pillars of the gate were odd, one was dark and capped with the head of a black, frowning child, and the other was golden capped with the head of a white child with a smiling face.

Rex and Zendah peeped through the gate, as well as they could because of its constant movement, and wondered how this was to be entered. They were very anxious to get in, for it seemed such a merry land. "I cannot see anything to use here," said Rex, "so we

had better look at the book of Hermes again."

They opened the scroll, and by the symbol of the Land of the Twins they found written: "Look on the right-hand side of the gate and you will find a silver pipe; on the left-hand side you will find a golden bowl full of liquid. Rex must blow a perfect bubble, and Zendah must waft it with her breath to a point just above the question mark on the gate; then the Wardens will see the sign and demand the password."

"What fun!" exclaimed Rex. "We have to blow bubbles, that is easy." Zendah replied shaking her head: "I don't expect it is quite as easy as it sounds."

They soon found the silver pipe and the golden bowl, and Rex sat down on the ground near the gate, while Zendah stood near to try and blow the bubble in the right direction as soon as Rex was ready. It was not easy. At first none of the bubbles was perfect and

then when Rex did get one, it ran along the ground and they could not get it to rise into the air before it bursted. Time after time they tried, and at last a beauty flew swiftly up; but it only rose to the left side of the gate. A second perfect one wafted suddenly to the right side of the gate, but it was not until the third one that Zendah managed to blow straight in the right direction. Up and up it went, shining with all the colors of the rainbow, both children watching anxiously until it reached the point above the question mark where it bursted with a bang-bang. Immediately a laugh was heard and two voices cried: "Tell us the names of this gate."

"Joy and Swiftmess," replied the children. The voices cried "Enter Zendah with joy and Rex with swiftmess." The gate divided in the middle and flew open with a sudden swing. A crowd of boys and girls rushed at them and pulled them inside, all talking at once.

"Come with me." "Where have you come from?" "What are your names?" "Let me show you our school." "No, let me take them to ours," said another child. And they were pulled first one way and then another until they really did not know which way to go. Certainly none of these children was shy!

At last a tall, thin youth with a merry twinkle in his eye pushed the others on one side, and taking Rex and Zendah by the hands, cried, "For shame, children, you will bewilder our visitors and give them the impression that we do not know our own minds at all. Though it is true that anyone in this land does have some difficulty in making up his mind."

Turning to Rex and Zendah he said, "Have you your wings yet?" They shook their heads, "Which wings?" "Oh, I expect that you will have to wait until you see Hermes," replied the youth, "but meantime I will get the butterflies to lend you some until you see him."

He held in his hand a hazel twig, and this he waved twice around his head, and at once hundreds of yellow and blue butterflies and dragonflies surrounded them. The largest of them all, as big as a bird, held in its mouth two spare pairs of dragonflies' wings. The youth took these and fastened them somehow unto their feet. "Now you will be able to travel in the Land of the Twins and as fast backward as forward. What do you wish to know first?" he asked, for he could see that they both were greatly desiring to ask questions. "Why, there do not seem to be any old people here!" said Rex. The boy laughed. "For one reason, we do not worry, and are all so merry that we always remain young, but also because everyone who comes to live here, even for a short time, bathes in the pool of the waters of youth. Come and see."

Swiftly through the air they went, passing beautiful forests where bluebells and cowslips grew, and over them all hovered thousands of butterflies of all colors. At last they came to a thicket of hazel trees, within which was a pool of some liquid that shone like silver. It was moving slowly backward and forward in heavy ripples though there was no breeze here. The air was perfectly still within the hazel thicket yet everywhere else there had been a wind all the time. The guide motioned them to sit down and watch.

Presently two children flew up with an old woman, who had no wings on her feet, and put her gently down at the side of the pool, and held her hands as she stepped in. Then, to their great surprise, the further she went the younger she became, until when she reached the other side she was old no longer, and wings had grown on her feet. When she realized what had happened, she rose in the air with a cry of joy, and joined the other young people who were waiting for her on the farther side of the pool.

"There are no really old people here,"

said their guide as he arose and they started forward on their travels. "All inhabitants pass through the pool of youth, and so long as they live here, they are always young. Only they often forget when they go to live in other lands."

From the forest they flew to the City of Hermes,, where they saw the inhabitants occupied in different ways, always busy with their brains or their hands. As in the Land of the Water Carrier, they found some who were clever sculptors; many were painting pictures or playing with skill on musical instruments. There were others writing, or illuminating manuscripts, or engraving on copper. But whichever thing they were doing, they all seemed able to leave their own work to go and do someone else's work as well as their own.

Everywhere different work was being done. In one hall a young man was speaking about his travels all over the stars. The children were told this was a land of many lecturers and everyone wanted to be able to speak well, though people from the other lands sometimes said they talked too much.

Everywhere they went they noticed hundreds of tiny bubbles floating about in the air. In the lecture hall they saw colored lights and queer shaped forms, some triangles, some cubes, and their guide explained that these were thoughts and that they were easier to see here than in other places, because everything here was so swift, and the air so clear.

At last they came to the palace of Hermes. It was indeed well that they had some special wings on their feet, for otherwise they could never have reached it. It consisted of two circular towers, very tall and narrow, joined by a wonderful span-bridge which swayed with every breeze that blew. In the middle of the bridge was built the main hall.

The whole castle was poised on a sea of quicksilver, and was moving about

this sea incessantly. Only at exactly midday and exactly midnight was it where one would expect it to be—in the middle, and that was the only time you could fly up to the entrance. Never could you walk there.

"Now," said their guide, "watch carefully, and follow me the moment the castle is in the center, otherwise you will not be able to see Hermes while you are in this land." A peal was heard from bells that hung in the top of the left-hand tower—to be answered at its finish by two deep notes from the bells in the right-hand tower; and the moment had arrived.

They had to fly to the entrance with the quickness of thought, and were quite out of breath as they reached the steps. The castle had started moving again; but from where they stood on the steps, it seemed as if the country was moving and not the castle.

On the porch two pages drew back the curtains—a boy and a girl, so much alike that the children exclaimed, "Why, you must be twins!" They looked at each other and smiled. "Only twins are employed in the "Quicksilver Palace."

Everything was in pairs, even the walls were hung with mirrors so that if you stood still for a moment, you saw two of yourself. Passing over the swaying bridge and climbing to the top of the towers, they entered the throne room, which was hung with yellow curtains attached to rods high up on the walls. The pages told them that these curtains were constantly changed, and had a different design for each day, for who in this land would want to see the same thing all the time? In between, there were mirrors, as in the corridors, and statues of running or flying men. Above, hung rows and rows of silvery bells.

At the end of the hall were two raised platforms and a throne on each, a yellow and a purple one. Hermes was seated on the yellow one. He smiled

and greeted them. "You wonder, I suppose, why I have two thrones. When everyone in this land does the right thing. I use this yellow throne, but when I have to find fault which I must sometimes do, then I use the purple throne."

"Ring the joy bells of welcome," he cried, raising his wand in the air, and the bells above ring a merry tune. "Everything here is youth, activity, and pleasure, but there is a lesson to be learned too." He took them into a small room at the side of the hall, where they saw a casket on a table surrounded by curious instruments. On the walls themselves were painted the words: "Speak no slander, no, nor listen to it."

"The casket is Pandora's. Long ago the gods gave a casket to men, which they told them would bring luck so long as it never was opened. But Pandora was too curious and opened it, when out came all the troubles and illnesses that the Gods had shut up in the box, and only hope was left behind.

"So when my children get too restless, or too curious, or too talkative, as they do sometimes, they come here to be reminded of the old story. See these instruments? Men made them on Earth to cover up people's mouths when they talked to much. We keep copies here also, as a warning against too much talking."

Back again in the hall, pages were constantly coming to Hermes with letters and messages, so it was difficult to understand how he ever managed to attend to them all. At last a page brought two beautiful pairs of wings such as Hermes himself wore on his feet, and he gave these to the children, instead of the wings of the dragonflies that they were wearing.

"Now, you have the shoes of swiftness. They will answer many purposes as you will find out, but always use them in the service of other people. The butterflies' wings would be of no use for hard work, though many of my chil-

dren think they are enough, and then they find they cannot fly far. "The jewel I gave to you is a chalcedony; and this and the password will remind you to be true messengers of the gods, and take hope and joy everywhere you go. At the last gate I shall meet you and take you home, but now I cannot wait any longer, for our Lord the Sun has sent for me."

Over the swinging bridge, by way of the quicksilver lake, they returned to the entrance, and past the city of Hermes, where some of the children were on their way to what seemed to be their schools. Through the butterfly woods past the pool of youth, and so to the entrance gate, the same group of children saw them off, shouting to them as the gates closed:

"Don't forget how to blow joy bubbles."

(To be continued)



ERRATUM: In the November issue of RAYS FROM THE ROSE CROSS, page 10, the name of the poet of the lines quoted at the end of the article should be Wm. E. Henley.

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