

The
**ROSICRUCIAN
MAGAZINE**

*Rays From
The
Rose Cross*



FEATURES

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The Shekinah Glory
The Alchemist
Sleep—and What It Means

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**AUGUST
1945**

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U. S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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In Memoriam

Contents

Wilton Joseph Darrow

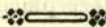
MARCH 14, 1876—JUNE 1, 1945

The Rostrian Fellowship

MEMBERSHIP LIST

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



A Comrade Journeys On

WILTON JOSEPH DARROW

WITH the passing of Wilton Joseph Darrow the Rosicrucian Fellowship sustained a loss that will long be felt by it from center to circumference. For more than a quarter of a century he has served the organization at Headquarters and in the field in various capacities as teacher, lecturer, editor, adviser, and executive. He knew well the institution he served, its teachings, purposes, and problems, and by long devotion to its many claims became inseparably identified with it and all that it stood for.

It was not long after the founding of the Fellowship in 1911 that Mr. Darrow became actively associated with one of its Centers. That was in New York City, where he was at that time engaged in structural engineering. While his professional work had carried him to a point where large responsibilities and a highly successful career were such as to have left little chance in the average man's mind to admit of any competing interest, it had not closed Mr. Darrow's mind and heart to the spiritual call that came to him from the Brothers of the Rose Cross as they made known their purposes for releasing afresh the Ageless Wisdom contained in the Temple Teachings through their specially chosen emissary, Max Heindel. This fact is in itself quite remarkable, and serves to indicate something of the distinctive worth and quality of his contribution to the Fellowship and the teachings which it promulgates.

As this world goes it is only rarely that a young man who is rapidly rising in professional name, income, and accomplishment renounces them all for a materially profitless career on the path of Spirit. This would be particularly true of one in a profession linked so closely to the world of material pursuits as civil engineering. But this is what Mr. Darrow did. He was a junior member of the New York firm of Balcom and Darrow which then had to its structural engineering credit buildings of such national note as the Grand Central Station and the Biltmore Hotel in New York. Other buildings in New York to be mentioned are the Aeolian Hall, Eagle Building, 20th Street and Fourth Ave., and the Y.M.C.A. building on Park Avenue. To this list are to be added prominent buildings in Detroit, Grand Rapids, Dallas, and Seattle, and most outstanding of all from a spiritual viewpoint, he designed and superintended the steel framework of the Healing Temple at Mt. Ecclesia.

Such was the professional standing of Mr. Darrow in 1919 when,

—∞ The Current Outlook ∞—

after the passing of Max Heindel, he felt the special call to go to Headquarters at Mt. Ecclesia and there place his gift at the disposal of the Fellowship. And to that call he remained faithful to the end, regardless of repeated calls from the firm he had left to rejoin them in their expanding development.

One chief characteristic of Mr. Darrow's work in the Fellowship was naturally derived from his scientific bent: It was structural engineering of the Spirit. It was making religion scientific. It was expounding to the mystic the reason for things. It was opening the eyes of the materialist to the veiled side of life. It was demonstrating to the questioner how the wheels go round, and how energies act and react in the moral and spiritual worlds even as they do in this. For all this he had a special aptitude. Spiritual science called for it and spiritual science received it. The Fellowship needed it and to the Fellowship he gave it unstinted and without price.

In the present state of human consciousness esoteric movements attract more soaring imaginations than they do logical intellects. They draw more into their fold who, having become disillusioned with the material world, want to dissociate themselves from it than they do balanced individuals who have coped successfully with the world of practical affairs and whose desire it becomes to harness the powers they have laid hold on in the outer personal sphere to the concerns of the Spirit. Such a man was Mr. Darrow and therein lay the most valued feature of the important contribution which he made to the cause of a more highly and perfectly integrated life.

For the greater number of his years at Mt. Ecclesia he was in charge of editorial work. In the thirties he lectured extensively for the Fellowship covering virtually the whole of the United States. In 1938 he gave a series of radio broadcasts on the Rosierucian philosophy. These talks were also made available to the public in printed form.

The many thousands of Fellowship students and friends who through the years had come to know this brother serving the Rose Cross, will feel a very personal loss in his going. They will miss a comrade of sound sense, of moral integrity, of spiritual idealism, and of selfless service. But with that sense of loss will come also one of gratitude for the good he brought, the service he rendered, the purposes he strengthened. Also in the light of the philosophy he did so much to promulgate, there will be satisfaction in the thought of the richness of the planting that has now come to harvest, the enlarged powers that will follow from the reaping, and the greater freedom and broader enterprises that he will enjoy in the interim between the earth life just closed and another that lies before.

For a time we had Mr. Darrow's companionship here; now from over there. Personal links break; bonds of the Spirit endure.

—Theodore Helms.

Enforced Vegetarianism



THE great mass of humanity does very little original thinking, following almost blindly the ideas expressed and the courses of action outlined by a few great minds belonging to each successive age. If any person doubts the truth of this assertion he will not need to study religious or profane history for any great length of time in order to verify it. The Bible is full of instruction and direction given by such men as Daniel, Joshua, Samuel, et cetera, and it is quite a common thing to read that at various times in the life of each of them heavenly visitors appeared and not only gave instruction but assurance of help in the management of the affairs of the people whom they were guiding and directing. In Daniel, tenth and eleventh chapters, much insight is given into the working of the Invisible Government and how the Great Ones composing it can be contacted.

Later in history such names as Confucius, Mohamet, Francis Bacon, Robert Fludd, Comenius, Washington, and Lincoln stand out in bold relief, each one being destined to perform a certain definite work for the uplift of humanity. Always when the need is urgent, a physical instrument appears ready and able to receive direction from the Invisible Government and pass it on to the people.

In the great scheme of evolution nothing is ever left to chance. The great Leaders in charge of evolution see to that. In planning and carrying out their work they take everything into consideration, the food of man included, for food has a great deal to do with his development. Nothing is too insignificant or too small to escape their attention. "Tell me what you eat and I will tell you what you are," is a great truth demonstrated in the development of mankind. And this brings us to the subject of "Enforced Vegetarianism."

Most people feel that a meal without meat is incomplete believing it to be the most strengthening food we have. Nothing could be more erroneous; science has proved that nourishment obtained from vegetables really has a greater sustaining power than meat.

There is every indication today that we are entering a new age where extreme selfishness must give place to the brotherhood of man, an age where man will no longer be compelled to kill his fellow man in order to exist—an age in which cooperation will supersede competition; an age in which the strong will no longer oppress the weak. Before this change can come about it is evident that man must first desist from a diet which fosters ferocity, murder, and bloodshed, and so it does not seem at all farfetched that judging from the continued shortage of meat, the most advanced of the race, discovering that perfect health does not depend upon flesh food, will voluntarily turn to the more wholesome vegetarian diet, and that in time the masses will follow. Neither is it hard to imagine that the consumption of dead animal bodies will become as obnoxious to the more enlightened as cannibalism is to the masses today.



THE MYSTIC LIGHT



• • •

The Shekinah Glory

By ANN BARKHURST

*Out of the abyss of the Unknowable comes the One
And from the One the Mystic Rose of the Living Universe.*

IN this article we have mystically treated the meaning of the Shekinah Glory. Hebrew seers understood that the human intellect and vision, being finite, could not see and know God, either as the Supreme Being or as the Solar Logos in its purest essence; for human reason goes no higher than the World of Abstract Thought where the Ego functions. Yet they also knew that there is a spiritual perception, or intuition, as far above ordinary reason as that is above cunning; for that perception, or divine knowing, is the fruitage of what Rosicrucian mystics call the Life Spirit or Christ Within, Wisdom or Gnosis. (Greek mythology also tells us of *Gnostos* who was the husband of Circe, and from whom one of the Sibyls was descended.) If we call this inward impression *Intuition* we shall have perhaps the best approach, though that is but a feeble word to express its cosmic glories.

Now it is by this Mediator, the Christ Within, the Life Spirit or Love-Wisdom Principle, that the human being is able

to sense the Presence of God, THE ONE, in mystic communion. Even the humblest of mortals has this power, for it is an innate faculty of the Spirit or Godhead in man, an integral part of his essential Being. It manifests as the *sense of unity*—which is a true universal sense—in which we love our neighbor as ourselves.

Thus by meditation on the Christ Within we perceive, we actually *sense*, the Presence of God: but that Presence is invisible. It is a communion at the altar of the heart where Christ is High Priest after the Order of Melchizedek; for as demonstrated in the Western Wisdom Teachings, the messages of the Christ Within are received first in the heart and afterward in the head.

Therefore the mystic *knows God in his heart before he can see any evidence of God* either with physical or spiritual eyes. But the time comes when to his awakening perceptions the Presence of God becomes visible. Not as a person, nor as a thing, but as LIGHT: *God is Light!* Wherever and whenever the mystic feels the Presence in his heart,

Light appears. Light—a radiant, transcendent glory—the Glory of Godhead—and in that Light the Spiritual Universe, the Mystic Rose, becomes visible to his enraptured vision.

The Mystic, in adoration at his heart's altar, realizes his oneness with that Spiritual Universe and can commune at will with its glorious inhabitants.

We are taught in the *Cosmo-Conception* that before Christ's advent, His Spiritual Power came to us by way of the Moon, or Jehovistic channel. That is, it came to us indirectly, by reflection from without, by way of the Jehovistic consciousness, which in terms of human experience means through the *collective* race consciousness. Initiation under Jehovah-God was not individual but racial. It was accomplished through the Initiate's union with the Spirit of his tribe, which in the case of the Israelites was the Archangel Michael. Even in the Mosaic period Initiation into the Solar Mysteries (i.e. Christ Mysteries) was still received by way of the intermediating Lunar power; thus in the Zohar it is said that Moses *became the Light of the Moon* by reason of his union with Shekinah. The Shekinah Glory was the visible Presence of God, considered feminine in *esoteric* (not *exoteric*) Judaism, as when it was said that Moses married Shekinah. In Phoenician theology the goddess was often called the Face, or manifestation, of the god, and the Hebrews speak of Shekinah in exactly the same way; and this abstract term tends to supplant all older, more anthropomorphic names for the Holy Spirit. An apocryphal document quotes Jesus of Nazareth as referring to *the Holy Spirit, My Mother*. And the Manicheans call the Mother of Christ "the virgin of Light."

This Glory of Shekinah—this Light which signals the Presence of God and in which the living universe is revealed—is always feminine to the ancient seer. She is the Eurydice of the

Orphic, she is the Queen of the Ocean of Light of Enoch, she is Isis of the Egyptians, she is Ishtar of the Stars. She is the Bride, the Light, with whom the Unknowable is wed at the dawn of creation and from the joy of whose union the spiritual universe is born, alive and glowing as a Holy Child. God and Shekinah (and all things included) are one and indissoluble: "Behold, O Israel, the Lord our God is ONE." So also the universe, made after His image and in His likeness, is ONE, a spiritual Unity.

In the ancient Hebrew dispensation, the Light of the Presence was manifested in its own particular way for the enlightenment of the Israelites. That way, adapted to the evolutionary needs of the Hebrews, was through the earthly mediation of the High Priest once each year in the dark chamber of the Holy of Holies, where God revealed His presence in Light above the Mercy Seat. "And Glory (Shekinah) shone around." In that Light, revealing It and revealed by It, *stood the angel of the Lord* conveying the Teachings.

That this relationship of the Shekinah Glory to Michael and the angelic hosts was generally understood among Hebrew mystics is shown in the apocryphal *Revelation of Esdras*—not to be confused with the famous Apocalypse designated either II Esdras or IV Ezra—where we read: "It came to pass in the thirtieth year. . . . I was in my house. And I cried out and said to the Most High: *Lord, give the glory, in order that I may see Thy mysteries!* And when it was night, there came an angel, Michael the Archangel."

The inner chamber, the adytum or Holy of Holies, was truly dark to the physical senses, but the High Priest had set alight the Glory of Shekinah in his own heart, and it was that interior light which shone before him as he drew aside the curtain which hung before the Most Holy. That sacred curtain (according to an ancient tradition) was,

in the time of Christ, a Babylonian curtain, *interwoven with roses of pure gold.*

We know that when the vernal equinox (the Passover) preceded from the constellation Taurus into Aries, the Taurean Aphrodite-worship (which includes both Moon and Venus) among the ancient Hebrews was gradually superseded by the Arian Sun-worship. This merely means, however, that the Feminine Principle was worshiped secretly, in esoteric rites, while the Masculine Principle played the dominant role in the exoteric rites. Once each year the High Priest entered the Holy of Holies on the Day of Atonement when the Sun was near the autumnal equinox, which at that time occurred in the constellation Libra, the Sign of Judgment. (It is now in Virgo, but the Scorpio *Atonement* and Libra *Judgment* continue as the keynote of the holy Day, for Judaism has lost the ancient esoteric key to its true meaning.)

The Bible tells us nothing of any celebration at the winter solstice. It was not until the second century B.C. that the Feast of Lights was instituted, supposedly to celebrate the restoration of Jahweh-worship in the Temple at Jerusalem. At this feast, devout Hebrews placed lighted candles in the windows of their houses to celebrate the return of the true Light to the sanctuary. Curiously enough, all this took place on December 25th! How can we doubt that an esoteric understanding is the basis of this Feast or that somewhere in ancient Israel it has its counterpart in secret rites and teachings?

It is generally known among mystics that Light symbolizes understanding, and therefore Wisdom. Like all genuine mystical pronouncements, this has its foundation in the phenomena of the soul world, which in its turn is governed by metaphysical Law: the *Spermatikos Logos* (Generative Reason) of the Stoic. Many mystics have seen the Interior Sun, the Sun of the Soul, which is an emanation from the Christ Sun of

the spiritual worlds. Many have seen the Light in which the soul world is continuously bathed. Many have felt, as well as seen, that Light. But few realize that that Light which to the soul-sense is so very tangible *has a meaning*, and that its meaning is *the presence of Intelligence*. A lack of spiritual intelligence is experienced by the soul as darkness; and that is why the Hades of the pagan world was a dim and dusky region where the shades wandered about in pallor and silence when not in actual torment.

But if the spirit can both see and feel, it can also hear; and there is a SOUND which strikes the interior ear like the sweet chiming of a bell. Now it is interesting to know that in Hebrew tradition the Shekinah Glory was frequently accompanied by the sound of the tinkling of bells; which reveals to us at once the symbolical meaning of the twelve bells which adorned the hem of the High Priest's robe and which gave out their delicate music as he entered the Holy of Holies.

It is a curious fact that jewels owe much of their magical glamor to their likeness to certain aspects of the spirit world; they do, in a very real sense, speak directly into the spirit itself. Thus the crystal gives off, when struck, the sound of a little bell; and the purity of the sound is determined by the purity of the crystal. Therefore, in the "new tongue" of mysticism, the crystal is the stone of feminine purity and chastity, and its bell-like music expresses the utter sweetness which is the spirit-touch of the Divine Feminine. For this reason Elsa, the pure Maiden of the Grail story, when in distress rang a little bell which was heard in the starry interior of the Grail Castle, and hearing the sound of that bell the spirit Hero came to her rescue.

But whether the Ego is in feminine or masculine incarnation, the crystal is always the symbol of that clarity of spirit in which alone the Spiritual Uni-

verse is revealed to the inward vision. For God is the Great Crystal holding within Himself the image of the Spiritual Universe, like a sycr's vision; and in His likeness are we, as Virgin Spirits, made—a multitude of little crystals, holding within our transparent orbs a minute reflection of the same Spiritual Universe, which is in the form of Macrocosmos, the Divine Man, Christos. Hence the mystic *Invocation of the Crystal*:

In clearness and in ultimate purity
Keep Thou my spirit! Turn it
skillfully:

By Thy touch loosen the ineffable
Sweet sound of its imprisoned bell,
O Dweller in the Crystal!

We may add that hearing the bell sound is a fairly common mystical experience. Theosophists speak of "astral bells" for example; and to the etheric sense the heart may be heard tolling like a church bell in its body fastnesses. "A.E.", the celebrated Irish mystic, has described an experience of his own in which the Serpent Fire rushed upward in his body to the accompaniment of a sound as of clashing cymbals—another aspect of the bell phenomenon.

Now when the Master Jesus descended into the Jordan at the Baptism, we are told in one of the Apocrypha, he was surrounded by fire; and when He came up from the fire the Glory of God descended upon Him and from within the Glory Cloud came the Word: "This is my beloved Son in whom I am well pleased." Henceforth not Mary, but Shekinah, is the Mother of Christ: "The Holy Spirit, My Mother"! Clement of Alexandria writes, "Baptized we are enlightened; enlightened, we are made sons; made sons we are perfected; 'I', he saith, 'said ye are gods and sons of the Most High, all of you.' This Work has many names; it is called gift (grace), enlightenment, perfection, baptism . . . the Perfect will give what is perfect."

Even in the Old Testament proper, as well as in Gnostic documents and various Apocrypha, we find Wisdom (She Who Enlightens) spoken of as feminine. This is the Gnosis and Sophia of the Gnostics. In Proverbs IV we read: "Wisdom is the principal thing. . . . Exalt HER and SHE shall promote thee; SHE shall bring thee to honor when thou dost embrace HER. She shall give to thine head an ornament of grace: a Crown of Glory shall SHE deliver to thee." A Crown of Glory? Yes, for she is herself Glory: THE LIGHT.

Esoteric students often wonder why there is no mention of the Divine Feminine in Hebrew Scriptures, since it is obvious that a Creator cannot be masculine only. Here we have the answer: the Hebrews did recognize the Feminine Principle under the name of Wisdom. Wisdom is the Comforter who teaches all things to Her disciples. It was not until after the early centuries of Christianity had passed away that this truth was forgotten by the orthodox Church and the Comforter—truly a feminine concept—looked upon as masculine.

It is interesting to know, too, that recent archeological discoveries in Palestine include at least one inscription in which the name Anath, a goddess, is coupled with that of Jahweh (Jehovah). Now the same name occurs in Phoenician records, and Hellenistic Phoenicians identified Anath with the Greek goddess of wisdom, Athena, she who sprang fully powered from the Mind of God; i.e., the forehead of Zeus. Thus in prehistoric Israel Wisdom is Anath, the wife of Jahweh. The Gnostics identified Jahweh (Jehovah) with Zeus, the All-Father of the Greeks, who to the Greeks was also "Our Father who art in heaven." Athena, as we all know, was a Virgin Goddess.

Despite all this, the odd belief in a God without a feminine principle endures with astonishing tenacity among

the orthodox. Milton, in *Paradise Lost*, causes Adam to exclaim reproachfully to Eve: "O that we were as the angels, without a feminine!" Yet Hebrew mysticism most assuredly recognized an angelic feminine as well as an angelic masculine; although the most authoritative opinion seems always to have been that the angelic hosts are not sexed beings in any human sense, but express both the masculine and feminine potencies at one and the same time. Fra Angelico follows this latter tradition in his painting, although to the discerning his angels seem to be quite definitely masculine, for they express the WILL of God, which is like an axis of steel in the spirit, around which the whole consciousness revolves.

Only a little study of ancient literature makes it clear that Hebrew mystics in common with the rest of the ancient world did recognize a Cosmic Feminine. Students interested in verifying this for themselves will read carefully the Wisdom literature in the Bible, and also apocryphal works like *Ecclesiasticus*, the *Book of the Wisdom of Jesus*. This is the Jesus, so often confused with Jesus of Nazareth by occult students, (see *Cosmo-Conception*, page 379) who took the Egyptian Initiation. He was an Alexandrian Jew who lived about one hundred years before Christ. (The *Britannica* says he came to Egypt in the year 132 B.C.) His book purports to be a translation of his grandfather's work in Hebrew, written in Palestine; the grandfather's name also being Jesus. But there is much illuminating information on the meaning of Wisdom in *Ecclesiasticus*, despite evidence of tampering by the orthodox. The beauty and power of the Alexandrian Jesus' concept of the Eternal Feminine is beyond description, but we must enter into that concept in Spirit and in Truth if we are really to appreciate it.

Most beautiful and thought-stimulating of all the Wisdom writings in the

orthodox canon, however, is the Song of Songs; this is the love song of the mystic who aspires to the union with the Celestial Feminine. Scholars agree that this Song could not have been the work of the historic King Solomon, but he is made its hero and central figure because he is Israel's lover of Wisdom, par excellence. At the Council of Jamnia, 100 A.D., this great Song was very nearly excluded from the Hebrew canon, but thanks to the impassioned eloquence of the world-renowned mystic Rabbi Akiba (whose influence on Israel was in other respects most unfortunate) it was granted the place which it now occupies in the old Testament. He of course gave it a purely nationalistic interpretation, as being the love song of God for His chosen people, but the esotericist sees in it the love song of the Mystic Marriage of the Spirit with the God Within; which is the great Mystery of Gnosis. Or, to use modern terminology, the union of the lower with the Higher Self, the little with the Great Self, the transmutation of the human into the angelic, the discovery of the Man or Woman (Angel) Within, as Max Heindel describes it in his discussion of *Tannhauser* in *Mysteries of the Great Operas*.

Benediction

By IRENE STANLEY

God give you peace today, beloved one;

Great calm that can but deepen and increase,

Like a blue river shining in the sun.
God give you peace!

God give you joy—indwelling happiness

No circumstance can lessen or destroy;
With strength sufficient for the hour
of stress,

God give you joy!

The Alchemist

By FAITH ALLEN



O those interested in occult or philosophical teachings, the word Alchemy contains fascinating possibilities. We imagine a laboratory of medieval design, high-vaulted ceilings, retorts, vapors, the red glow of flames brewing strange concoctions, and the Alchemist—old, wise, patient, and possessed of vast learning beyond our ken. We do not envisage the hours of study, of experimentation, of failures and discouragement, or the patient and persistent courage of the one who picks up again at the point of failure and carries on—he who once again begins the hours of even more careful research, the planning of new proportions, new temperatures or new elements; the disregard of possible failure. Failure? So what! One point gained in a lifetime is reward enough for the man who seeks only to add to the world's scant store of knowledge. If the attempts seem vain and no success crowns his efforts, what matter? His life has been devoted to the service of his science, and succeeding physical Alchemists may find the very element he missed, or maybe some portion of his work will give a clue which will guide future experimenters to success. What more noble aim can be conceived than that of contributing some small bit to the enlightenment of one's fellow man?

The study of material Alchemy is much too profound for the average run of persons to devote much time or effort to in these busy days, but if we do not feel equal to physical Alchemy, we can all find both fascinating and profitable the time or effort given to Mental Alchemy. Mental Alchemy is well within the scope of any individual and requires no long hours of study, no expensive

paraphernalia. The experiments occur during the daily round of activities, requiring only determination, the will to succeed, and an awareness of the opportunity at hand.

You may ask, "What good will all that be to me?" You may say, "This Alchemy stuff was just a dream of crack-brained, doddering old scholars of the middle ages." To which we reply, "You are all wrong! It is true that Alchemists of old dealt with spiritual qualities, and the formulas hidden in chemical symbols refer to spiritual elements, but modern thinkers, who are attracted to the mysteries, feel that maybe there is something to Mental Alchemy, and as such, it is being studied here and in Canada along very scientific lines, by young hard-headed students who are getting some very interesting results, if you please!" You may come back with this: "Alchemy is the changing of base metal to precious metal. If a process IS found, of what value will it be?" Well, it WILL be found, for whatever man seeks in patience and in faith will be revealed to him in course of time—it CAN be done!

We may not need more precious metal than we have, but we do need the definite knowledge that, if we seek long enough (lifetimes, if necessary), we shall find the answer to whatever problem we wish to solve. And that discovery in itself is of enough importance to justify the efforts of all who have dedicated their lives to the search for truth even though they may appear to the world as failures, and their efforts seemingly useless.

The true scientist, along any line, is an impersonal type of being. He seeks only the formula and the skill to achieve the solution of his problem. The re-

ward has been his all along the way. The intellectual enjoyment of research has been his, the scanning of ancient manuscripts, the excitement of experiments, this small success, that short cut, this glimpse of final achievement; the increasing familiarity with elements; added skill in concocting potions as the days go by; the discernment of critical moments, the sudden decisions to be made when it becomes necessary to alter the trend of the experiment; the time when he realizes that the jibes of his associates no longer hurt him; the day when he comes face to face with God as he pursues his efforts—all these are the rewards he receives. And the richness of the experiences transcends all weariness, all vigils, even failures. The Alchemist has transmuted the base metal of physical effort to the precious metal of mental satisfaction and spiritual growth. In reality he has not failed—he CANNOT fail!

“But, this Mental Alchemy,” someone pipes up, “I have never heard of it!”

Well, Mental Alchemy is the science of transmuting the base elements of negative, shall we say IGNORANT thought, into the precious, pure element of spiritual thinking. It is the art or science referred to by Paul as “putting on that same mind which was in Christ Jesus,” the thinking of the pure, the good, the true, the “what-so-ever things” he admonished us to think on. You may be inclined to shrug this one off as very impractical, if not impossible. You may say it would unfit one for daily contact with the wily citizens of the world, but I assure you that is untrue. There is nothing so baffling to the “wily citizen” as the truly straight thinker—the fellow who sees only ultimate good, whose searching statements and forthright attitudes bewilder and upset all of his routine thinking. Let me state that after years of testing, the writer can say that if you persist in calling a person, thing, or circumstance

GOOD, good will come of it. The transmutation may take years, but there is all eternity at your service to assist you in the process. The real, the true, the good IS eternal and somewhere in everything; and it is well worth the time involved in discovering it.

It is not an easy task the Mental Alchemist has set for himself, this transmuting of evil into good. It needs a determination which can become an agony at times. In spite of all discomfort, or—worst of all—in spite of jibes and loneliness, we decree that GOOD shall come of this. We unceasingly aver that GOOD is omnipresent and, therefore, contained WITHIN the problem. We recognize the hidden element and through feeding that element, its own leavening property permeates the circumstance or condition, and one day we behold the good emerge and that which we called evil will disintegrate and disappear. We have made a successful experiment! We have added knowledge to our lore, and the succeeding transmutations will become increasingly interesting as we learn to recognize the phases of the experiments, and with greater skill, discern the presence of the hidden element—good.

Take, for instance the case of Uncle Abner's antagonism to Elizabeth Jane, whom we admire so much. She is very modern, her principles are fine, but Uncle Abner, bless him, doesn't like slacks, nor high heels and peeping toes, nor rosy finger nails, nor does he fall for amusing hats. All of these things occupy his attention so thoroughly that he does not see how bravely Beth is carrying on now that Ted is in New Guinea. He does not think she is doing so much because she supports her mother and young son. It really is embarrassing when he blusters out of the room every time Elizabeth Jane breezes in. We are rather inclined to chide him severely, though he really is a dear. Elizabeth Jane doesn't mind. She says, “Let him alone, honey. I'll make him love me.

At least he is thinking of me. Give me time; some day he will see me instead of the frivolities he finds so annoying." You see, Beth is Uncle Abner's grandchild, so he feels he can be as rude to her as he pleases—for her own good.

So we two, Beth and I, went into a huddle, and agreed that nothing but good could come of this situation, and we blessed the old dear, and Beth would plant a kiss upon his stormy head, and leave him to insult an empty room—which grows monotonous eventually.

Weeks passed, and we could not discern any improvement. Perhaps Uncle Abner did not sputter quite so loudly, or say quite such cutting things, and we noticed Beth and been wearing different shoes lately for just trotting about. Junior remarked one day that Grandpa had said that Beth wouldn't be so bad if she had a little more sense. Softening? Maybe, just a little. Time and patience and stubborn affirming of good, good, good. Yesterday the experiment was finished. Beth came down stairs on her way to work as Uncle Abner and I stood talking in the hall. She looked lovely in a trim, dark blue suit, very tailorish, neat black pumps, a snug little hat, and lightly tinted finger nails. She walked over to Uncle Abner and, standing beside him, laid her hand on his arm and said, "Grandfather, I have always loved you. Can't we be friends? Look at me! I am really grown up now. I will try to be more gracious and modest—more like Grandmother! I will wear what is suitable to the occasion, regardless of what others wear. Won't you love me a little, Granddad?"

I wish you might have seen Uncle Abner straighten up. He turned to me. "I always said Beth was a good girl and would get over her fool ideas. My dear, how could I help loving you?" And that is one way it can work. Funny thing though, I hadn't thought of changing Elizabeth Jane!

And there was the time I undertook

to straighten out Natalie's affairs. Natalie's husband was unbalanced. He was a splendid chap, but a long period of emotional strain in the last war had made him suspicious and irritable, and he suffered tortures from an overwrought imagination. Now THAT was a test! It was harder for Natalie to discern GOOD in that situation than it was for me, for she had to live with one whom she loved so dearly, and who had developed a streak of mental cruelty that was almost unbearable. Of course she had a bit of a break in that she knew Max was a really fine person and with that one quality of good to base her course upon she started out. "GOOD is everywhere—IN everything!"

This was her statement, and with nerves tense and tears choking her voice at times, she would declare that truth at every opportunity. Not when Max could hear it, you know, unless it was disguised in a casual remark about his good health, his good memory, his good taste, et cetera. It took five years of heartbreaking effort. We had to reassure ourselves often. It WOULD work, we said, our faith was being tested, but we knew the principle governing the case and we held firmly to the law.

It was not easy to think the "what-so-ever things" when we heard false accusations, taunts, and revilings. It would have been easy to scorn and rage, but Natalie knew Max was suffering, and she insisted that compassion be her emotion, and prayer her comfort and strength. That is a victory no one can appreciate who has never had to choose his thought conclusions, or school his emotions. We did not think of it then but that effort alone was good. When it was all over, Natalie never feared a test again. She felt equal to every situation, and confident of a good outcome. Of course it ended rightly. It always does if your faith is established. Not always as you had hoped or expected, but the right—the better way. Slowly Max recovered his poise. His

remarks, in course of time, were kinder, his outbursts less frequent, and he was fine enough to apologize for his rough remarks when he was more himself. THAT takes courage too! Now, he is beginning to be interested in this different way of thinking. Can you dream of any lovelier ending than having the most wonderful man in the world travel the PATH with you? I can't.

Undoubtedly many a poor Alchemist of old plodded on his weary round of research and experimentation and delayed results with a feeling that it was all so futile. What, after all, had he accomplished, what contributed to the world? Apparently nothing. Such moments in any life are tragic, and we, ourselves, have periods when all our efforts to enlighten, to comfort, to govern our own affairs rightly, seem vain. Apparently we are getting nowhere. Just marking time is no fun! No miracles occur, the family is not startled by our spiritual attainments, our talents do not seem outstanding to anyone but ourselves. Our service to society does not attract any attention, and yet time is crowded to capacity with activities which once seemed vital. Call it "GOOD," my friend. Utter the decree that GOOD SHALL come of each and every activity and incident of your life. Though all the world set itself against you, declare that good is in it, and your patient, loyal, undaunted steadfastness will bring forth good as its fruit—and the fruit (result) is the evidence of the hidden element you have sought. Presently a day will come when Cousin Ruth will say to Aunt Letty, "Have you noticed that things always come out right for Jacquelin?" And Aunt Letty will reply, "Yes, I have noticed, but more than that I have noticed her poise. She is so sure of results. No circumstance seems to upset her for long. She is a tower of strength. I do not see how she does it!" You hadn't realized the change yourself. You have been so interested in the problems and process of

transmutation, so fascinated in the development of one event into another circumstance, and so intent upon chasing into the open, the element called good that you haven't been aware of what all the thinking of constructive thoughts has done for you. Why, you are almost gay again. Life is zestful! It is full to overflowing with interest. What if you are not praised and petted and humored by the family; there is an interesting experiment in the offing, and a new phase of GOOD is about to be made manifest.

This discovery of the potency of steadfast faith and the necessity of entertaining only hopeful and constructive thoughts and emotions is of immense value, not only to yourself but to others as well. It is said that every time one person makes an overcoming, he has elevated the entire human race—raised the average—and those of his particular soul group (those associated with him as family or friends) are benefited also. That makes it pretty important, does it not? In this manner does Truth become personalized—a personal inspiration, a personal responsibility. In this manner you make a very real contribution to the world.

Let me congratulate you! The world is richer by the addition of one more Mental Alchemist.



"We live in the midst of infinite existence; and widely as we can see, and vastly as we have discovered, we have but crossed the threshold, we have but entered the vestibule of the Creator's temple. In this temple there is an everlasting worship of life, an anthem of many choruses, a hymn of incense that goes up forever."—Henry Giles.

The Wheel of Life

A Story of Destiny

By A. R. BOMAR

(FOURTH INSTALLMENT)



HIS contest was followed by others equally intense. We had the contestants drink a tankard of wine before each match to make them unsteady and more vicious, and the men fought like beasts. Moreover, most of my officers were getting drunk and roaring at the top of their voices.

The wine I had drunk and the sight and smell of the blood had driven me to a frenzy, and raised up a demon in me that I could not control. I wanted to fight for one of those women who were to be given as prizes. Suddenly some fiend whispered in my ear: Orma! She was mine—the king had given her to me, and there came to me a passionate yearning for her that blinded, suffocated me. I gasped for breath. Well, why not? I would send for her! Dispatching a guard to bring her, I drank goblet after goblet of wine that a more complete intoxication might drown what little conscience remained in me. Some fiend in my mind kept suggesting: she thinks she is better than you; she prides herself that she is pure and without fault. Well, I would show her that she wasn't. I would humble her before all. As she entered the hall two of the fighters were engaged in mortal struggle. Suddenly one of them, gaining the advantage, felled his opponent with a single stroke. At the sight of this Orma gave a shriek and dropped to the floor. When Koto saw his beloved mistress fall he ran to help her, but I killed him with a single blow. Everything had turned red to my sight. At last my lust was to be let loose. At last all re-

straint was gone, and none stood between me and my unholy desire.

It was when I lifted my love from the floor that I noticed a strange silence. The mad throng had suddenly stilled itself, and I perceived a man of unusual appearance who stood by my side. He was tall and dressed all in white. His eyes shone like coals of fire, and around his head was a halo of light. He raised his hand, pointing an accusing finger at me, and spoke with words which cut like a sword:

"Fool, drunkard, and rapist! Trampler upon innocence and truth! Your lust shall turn to ashes in your mouth, and your house is left unto you desolate! This night, now, here at this place God will take vengeance." As he spoke there came a rocking and a swaying of the building, and the whole front entrance came down with a crash! Outside, great balls of fire fell and exploded with terrific force. I looked at Orma; she was already dead in my arms. As I gazed at her pallid face, sanity and remorse came back to me and I cried: "Oh, let me die also with my love." As if in answer to my cry the walls and roof of the palace collapsed and came down with a roar like thunder, burying all beneath them!

When I returned to waking consciousness I was in my bed and Raymond was sitting in a chair by my side. He smiled as he saw that I was awake.

"Was it all clear to you, Alf? Are there any questions you would like to ask?"

"Yes. Was Orma whom I loved so long ago your sister whom I love now?"

Raymond nodded. "Yes, and I was

Mondel. That is true, and now you know all."

I covered my face with my hands and sobbed. Raymond spoke kindly: "Calm yourself, Alf. You must realize that all this happened in the long, long ago and we must not dwell upon it. That would interfere with your progress. But you can see how much suffering can be caused by a career of sin, even by one basically good as you have always been. However this knowledge should impress upon you the importance of the task you have before you in order to accomplish your goal. But always remember that Marian awaits you in the upper stratum of the World of Color and Desire. Lust created your Dweller on the Threshold which stands at the door to your higher initiatory life. And although your last life was lived long years ago, it still holds you in thrall in this life. You must redeem this Dweller. He is of your own creation and therefore a part of yourself. He represents your past evil deeds unliquidated, which must be acknowledged and a promise to pay be given, before you can tread the path of Liberation and work with Marian who is your intercessor. She is the one who goes before the Elder Brother when you need help here and pleads your case. But there are certain things that you must do yourself, that no one else can do for you. But I can tell you this much and no more. It has been granted in the Invisible Worlds that if you succeed in redeeming your past during the remainder of this life you will be allowed to go into the next one under entirely new conditions. The work of your Ego and Marian's will blend, so to speak, and you will serve as one in your future life in attaining the goal for which you are striving—unity with the great Universal Mind called God. If you progress properly, there is one more retrospect you must go through. It should not be so difficult as it happened not so many years ago. But

again, as you will observe, lust was your downfall. I must leave you now. Have patience and may God be with you in your daily labors and may The Roses Bloom Upon Your Cross."

Slowly and with much persistence I continued to toil onward toward the goal. Sometime the way was so hard and dark that I scarcely knew from day to day if I would succeed. I learned many things: That although we change our habits pertaining to the old life, have success in the things we contact in our daily work, think we have killed out old desires, et cetera, times will come when we know that much we think we have conquered still exists, and to the extent that these old desires will, figuratively speaking, take the bit between their teeth and bolt when we least expect it. I learned that in the past I had committed such a tremendous amount of evil deeds that did I not get direction from the outside it would be utterly impossible to liquidate them. By a study of my past acts I learned that we may create thought forms for the abode of a certain class of malign entities that are hard to meet and subdue.

It was nearly two years later when I next saw Raymond. Twice I had met Marian, once at each Christmas, when we renewed our love and faith. With the spiritual rejuvenation she seemed to give me at each meeting I passed through the trials of another year. A letter from Raymond reached me one evening from San Sebastian asking me to come to him there. It was in February, my birth month, when I arrived at the Chateau, and for a day or so, until the moon was full in Cancer, we rested and talked. When evening came after a day of fasting I made ready for my retrospect. We entered the large room I previously described and I sat down before the white cross with the red roses on it. Then Raymond said, "This will be somewhat different, Alf, from your former experience here. In the

past life which you are about to review, you were incarnating in a female body. The location was ancient Germany. I want you to go as far as you can by your own power, but I doubt if you can go all the way without help. I'll stand by in case you need me."

Concentrating intensely on the roses which draped the white cross I soon found myself in another state of consciousness. But I could not control my mind. It would go in all directions but the one I wished. Then Raymond placed one hand on my head and the other over my heart. In an instant I was able to marshal my wandering forces and found myself falling into a wonderful sea of space. What I felt was pure ecstasy. Never before had such blissful contentment encompassed me as I found myself floating, floating—and then oblivion.

I awoke at the blowing of a horn and lay still in an enormous bed and studied the large room. At first I wondered at its vast proportions but presently ceased to wonder for it came to me that I was perfectly familiar with every object within the range of my vision. The walls of the room were tapestried with hunting and rural scenes. Over the head of the canopied bed was a grim trophy of the chase—an enormous boar's head, fastened to the wall, while at the room's opposite end hung a stag's head and antlers. The side walls were decorated with spears, swords, cutlasses, and a profusion of long crossbows with sheaves of arrows.

Again a bugle sounded and from outside came hoarse cries, shouts of men and tramping of horses. Mingled with these were the clash of arms and armor. I turned my body in the bed the better to see outside through the window and a sharp pain wrenched my knee. I could now see over the walls of the castle. The drawbridge was being lowered and war steeds, mounted by fully armed men, rode forth in pairs. Beyond the castle walls and a hundred feet below ran the

blue Rhine. Crossing the river from the opposite shore on barges and in boats were hundreds of soldiers, a captain in charge of each company, and trailing down to the river from the opposite high bank were legions of warriors. On the first barge came the standard bearers with their flags and banners flying, and on a large bay horse, gaily caparisoned, sat an enormous man, armor on and visor up. I knew him in an instant—he was my father, Roland the Bold.

The company had been away for two years raiding in Greece and Italy and were now coming back laden with prisoners and plunder. I turned in agony on my bed and buried my face in my pillow. This was the day of days for which I had planned for months—the return of my father and his soldiers from the raids in Italy and Lombardy. Two years before he had marched away with a thousand men under the banners of Roland the Bold, all armed with their great shields and deadly long crossbows. Before he left, my father and I had been almost inseparable companions. My mother having died when I was young all of his affection turned to me—his only child. That I was a girl seemed to cause him no regret, rather he seemed to delight in training me to sports and war, for we were continually warring with some wild baron or other and Castle Dangerous, which was the name our house was known by, was at all times an armed fortress. Thus I had grown to womanhood astride a horse with a longbow, spear, or javelin in my hands. Many a bloody skirmish I had fought beside my father, the chain mail suit I wore fitting my body to perfection, my steel helmet but half covering my riotous amber hair which streamed out behind as I charged the enemy and made my kill side by side with my father. I had begged to go south with him on his raid, but for the first time he had refused.

"No, Marguerite, we are the last of

our line and we must be careful that one of us at least is spared to perpetuate our lineage. If I don't come back you will carry on. If I do return, then we will prepare our campaign against Eric the Red the effects of whose raid against our people we still feel. With the lesson we have already given him he is not likely to return in years, at least not until I get back from this trip. We need both men and goods though and I will leave my most trusted man, Rudolph, here with you in full charge. With him as your aid there is nothing to fear."

Many things did happen after my father went south. In a year Eric the Red, our old enemy, hearing that Roland the Bold was away raiding hastily gathered a horde of ruffians and attacked us. But Rudolph and I got word of his coming and ambushed him and his rabble and slew them almost to a man. When the battle was over we checked our losses. Then I found that I had been wounded in the knee with a poisoned arrow. I thought little of it at the time, being busy with the present work. So we took the head of the Red giant and returned amid rejoicing. But my leg grew worse and soon I was paralyzed and bedfast, to the horror of us all.

Almost a year passed and I still lay helpless with bitter tears in my eyes which could not be blinked away. Great was the rage of Roland the Bold when he found me, the pride of his heart, bedridden and helpless—a cripple. How he tore his long blond hair and cursed himself and all else with whom he came in contact. But finally he calmed down and talked of his campaign. It seemed that he had been wonderfully successful. He had brought back riches and plunder of every description; also many slaves both Greek and Roman.

"Marguerite," my father said, "we will take you to the great hall tonight on a litter where you can witness our

feasting and the celebration of our success. I brought dozens of female slaves, and you may have the pick of them for your very own. We also brought men—mostly Italians or Romans, and yes, by Wotan, I have a young priest of a new sect which calls itself Christian. The other slaves are most all followers of that faith and look to him as a leader. They even say that he can perform miracles and heal the sick." Father paused and gazed at my helplessness. "By holy Wotan's sword! I wonder—" and he clawed his beard, "but no, it is senseless. The thought came to me, Marguerite, that could he heal you I would give him his freedom, load him with riches and build him a temple, yes, and turn Christian myself with all our people."

Soon we were in the great hall which was crowded with our soldiers and their families and long tables groaned under huge platters of food, beef, pork, mutton, and large flagons of beer. Everyone was eating and drinking and singing.

Suddenly Roland the Bold threw up his enormous hands and called for silence. In a moment all was still and expectant. He called to Rudolph who stepped forward. "Bring the Christian priest," he cried. "He claims that he heals the sick. Let him do it. Let him heal my daughter here in this hall where all can see, and we'll believe, yes, and we will all embrace his religion; and we will build him a temple. Let him come unbound, Rudolph, and alone."

To say that I was excited was but to poorly express the state in which I found myself. That this man could heal me I never dreamed. The hall full of our people paused wide-eyed at the words of my father who stood under the light of the flare torches by my side, stroking my hair. Curiosity was at a high pitch when Rudolph returned with the young Italian who, clad in black, walked behind him. They came to my bedside

and I got a clear look at the man. As he fixed his dark eyes on mine my heart leaped to my throat and almost suffocated me. Instantly I knew that a bond was established between us two. I felt somehow that our lives were forever linked together. I could not analyze this feeling but I knew it intuitively. My father was speaking to the priest in German, who had learned the language during the march home.

"Gurin, I hear that you claim to be a priest of the Christian faith and that you can heal the sick."

The man smiled. "Has Lord Roland the Bold forgotten how I healed his captain who was sick unto death in the Black Forest?"

"Ha, that I haven't!" cried my father. "Well, here's your chance to free yourself and gain converts. Heal my daughter Marguerite, whom we all love and who has a grievous wound in that she cannot leave her bed. Do this, Gurin, and I will load you with riches and honor and will build you a temple and worship with you."

My eyes had never left the face of the young priest after he came to my bedside. His black hair was cut short, and for a robe there was a skirt of black with a cape of the same material; and then I saw a gold cord around his neck which hung down in front and at the end of it was a gold cross—a kind that I had never seen before. Above the cross were beads which his long fingers were constantly moving up and down. Suddenly his face took on a glorified look which cannot be described. He raised his eyes to my father and his voice came vibrant and clear. "Roland the Bold, I thank the one and only God and His Son, Jesus the Christ, that I have the opportunity to do this act of mercy in His cause and for this lady's sake. Your riches I do not need, as I have riches of my Father in heaven whose love passes all earthly values. I will be grateful, however, for my liberty and the chance to tell your people

of Christ and Him crucified, by whom alone we are saved."

Turning to where I lay he spread forth his hands and kneeling by my side laid them on my breast. Raising his eyes to heaven he prayed: "Oh, God, our heavenly Father, ruler of all, and all merciful, grant to me, thy servant, the power to heal your daughter to the end that this people shall believe on you and that your name shall be glorified." The man arose as he finished with hands still extended over my body and in a loud voice said: "Marguerite, in the name of the Father, the Son, and the Holy Ghost I bid you arise and walk for the glory of God." From the moment when he laid his hands on me I felt a wonderful change. Rejuvenation seemed to have set in and my pain-racked body ceased to feel that weariness that had grown to be chronic. A lightness I cannot describe flowed through me and strength I had never before felt welled into my limbs and when he commanded me to arise I sprang from that bed as though my muscles were aflame. I walked and ran and shouted in an ecstasy of movement.

Roland the Bold was as good as his word and under Gurin's instruction a small chapel was built and we, one and all, became Christians. I think I loved the young priest from the beginning for the feeling was there before I realized it and seemed to have been there always. We were together almost constantly for I was learning the Italian tongue so we could translate the Bible into the German. The touch of his wonderful hands, the sound of his musical voice, the look from his glowing eyes all fascinated me. The chanting of our prayers in the little chapel, the long rides on horseback, the boat trips on the smooth surface of the majestic Rhine, all blended into a happy change which grew and grew until it encompassed us both in a bodily and heavenly ecstasy.

(To be continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation



The first in a series of articles on the subject of Initiation, of vital interest to all students of philosophy, ancient and modern.



SO much is said in certain classes of the Western World about Initiation, and this in the minds of most people seems usually to be associated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in no wise appertains to the religion of the Western world, particularly to the Christian.

We have shown in a preceding series on "Symbols of Ancient and Modern Initiation" that that idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge, and as the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny south, so the *Eddas* were a guiding star to the sons of the rugged Northland who sought the Light of Life in ancient Iceland where the sturdy Vikings steered their ships in frozen seas. "Arjuna" who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the Higher and the lower self, differs in nowise from "Siegfried" which means *He*

who through victory gains peace, the hero of the northern soul-myth. Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects called for by the temperamental differences of the northern and southern people, and provided for in the respective schools to which they are referred for soul growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to light in the brilliantly illuminated Persian Temples where the sun-god in his blazing chariot was the symbol of light, as well as under the mystic magnificence of the iridescence shed abroad by the Aurora Borealis of the frozen North. And that this true light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Among others, Raphael used his wonderful skill with the brush to embody it in two of his great paintings, "The Sistine Madonna" and the "Marriage of the Virgin," which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child which though exceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the

basic color of the First Heaven World as it is possible to make with the pigments of earth. Close inspection of this background will develop the fact that it is composed of a multitude of what we are used to call "angel" heads and wings, and this again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given; for during the process of purgation which takes place in the lower regions of the Desire World, the lower parts of the body are actually disintegrated so that only the head containing the intelligence of the man remains when he enters the First Heaven, a fact which has puzzled many who have happened to see the souls there. The wings of course have no reality outside the picture, but were placed there to show ability to move swiftly which is inherent in all beings in the invisible worlds.

The Pope is represented as pointing to the Madonna and the Christ Child, and a close examination of the hand wherewith he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that be an accident, and it must therefore have been due to design on the part of the painter. What that purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ Child under such conditions that it is evident that they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph, Raphael wants to show us that both possess a sixth sense such as is awakened by Initiation. By this subtle sense

the foot of Joseph was guided in its flight to keep secure that sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be a blind leader of the blind, but have the "seeing eye" required to point out the Way, the Truth, and the Life, and it is a fact, though not commonly known, that with one or two exceptions, when political power was strong enough to corrupt the college of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Ancient and Modern Symbols of Initiation," that the Atlantean Mystery Temple known as "The Tabernacle in the Wilderness" was a school of soul growth, and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulae of Initiation, revealing another and a later Path to power. In the ancient Egyptian Mysteries Horus was the first fruits whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day and which we now call the "Book of the Dead" the aspirant to Initiation was always addressed as Horus So-and-So.

Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ So-and-So, for as a matter of fact all who tread this path are really Christs in the making. Each in his or her turn will reach the different stations of the Via Dolorosa, or Path of Sorrow, which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels, for Initiation is a cosmic process of enlightenment and evolution of power. Therefore the experiences of all are similar in the main points.

(To be continued)

WESTERN WISDOM BIBLE STUDY

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The Expedient Way



All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
I Cor. 6:12.

“We must be vigilant,” might well be the slogan of the spiritual aspirant, particularly as he begins to attain, for the further we progress the subtler become the temptations. For instance, we accept the fact that the Law sends purposeful afflictions for our development that we cannot prevent and that according to our reactions to such experiences will they be of benefit to us. And so we struggle with our emotions until we succeed in meeting these refining processes of life with considerable poise, even cheerfulness, victoriously asserting with St. Paul that “none of these things move me.”

But in this very conquest lurks a danger for those who fail to discriminate between the constructive chastenings of the Lord and the destructive consequences of their own transgressions; between the experiences which are expedient and those which are wasteful and retarding. The former should be accepted in serenity and faith, the latter with remorse and anguish of soul. The indiscriminate student makes no distinction between the two, often glorifying the misfortunes resulting from his own habitual carelessness or wrongdoing into experiences ordained by Nature for his edification and soul growth, confusing the essential with the non-essential. Such persons lightly toss aside scruples that serve to correct their faults, gaily averring that “there is no use in crying over spilled milk.” They

do not realize that until they do conscientiously “cry over spilled milk” they will continue to spill and waste life’s opportunities all the rest of their lives. In fact, this is the secret of effective retrospection—that we suffer intensely enough in conscientious remorse in contemplating the effects of our faults to cause us to correct the faults.

There is, however, a greater expedient in life’s perfect scheme than learning through the slow process of remorse and suffering—that is, “prevention” rather than “cure.” A person may, if he chooses, make use of Reason’s Torch in studying the unvarying effects of definite causes in the lives of others and, desiring to avoid similar consequences in his own life, will wisely regulate his actions accordingly. This happier, shorter, and safer way to health, power, and peace, Max Heindel defines concisely and unmistakably on pages 131 of the *Cosmo-Conception* as follows:

“Experience is ‘knowledge of the effects which follow acts.’ This is the object of life, together with the development of ‘Will,’ which is the force whereby we apply the results of experience. Experience must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people’s acts, reasoning and reflecting thereon, guided by the light of whatever experience we have already had. This is the method by which the occult student should learn, instead of requiring the lash of adversity and pain. The more willing we are to learn in that way, the less we shall feel the stinging thorns of ‘the path of pain’ and the more quickly shall we gain ‘the path of peace.’ The choice is ours.”

A ROSICRUCIAN CATECHISM

The Worlds

Q. To what may we liken the building of a Cosmos?

A. We might use a homely instance to illustrate the building of a Cosmos. Suppose a man wants to establish a home in which to live. He first selects a suitable location and then proceeds to build a house, dividing it into various rooms to serve certain purposes. He makes a kitchen, dining room, bedrooms, and bathroom, and furnishes them all to suit the special purpose they are intended to serve.

Q. What procedure does God follow?

A. When God desires to create, He seeks out an appropriate place in space, which He fills with His aura, permeating every atom of the Cosmic Root-substance of that particular portion of space with His Life, thus awakening the activity latent within every *inseparable* atom.

Q. What is Cosmic Root-substance?

A. This Cosmic Root-substance is an expression of the negative pole of the Universal Spirit, while the great Creative Being we call God (of whom we, as Spirits, are part), is an expression of the positive energy of the same Universal Absolute Spirit.

Q. How do these two "poles" of the one Spirit manifest in the Physical World?

A. From the work of one upon the other, all that we see about us in the Physical World has resulted. The oceans, the earth, everything we see manifesting as mineral, plant, animal, and human forms—all are *crystallized space*, emanated from this negative Spirit-substance, which alone existed at the dawn of Being. As sure as the hard

and flinty house, of the snail is the solidified juices of its own body, so surely all *forms* are crystallizations around the negative pole of Spirit.

Q. How does God make use of Cosmic Root-substance?

A. God draws from the Cosmic Root-substance outside His immediate sphere; thus the substance within the nascent cosmos becomes denser than it is in Universal space, between solar systems.

Q. What does God do with this denser Cosmic substance?

A. When God has thus prepared the material for His habitation, He next sets it in order. Every part of the system is pervaded by His consciousness, but a different modification of that consciousness in each part or division. The Cosmic Root-substance is set in varying rates of vibration and is therefore differently constituted in its various divisions, or regions.

Q. Does this manner of creation apply to all seven worlds?

A. This is the manner in which all worlds come into being and are fitted to serve different purposes in the evolutionary scheme, the same as the various rooms in the house are fitted to serve the purposes of everyday life in the physical world.

Q. Are the worlds created instantaneously?

A. These worlds are not instantaneously created at the beginning of a Day of Manifestation, nor do they last until the end; but as a spider spins its web thread by thread, so God differentiates one after another of the worlds within Himself, as the necessity arises for new conditions in the scheme of evolution in which He is engaged.

Astrology Department


Rising Planets

By MARIE HABERL

When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man.

—Carlyle.

(CONCLUSION)

 MERCURY in Pisces, the sign of its fall, tends to give psychic qualities; however, there is some danger in this position due to the over-receptivity of the nature. There is also a tendency to insufficient mental activity. However, the person with Mercury rising in Pisces is analytical, diplomatic, cautious, and ingenious; while the mind is impressionable, with a retentive memory.

The best positions for Mercury are Gemini, which it rules, and Virgo, wherein it is exalted. In the first instance the native is always ready to investigate new subjects and, in fact, everything new appeals to him. If Mercury is beneficially aspected here, it indicates a fluent mind that is quick, ingenious, resourceful, unbiased, penetrating, and shrewd. This gives the ability to become successful in business or law, since the native is never prejudiced by preconceived or set ideas and opinions. He may also gain some degree of success as a speaker, entertainer or traveling sales person.

Posited in Virgo, Mercury is at the zenith of its power, and indicates a com-

prehensive, discriminating, active mind, with the ability for studying and memorizing. Having these qualities, the Mercury-in-Virgo native can become a good scholar, with a particular liking for languages, mathematics, and literature. He is quite capable in any undertaking requiring ability and dexterity; therefore, he could make an excellent chemist or dietitian. These folks are usually quiet, rather serious and require a thorough understanding of a subject before being convinced and accepting. An afflicted Mercury indicates selfishness and irritability, always on the lookout for flaws in everything contacted.

Venus rising at the time of birth indicates a pleasant, agreeable, and cheerful disposition. This is what may be called a fortunate position for Venus as it is an indication of good health. This position of Venus makes the native attractive to all whom he may contact, assisting him to gain general success in life. He should achieve marked success in matters which give pleasure to others; therefore, he should follow pursuits that minister to their happiness, not only for his personal success but because of the fact that his sunny influence is beneficial to others. He is a

lover of art and everything beautiful and refined, having some musical ability, either voice or instrumental.

A person having Venus in Taurus as a rising planet, and no other planet in the 1st house would, of course, very strongly reflect the physical appearance and disposition of Taurus but with more beauty of face than Taurus usually gives, due to the fact that Venus is rising. As Venus is the ruler of Taurus, this of course, strengthens the Taurus traits. Here we have a person who is almost a pure Taurus type.

Venus in Libra, another sign ruled by this planet, gives the native a kind, sympathetic disposition, with a rich, refined love nature. It also gives musical and artistic ability, with the possibility of popularity in public life. This position of Venus tends to marriage and intellectual children, and if Venus is well aspected, promises gain through marriage and partnership. Public speaking or singing is harmonious to this position, and the native will be assured of an appreciative audience at all times.

Venus rising in Pisces, the sign of her exaltation, indicates a nature that is charitable, philosophical, easily moved to sympathy and interested in work connected with institutions. If at the same time Aquarius is on the Ascendant, this gives the person a leaning to social and prison reform.

Venus is in its detriment in Aries and Scorpio. In the first instance, having Venus on the Ascendant gives the native an ardent, affectionate, and demonstrative disposition, giving an attraction for the opposite sex. There is a tendency to impulsiveness, as well as extravagance.

Venus rising in Scorpio gives a blending of the love rays of Venus with the martial fire of Scorpio, and this com-

bination increases the passions and emotions, since Scorpio rules the reproductive system, as does Venus, giving a love of sensation. These natives are ardent in love and passionate in affection, readily attracted to the opposite sex; but such attraction often brings trouble, disappointment, and delay in courtship and marriage. Venus well aspected here gives a deep sense of religious devotion that serves as an outlet for the ardent, passionate feelings, while an afflicted Venus indicates a person of rather low morals.

Mars rising at the time of birth indicates good practical executive ability, with a fiery disposition that can be rash, headstrong, and impatient at times. The native is generally an enterprising, practical person who will shun no effort in order to succeed. He is able to push himself forward when occasion demands and rise in life through his own efforts, being endowed with a considerable amount of pluck. This position of Mars strengthens the constitution, giving much muscular power and endurance. Mars adversely aspected here shows danger of cuts, burns, falls, bruises, or other accidents.

Mars in Capricorn, where it is exalted, tends to tone down the fiery quality of Mars, making the person quietly ambitious, enterprising, and industrious, giving him executive, organizing, and business ability. Being willing to take responsibility upon his shoulders, he has the ability to succeed in positions of authority and prominence. His mind is subtle and intuitive, and he is always sure in the assimilation of knowledge. He is naturally fitted to take upon himself large responsibilities and to carry on great enterprises. The wider the scope of action, the better he will be

THE ROSICRUCIAN BELIEF IN
ASTROLOGY

How can a ball of mud and mineral up in the sky affect my destiny? asks the skeptic. It *doesn't*, says the Rosicrucian; but the *indwelling Planetary Spirit* of that ball, that planet, *does* have an effect upon you. The planetary arrangement at birth is a photograph of your character and character is destiny.

satisfied, as he is decidedly efficient in everything he does.

Mars in Cancer, the sign of its fall, indicates the domestic tyrant, since Cancer is the sign ruling the home. Mars placed here gives the native the desire to rule completely over everyone and everything in the home, with no tolerance for any other authority there. This position of Mars gives a rather uncertain temper; when offended, there is a tendency to nurse his ill feelings for a long time, and he does not readily forget an injury. (Of course, much of this is modified in the case where Mars is beneficially aspected, giving the native a home-loving disposition and ambitions for a comfortable, luxurious residence; whereas, an adversely aspected Mars will bring domestic trouble, thereby causing many quarrels in the home.)

Mars in Libra gives an ardent, demonstrative, loving nature that has great attraction for the opposite sex. It gives refinement to one's likes, an intuitive mind and an idealistic temperament.

Mars rising in Taurus gives good practical qualities, with executive power and the ability to organize and direct. Quiet ambitions are indicated, as well as the capability of the native to carry out his plans or ideas into practical materialization. As a rule, he cannot be thwarted or deterred by obstacles, but will work persistently where self-interests are concerned and gain the desired goal through tact, diplomacy, and self-confidence. This position of Mars indicates good earning powers and the ability to gain pleasure, as well as financial success. However, Mars placed in this sign, regardless of its aspects, brings sorrow and disappointment through marriage and the opposite sex, much of the difficulty being due to temper and stubbornness.

Jupiter rising at the time of birth is very favorable for success in life, unless Jupiter is afflicted, as the influence of Jupiter is a more or less fortunate one. It indicates the ability of the native to create for himself a splen-

did future. Having dignity, executive ability, and a powerful personality, which are all necessary for success as a leader in social and business circles, he has little difficulty in reaching a position of prominence. As a rule, he is good-natured, being honorable and upright, with a kindly disposition. Having the ability to view all problems in their most general aspect he can overcome opposition with a force of sound but impersonal logic.

Jupiter in Cancer, where it is exalted, gives an intellectual view on life, with intuition, useful imagination, a fondness for all fine arts, cultured amusements, or investigation in the field of occultism. The native has a fondness for his home and mother, but nevertheless will take a keen delight in voyages or travel for pleasure, learning, or health. He is ambitious, charitable, humane, kind, and sympathetic, making him popular among friends, inferiors, or those of good position and social standing.

Jupiter adversely aspected in Cancer often causes diseases of the blood, occasioned by overeating, as this is one of the weaknesses of Jupiter placed in Cancer, and adversely aspected. It makes a person overly fond of the pleasures of the table.

Jupiter rising in Sagittarius, the sign which it rules, has a tendency to bring fortune and general success; this position is favorable for matters connected with sports, and with scientific, literary, or religious societies. The native is courteous, affable, polite, generous, and loyal. If Jupiter is beneficially aspected, the person can gain through speculation or by legacy; however, if afflicted, troublesome social affairs are likely, also difficulty through sports, and loss through speculation or gambling.

Uranus rising in a birth horoscope marks a person out of the ordinary, since Uranus is the planet of originality, invention, and often genius. He is very progressive, with ideas and

ideals many years ahead of our present civilization. There is a natural attraction to all advanced subjects, such as occultism, astrology, psychic research, magnetic healing, electricity, inventions, radio, and aeronautics. These natives have a deep love for everything profound and wonderful. They tend to make many changes of residence and occupation. Some sudden and unlooked-for change tends to come into their life, either by sudden reversals of fortune or unexpected gain.

Uranus in Aquarius, which it rules, strengthens the intuition and originality and gives a desire to help those less fortunate than oneself. These natives are sociable, pleasant, and obliging; therefore, they have many friends in all classes of life, some of whom are peculiar or are engaged in extraordinary occupations. They are great lovers of freedom and are fond of novelty and unusual pursuits, with the ability to succeed in anything of a scientific or mechanical nature.

Neptune rising in a birth chart tends to affect the life of the native in an uncommon manner, since Neptune is by nature occult, prophetic, and spiritual. This gives a particularly sensitive body, capable of feeling the finer vibrations in nature; whether they are good, bad, or indifferent depends upon the aspects Neptune receives. As the influence of this planet is always more or less psychic, the person will either consciously or unconsciously take on the conditions of his surroundings and of those whom he may contact. He has a mind that is romantic, emotional, and visionary. The physical characteristics of Neptune rising are a very finely organized, slender body with a long head, sharp features, and an expression that is rather mysterious, and at times to a degree cruel. The eyes are very noticeable, having a somewhat hypnotic expression.

Neptune is exalted in Cancer. The natives of Neptune in Cancer, unafflicted,

are intuitive, with a lovable and sympathetic disposition that is quick to understand the joys and sorrows of others; therefore, they are very well liked, both in the home and among friends and associates. They are fond of their home and like domestic comfort, but do enjoy traveling, especially by water.

Neptune conjoined with the Moon in Cancer, which the latter rules, indicates artistic ability, with a keen appreciation of art. This aspect between the Moon and Neptune gives a strong psychic faculty, particularly so since Cancer is a psychic sign.

Neptune rising in Virgo indicates a person with a rather reserved nature that is gentle, constant, and patient. The native has ability in mathematics and in profound, intellectual, and scientific phenomena. He is proficient in pharmaceutical work, as well as chemistry or nursing. His ideas are often considered eccentric by other people. If afflicted, the tendency is to selfishness and deceit.

(The End)

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

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

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



The Children of Leo, 1945

Birthdays: July 23rd to August 24th.

LMERGING from deep within, the characteristics of Leo are exceedingly fixed. It is especially true of the natives of this sign, that "as a man thinketh in his heart, so is he." Active, definite affections and highly individualistic emotions seem to color all that they do. A distinctively integrated personality stimulates an eager enthusiasm for vivid expression—usually in an artistic, dramatic, or executive capacity. Interests are vigorously pursued with complete, whole-hearted absorption and many dramatic flourishes.

Acting always with the power of the total personality, Leos require rest and leisure to recuperate the energy they expend so lavishly in a blaze of self-expression. The constitution is enduring, enabling them to enjoy good health if love of pleasure and a fiery nature do not lead to excesses. Self-esteem, rarely lacking, makes loss of personal status so intolerable that Leos will often go to considerable ends to maintain a good opinion of self. From this ultimate necessity comes a high conception of honor, uprightness, personal

dignity, and worth, as well as contempt for all that is sordid, petty, or ignoble. Like their ruler, the Sun, they find pleasure and an enhanced awareness of self in giving, and are therefore open-handed and magnanimous.

While the less advanced Leo may roar, bluff, and strut to impress himself and others, those manifesting on a higher level seem more anxious to honor and glorify the God within than the personal self, and may be as self-effacing, **humble, and as loyally affectionate** as the undeveloped can be domineering, blustering, self-loving, and unfaithful. The feelings of Leo strongly incite the will, so that they can be headstrong and insistent, particularly when young. Nevertheless, they are easily managed by those understanding the emotions which are both their strength and their weakness; one needing only to play the right melody upon their heartstrings. The genuine, cheerful, warm-hearted disposition of a Leo usually more than compensates for an often uncertain temper and recurrent efforts to direct or dazzle others. Accordingly the Leos make devoted friends.

Those born between July 23 and August 4 of this year have the Sun sextile

Mars and Neptune and conjunct Pluto; a strong, harmonious configuration intensifying the creative powers of Leo. The temperament may be visionary and refined, with artistic or poetic leanings, and instinctively aware of the dramatic import of situations. A hearty appreciation of the exquisite in art, drama, or music is probable. Children born during this interval may become accomplished artists or composers, high dignitaries or genuine mystics. The Sun-Mars sextile continues until the 15th of August bestowing physical or intellectual energy, fondness of action and heroics, and force of character. The Sun conjunct Pluto (lasting until August 10th) is potent but difficult; and, unless tempered with sympathy and humility, it could lead to cruel, dictatorial methods born of an inordinate love of efficiency. Mars trines Neptune until August 11, sublimating the desire nature and rendering it capable of deep spirituality, charity and heights of emotional response. These aspects favor literary and oratorical success through lively presentation and colorful appeal in noble, impressive language.

Those born between August 2 and 16, have Sun sextile Uranus and will be zealous, independent, and magnetic; fond of leadership and progressive public service. Children born after the 16th have Sun conjunct Mercury and will have a vigorous, positive mentality, but will need to cultivate receptivity, humility, fairness, and detachment as safeguards against ego-centricism, biased or dogmatic thinking.

Mercury square Mars between July 23 and August 10 gives an alert, penetrating, and analytical mind, but incites toward ill-temper, quarrelsomeness, and brusque manners unless curbed and rightly directed. Very different is the sextile of Mercury and Venus between August 2 and 12. This peaceful, constructive aspect should bring benefits

through social intelligence and verbal expression; also, cheerfulness, moderation, and charm.

The Venus-Uranus conjunction active between July 23 and 30 is convertible. It may cause a yearning for the beautiful, perfect, and picturesque which can strike a high note of productive genius or be diffused in wild, wayward conduct. Emotional balance is the great need. Immediately following, (August 1 to 15), Venus squares Neptune, an even more difficult influence requiring emotional honesty and stability to prevent peevish dissatisfaction, confusion, or treachery in relations with others. Unless checked, deceptive imaginations and surrender to the lure of the unknown could lead to floundering morals or dangerous mediumistic practices. From July 23 to August 8, Venus squares Jupiter, showing a need of avoiding immodesty, indolence, and excesses. Due to a conjunction of Venus and Saturn, those born between August 15 and 23 may at some time feel unloved and discontented, or burdened with cares. Parental fixations are possible, but if these and grasping self-interest can be transcended, moral and material advantages will surely follow.

Mars conjunct Uranus will add to the determination, persistence, and vigor of Leos born after August 4th but suggests a need of training in patience, diffidence, and conforming to necessity. A sextile of Mars to Pluto will aid those born between July 28 and August 15 in disciplining their aims and desires.

A significant though subtle aspect is the conjunction of Jupiter and Neptune beginning August 5th. To the sufficiently advanced, it can mean philanthropy, lofty, humane ideals, and mystical inspirations.

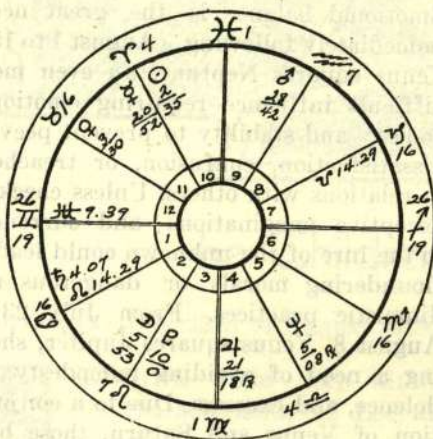
The prolonged sextile of Pluto to Uranus and Neptune continues all month, promising a more ideal pattern of existence later on for the generation of which these children are a part.

Reading for a Subscriber's Child

VIRGINIA L. F.

Born March 23, 1945, 10:53 A.M.
E. W. T.

Latitude 42 N. Longitude 71 W.



Mercury, the ruler of the Ascendant in the sign Aries where the Sun is exalted, sextile the Ascendant gives Virginia a fine, creative mind, quick, alert, and flexible. When an idea is not workable she will drop it and seek new ones. Gemini rising gives her a fine body, sensitive, and closely knit and there is a close companionship between her mind and body which is expressed through coordination and rhythm.

Note that her planets, evenly placed over the chart, indicate a life of action—four planets and Dragon's Head and Tail being in cardinal signs show the life to be lived will be full, replete with events, experiences, expression, and she will not be a stay-at-home, living at an even tempo—but traveling, seeking new fields of endeavor, working out her destiny in the outer world. She belongs, definitely, to the New Age and she will not fit into the old pattern of life. Due to a trine from Uranus in Gemini to Neptune in Libra, and a sextile to Pluto in Leo, it is easy to see

that writing and traveling will be both her vocation and avocation.

Neptune in the 5th house, the home of entertainment, children, and teaching, shows ability along lines of teaching as well as writing, and the trine from Neptune to Uranus will aid her in writing drama, and also to set it in motion.

Mars in the 9th house in the sign Aquarius and sextile to Virginia's Venus in Taurus again brings out the artistic side of her nature and she will be ambitious, adventuresome, and fond of outdoor sports and pleasures. This aspect gives her a clear head in business matters and usually indicates an early marriage.

The Moon is in the sign Leo trine (very good) to her Sun in Aries—another strong link with the artistic and writing world.

The Moon in Leo is sextile to Uranus in Gemini and Neptune in Libra is opposed to the Sun in Aries, and the Moon in Leo is square to Venus in Taurus; this means that Virginia should be taught the real value of steadiness in her affections. There is always a weak link in all charts and the more gifted a chart the more severe is the lesson to be learned; in Virginia's chart the lesson is indicated by the Moon in Leo square to Venus in Taurus, and Saturn in Cancer square to both Neptune in Libra and the Sun in Aries, showing that this girl has misused her ability in the past (Saturn) in the 1st house, and that she is now ready to work out her destiny through love and service. Saturn sextile to Venus and trine to Mars will offset through early training (Saturn in the 1st house) the square from Saturn to Neptune and the Sun.

Mars has a long sextile to Mercury which will give impetus to the mind

(Continued on page 382)

VOCATIONAL GUIDANCE ADVICE

THIS PAGE is a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in this Magazine and ONLY FOR PERSONS 16 to 45 YEARS OF AGE.—EDITOR.



Business Career

FLORENCE G.—Born October 2, 1912, 6:20 A.M. Lat. 39 N. Long. 95 W. Neptune in the 10th house is not good for working for others when he is opposed to Uranus in Capricorn, ruler of the 10th house. Both Mercury and Sun make a close trine to Saturn, and Mars is also trine the Moon. This means that public stenographic work, (three planets in Gemini), newspaper, gift shoppe, or literary work (three planets in Libra), will be Florence's best outlet. Jupiter is sextile to Mercury and Sun but is opposed to Saturn; and this means that Florence must guard against being too careful of expenditures—used rightly and willingly, however, she can overcome this tendency and keep her funds working for her. Neptune, ruler of the 6th house is standing alone; this aloofness is also carried out by the 6th house, that of employment, being empty; which means that Florence always works better alone and silently.

Florist. Gardener

FLORENCE M. L.—Born December 30, 1910, 11:45 P.M. Lat. 42 N. Long. 88 W. With four planets in Capricorn and two (Venus and Mercury) opposed to Neptune in the 10th house, the profession, standing in community, Florence would experience difficulty in finding work. Therefore she would do better in business for herself, no matter how small the income, as Mercury, significator of the mind, is square to Saturn in Aries in the 7th house that of partnerships. A small business, preferably managed from the home (three planets in the 4th house) would solve

the work problem and would be in harmony with the forces of the Sun, Venus, and Mercury. Any small business such as beauty work, florist shoppe, or working with the products of the soil would avoid the necessity of asking others for employment. Being of a devout nature Florence would do well in working with group activities.

Teacher. Writer

WILLIAM C. C.—Born April 14, 1908, 12:54 A.M. Lat. 55 N. Long. 1 W. Sagittarius rising and Jupiter, ruler of Ascendant in the sign of Leo and sextile to both Venus and Mars in Gemini, the sign on the cusp of the 6th house shows that William's pathway of service should take him into the field of writing, publishing, or teaching. His Moon in the sign Virgo gives him a desire to work with the sick; but due to a square to his Pluto, the new planet, he will not gain his real place in life through healing. His real field lies in one of the before mentioned occupations, namely: writing, publishing, or teaching. Metaphysics will attract him and he will gain, spiritually, from such studies, as indicated by a long trine from his Moon to Uranus, the planet of astrology. It should give William pleasure to know that while Uranus and Dragon's Tail are in Capricorn, intercepted in 1st house, they will, nevertheless, bring him the honor and distinction that is rightly his when the wheel of life has turned far enough for him to reap the reward of his mental and spiritual reactions to life. Therefore William should watch for that time for it will bring him important guidance in working out his life pattern.

Monthly News Interpreted

Your Psyche--and Color

"Many physicians who specialize in the treatment of mental ailments have experimented with various color combinations and have brought many interesting facts to light. Dr. Zeller was among the first, some twenty-five years ago, to use colors in the treatment of mental and nervous disorders. He cites the case of two hospitals in Switzerland where eight verandahs were provided, three enclosed with ruby glass, three with violet, one with opal and one with amber, each type of solarium being designed for the treatment of a specific type of mental disease. The results were remarkably good.

Dr. S. E. Katz, of the New York State Psychiatric Institute and Hospital, has made a study of the color preferences of the insane. In every group of insane patients blue was found to be the most pleasing color. Green was a distant second. Red was a close third, with violet, yellow, and orange, fourth, fifth, and sixth, in order. Green was more favored by inmates who were in for a short duration. Orange and yellow were the least liked by this group and best liked by those who had been in the hospital for three years or more.

Green was better liked by males and red by females. Red, orange and yellow were more pleasing to maniac-depressives (circular insanity) than to others, and green was most pleasing to those suffering from dementia precox (split personality insanity).

It is well for directors of mental hospitals to take the color preference of the insane into consideration. Colors will play just as important a part in their recovery as will drugs, food, and rest."—*Mind Digest*.

Color, as stated in an interesting article in *Life*, begins with light. "The sensation of color is aroused in the human mind by the way in which the eyes and the brain centers of sight respond to the waves of light which bear the world in on our perceiving consciousness. The perception of color is, therefore, a highly personal experience. It is influenced by association and aesthetic preference, by fatigue, by sharpness of vision, and by color blindness. Yet for all human eyes, the perception of color is linked firmly to physical

reality and depends first of all on the nature of light.

"The waves of visible light are a narrow band in the known spectrum of radiant energy. This spectrum moves from the invisible, miles-long waves of radio through the infra-red waves of heat across the visible wave lengths of color to the invisible ultra-short ultra-violet waves and on out to the infinitely short waves of cosmic rays. Within the visible spectrum light waves themselves vary from 700 millimicrons (billionths of a meter) to 400 millimicrons in length. When a beam of white light is dispersed by a prism and separated into its component wave lengths, it is seen at once that each of these wave lengths stimulates a different color response in the human eye."

Each color has its own wave length, and a diagram shows that the same wave lengths which in a certain frequency are most brilliant in the yellow region of the spectrogram, in another appear black because *sodium vapor in the solar atmosphere absorbs these wave lengths of light*. The presence of helium in the sun's spectrum proved the existence of this rare gas long before it was discovered on earth; outside the visible spectrum, mercury vapor is the powerful ultraviolet light source. [Astrology ascribes the color violet to the planet Mercury.]

Each of the planets, the seven "light-bearers" or the "Seven Spirits before the Throne," according to the Rosicrucian teaching, receives the light of the sun in a different measure, according to its proximity to the central orb and the constitution of its atmosphere, and the beings upon each, according to their stage of development, have affinity for some of the solar rays. *They absorb the colors congruous to them and reflect*

the remainder upon the other planets. This reflected ray bears with it an impulse of the nature of the beings with which it has been in contact. Thus the divine Light and Life come to each planet, either directly from the sun or reflected from the planets, bearing commingled impulses of all the Spirits, and in that varicolored light we live and move and have our being.

The rays coming directly from the sun are productive of spiritual illumination, the reflected rays from other planets make for added consciousness and moral development, and the rays reflected by way of the moon give physical growth.

But as each planet can only absorb a certain quantity of one or more colors according to the general stage of evolution there, so each being on earth: mineral, plant, animal, and man, can absorb and thrive upon a certain quantity of the various rays projected upon the earth. The remainder do not affect it or produce sensation any more than the blind are conscious of light and color which exist everywhere around them. Therefore each being is differently affected by the planetary or stellar rays.

Thus science explores the subject of color by means of ingenious mechanical devices and psychological experiment, while occult science approaches it from the superphysical. The correlation (or difference) yet remains to be established between the beings on other planets who absorb that part of the sun's rays congruous to them, and ourselves, who are so greatly affected by the colors cast off or reflected by them.

Drifting Pilot Prays--'Light' Brings Aid

ABOARD CARRIER FLAGSHIP, Western Pacific, April 18—A.P.—The story is told by Lieut. Murl W. Davenport of Detroit. Once in the early morning darkness he saw a light blinking on the water below him—where, he was convinced, a fighter pilot shot down by Zeros was adrift.

Lieutenant Davenport circled nearly seven hours over that spot. He finally was able to communicate with a PT boat which sped in—and found an injured pilot, who had been adrift 40 hours. *The boat crew, though, didn't see any light.*

The rescued pilot recovered. He said he had parachuted into the sea, and somehow his rubber boat came loose from the plane and drifted over toward him. He climbed in and prayed, he said—"I had no flashlight; no way to signal . . ."—*The Christian Science Monitor.*

Many incidents similar to that quoted above will come out of this war, many seeming "miracles" will be related, and people generally will be unable to account for them. In this instance, where did the light come from which Lieut. Davenport saw? And what caused the wounded pilot's rubber boat "somehow" to come loose from the plane and drift toward him? When the pilot prayed for help, he got it, and occult teaching gives a reasonable explanation based upon testimony of hundreds of seers.

We know that God has all power, and is everywhere present. What many people do not consciously admit, however, is that He has helpers—bands of them—both visible and invisible. Many spiritually advanced people are aware of activity at night while their bodies are lying in their beds, peacefully "sleeping." In other words, the Spirit has temporarily left its physical vehicle (the Bible is replete with instances of persons being and acting "in the spirit"), and is able to function with complete freedom, clothed in its attenuated garments of the higher ethers, and the mind. The Ego, or Spirit, is capable of radiating light from the seat of its being, that sacred spot in the forehead which is impenetrable to the will of another. (To the trained seer this spot appears like the invisible core of a gas flame.)

In this case, an "Invisible Helper," aiding the wounded pilot, radiated a light which Lieut. Davenport was able to see from his plane, and rescue of the pilot was effected.

READERS' QUESTIONS

• • •

The Moon and Your Operation

Question:

Everyone knows the moon controls the tides, and that many farmers plant potatoes, beets, etc., "in the dark of the moon," while vegetables that grow on top of the earth, such as lettuce, are best planted "in the light of the moon." I was told the other day that the moon also affects surgical operations. Will you please explain why this is?

Answer:

The position of "the Star of Slumber" is a much more powerful factor in the health and affairs of mankind than the unobservant surmise. Happily, however, this is becoming more and more an age of investigation, where the individual who thinks for himself desires to know the truth of stated facts and conditions. Astrology is a science, which by study will prove of value in numerous phases of life. Here, however, we are only concerned with the easily discernible position of the Moon from day to day, and its effect in the operative work.

According to astrology, different parts of the human body are ruled by their respective signs of the zodiac. Aries governs the head, Taurus the neck and cerebellum, and so on. A surgeon may readily verify the dictum of Ptolemy, the father of astrology, that there is more blood pressure in the part of the body which is ruled by the sign in which the Moon may be moving at that time. For instance, take a nasal operation; the rhinologist should not operate when the Moon is in Aries, but wait a

few days till the Moon enters Taurus, or Libra, if the operation can be deferred for that length of time, for there will be less hemorrhage when the Moon is passing through the opposite signs. On that account the surgeon should preferably operate when the Moon is in the sign opposite to that which rules the part of the anatomy to be operated upon.

Anyone may easily familiarize himself with the symbols of the signs of the zodiac, and the parts of the anatomy they rule, by a brief study of pages 24 and 25 of *Simplified Scientific Astrology*, by Max Heindel; then, with a copy of the current year's Ephemeris, he may quickly see the position of the Moon for any day.

DIMENSIONAL CONSCIOUSNESS

Question:

The faculty of space perception, the "Cosmo" states, is connected with the delicate adjustment of the three semicircular canals in the ear, pointing in the three dimensions of space. Logical thought and mathematical ability are in proportion to the accuracy of their adjustment.

It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semicircular canals, or what is the process that leads up to the fourth dimensional consciousness?

It would also seem that nature spirits and elementals have this fourth dimensional consciousness which is a higher degree of consciousness than that which

we now possess, and possibly the bee on the Elberfeld horses. What makes man superior to these beings, and what is the arrangement of these semi-circular canals in the case of the bees and these gifted horses?

Answer:

We know that God geometrizes, that all the processes of nature are founded upon a systematic calculation which argues the great Master-Mind. When God as the great Architect of the universe has built the whole world upon mathematical lines we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God and this in itself argues an expansion of consciousness. When we consider the fact that each one of the semi-circular canals is in fact a super-sensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length and breadth, height or depth of space we may easily understand that their actual adjustment is necessary to space perception. If they are true then the space perception of that person is perfect, and if he takes up the study of mathematics then his theories will agree with what he sees in the world as actual facts. This in some high minds engenders an actual love of figures so that they may rest such a mind instead of being a source of fatigue as they are to most people, and then that love of figures may arouse in him the latent spiritual faculties, but not through any change in the semi-circular canals for these are bony structures and not easily changed during the lifetime. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits. You are correct in assuming that they have what may be called a fourth dimensional

consciousness for in addition to the height, width, and depth, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain and if you have an etheric body such as nature spirits possess, you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here, in fact not so much, for here we are hindered by winds. But even among nature spirits there are different entities and a corresponding variation of consciousness.

The consciousness which builds and ensouls these bodies, however, belongs to a number of divine hierarchs who are gaining additional experience in that manner; and the *forms* which are built of matter and thus ensouled have attained a degree of self-consciousness; during these long existences they have acquired a sense of their own transitory existence and it is to their rebellion against this state of things that the war of the elements notably, fire, air, and water, is due. Fancying that they are being held in bondage they seek liberation by force, and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great catastrophes. The consciousness of the gnomes is too dull to take the initiative but they not infrequently become accomplices of the other nature spirits by opening passages which favor explosions in the rock. However, this has no connection with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective group spirits and it is probably the last time they will seek embodiment in an animal form. When that happens, such spirits are relegated to Chaos where they must wait during the Cosmic Night for their less-gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period.

NUTRITION AND HEALTH

Sleep--and What It Means

By EVE M. BACON

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving still when it comes up tomorrow.

—Henry Ward Beecher.

“GOD bless the man who invented sleep!”

Sancho Panza said it, and each word is an echo of all mankind for this state in which we spend practically one third of our lives.

Sleep is the one eternal mystery that has been the source of study and scientific investigation since man first began to think. No man nor animal can do without sleep, and even plants fall into a sleeplike condition when they fold their petals against the dying sun. What is sleep? What forces are back of this loss of waking consciousness that descends upon all beings; that holds them in its soft embrace and returns them freshened and rested to a new day?

The ancient Greeks had a theory for it; the ancients of all races have had their superstitions concerning it, and modern science is still devising methods of studying sleep.

The majority of people consider sleep an unconscious, inactive state of being. From an occult standpoint sleep is never inactive, and only objectively unconscious. The very fact that science acknowledges sleep as “the great restorer” itself admits there must be activity in order to restore.

First of all, let us study the cause of sleep. Why do we become drowsy toward evening; why do we have an instinctive desire to shut our eyes and close out all activity whether we have labored hard during the day or loafed the hours away? Some investigators claim that fatigue products formed in the tissues depress the brain sufficiently to cause sleep. But if that is all there is to it, why do we grow equally sleepy when we are not really fatigued?

Material scientists labor through the medium of the physical body alone, thus retarding their understanding regarding many of the hidden processes of nature making a great mystery of many facts that occultists have known and understood for centuries.

The occult scientist recognizes man's other three vehicles, vital, desire, and mind, and finds the true answer to many scientific mysteries through a study of them.

During the day man's vital body lives through its absorbance of solar force. This vital body wages a continual battle with the desire body to create and maintain a balance of harmony in the physical vehicle. But through its activity and the consumption of food by the dense body, through

the thoughts and desires of the other vehicles, the solar rays transmitted to the vital body cannot be properly assimilated by it causing the vital intake to become less and less; and when the vital body ceases to receive a sufficient supply of the life giving solar force, it collapses. The nerves, cut off from their normal supply of vital force lose their awareness, the physical (dense) body becomes drowsy, listless, and dull. The Ego then becomes forced to withdraw from the physical body taking the mind and desire body with it and gravitates to the Desire World.

There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. Here the higher vehicles which have withdrawn from the dense body steep themselves in this elixir of life. When strengthened sufficiently, these vehicles commence work on the vital body, which was left with the sleeping dense body. The vital body when recuperated, begins the work of rebuilding the dense body. It is during the time that elapses between the withdrawal of the Ego and its higher vehicles and its reentering of the physical body that we say the person is asleep.

Such is the nature of sleep; a withdrawal of the desire and mental bodies from the dense body to allow recuperation of the Ego's vehicles.

Modern research has devised methods of measuring sleep, its depth, and density. Experiments have been made to determine the volume of sound necessary to waken a sleeping person. Thus, by measuring the volume of sound, the density of the sleep may be determined. In adults it has been found that the density of unconsciousness increases after the first hour. Children apparently have two deep periods of sleep, spaced by lighter periods. But the recuperative power of sleep is always determined by its duration and never by its depth.

Science recognizes sleep only as a means of restoration of physical and mental powers, and has no satisfactory explanation as to how it is done. Occultists on the other hand, recognize its rebuilding powers and know how and why it is accomplished. They know that when the Ego leaves the vital and dense bodies, there is recuperative work to be done on all its vehicles before it can reenter the dense body left upon the bed. And because this work is done while we are not conscious in the physical body we are not aware of what has been going on when we return to a waking state.

Contrary to popular belief unconsciousness is not uniform for all the senses during sleep. As the solar force transmitted to the nerves of the body begins to flow more slowly, the power to make conscious movements appears to be noticeably decreased. The senses of smell and taste appear to be completely submerged. The sense of touch and hearing are quiescent. Most functional activities are slowed up, the breath comes quieter, blood pressure falls, the body temperature is lowered, the pulse is slower, and the secretions of the system (tears, saliva, urine, etc.), are reduced. Oddly enough in contrast, the sweat secretions during sleep are greatly increased; in some cases during one hour of sleep the body will throw off the equivalent perspiration that one hour of exercise would produce.

The one sense which has not as yet been mentioned is sight. This physical sense is also inactive during sleep.

Seeing, hearing, smelling, tasting, and feeling are all powers of the Spirit and the physical organs correlated to them are simply instruments by means of which the Spirit is able to contact the outside world and its own physical body. The process pertaining to spiritual sight according to Max Heindel is as follows: The Spirit sees, hears, et cetera, not only with the surface, but

with every single atom of its spiritual body, inside and outside, and what it perceives is not really the physical things which we see with our physical eyes, but every chair, table, desk, or whatever other physical implement, is interpenetrated by both ethers and desire stuff—it is this that it perceives, and that to it is as real and tangible as the physical forms are to us.

The occult scientist knows that during sleep, the advanced Ego clothed in its finer vehicles is able to leave its dense body at will and wander where it may choose acquiring knowledge which the ordinary person is unable to contact. Accordingly such an individual appreciates the full blessing of sleep, and its importance.

Understanding the cause of natural sleep brings up the question of artificial sleep. When sleep is induced by means of sedatives or anesthetics we find a different condition. Then the vital body is partially driven out along with the higher vehicles, leaving the life and chemical ethers interpenetrating the dense form. The refusal of some members of the medical profession to recognize the influence of the moon upon the human body has caused many accidental deaths through the administration of anesthetics at the wrong time. When the Moon is on the increase, from new to full, stimulants produce the best effect and sedatives are weakest; it is during this time that anesthetics are most liable to result in fatalities if given in too great a quantity.

Another method of artificial sleep that has taken a great hold on popular imagination is hypnotism. There has been a great deal written during the past few years concerning the use of hypnotism in the treatment of disease. Hypnotism is a method of inducing artificial sleep, but leaves the mind open to external suggestion. A great deal of research has been done by modern scientists in the study of hypnotism and many so called miracles of cure,

have been claimed for it. A few doctors today are practicing scientific hypnotism but the medical profession as a whole still associate it with charlatanry and frown on its use, unconsciously doing humanity a great favor.

Published accounts have claimed that acute alcoholics have been cured of their taste for liquor and that certain psychological disorders have also been diagnosed and cured through its means.

On the face of these claimed facts by scientists and psychiatrists it would seem that the use of hypnotism had emerged from its shadow of disrepute and become a powerful instrument of modern healing. But like so many other popular conclusions, a mistake has been made here.

Let us see what really happens when a subject permits himself to be hypnotized. The person who is doing the hypnotizing makes certain passes over the head of his victim forcing out the head of the vital body so that it lies around the neck in thick rolls. Thus the connection between the Spirit and the dense body is severed. The dense brain is then left for the use of the hypnotist. The hypnotist then implants his own ideas and thoughts into his victim's brain and these impressions stay there when the person is brought back to consciousness. In the case of treating disease or a bad habit this may appear to be a good thing, but the occultist ever looks deeper than the surface and in that way discovers the truth.

Science claims cures for their patients because they take their viewpoint from the acknowledgment of *one life only*. But the occultist knows this present life to be only one among many. Therefore so called involuntary cures cannot produce lasting good—they really do a vast amount of harm. In cases of hypnotic cures in this life the patient is *laboring under another individual's will*; the cure is not *voluntary* as it would be if it were the result of

one's own determination to overcome. Therefore, when another earth life is entered the disease or fault is still with the person and he will always be chained to it until he exerts his own free will and overcomes it. So in substituting hypnotism for free will one is only delaying his own evolutionary advancement.

You may argue that once the victim's consciousness returns he goes on his way under his own initiative and desires, but this is not strictly true. No matter how well meaning the hypnotist may be, it is impossible for him to withdraw all of the ether from his victim's brain that has permeated it from his own vital body. A certain portion of his ether remains in the medulla oblongata of the victim and whether either of them is aware of it or not the victim is always amenable to the suggestions of his hypnotist for the rest of his life.

However, there is a brighter side to the treatment of disease during sleep and it is perfectly possible to do so in a way that has no harmful results on the patient.

In natural sleep as we have seen, the Ego with its higher vehicles is outside of the dense body, but closely connected with it by means of the silver cord. Furthermore his brain is permeated by its own vital body. Because of this the sleeper is in close contact with his dense body at all times. In this condition thoughts of healing and ideas of suggestion may be communicated to the sleeper's brain. However, the brain of the sleeper will not admit anything that is not in harmony with its own natural inclinations. While he is amenable to suggestion, he is in full control of his vital body and he cannot be forced to do anything against his will. Under the hypnotist spell the victim has no choice; but in natural sleep he still has free will.

Suggestions to others who need aid during their sleep have proven greatly

beneficial. By talking quietly to a patient while he is asleep just as you would were he awake, you can instil into his mind hope and healing and materially aid in his recovery; but no demand should ever be made.

Knowing as we do how passive a condition sleep is, it behooves the aspirant to a higher life to guard himself through right living and so make his sleep an active agent for his spiritual development. If he will enter the state of sleep with his thoughts concentrated upon holy and noble ideas he will draw toward himself only the things which are holy and noble. His mind and desire bodies will be open to impressions from above and closed to the things from below.

To go to sleep with the mind fixed on pure thoughts causes the Spirit to gravitate to grander realms where true vision is possible. Through persistent practice in right thought and actions the inner senses of the Spirit will become more aware, the shrine within will burn with a purer, brighter light, until it will ultimately attract the attention of the great Ones who will gladly give further directions. When this development is accomplished sleep will no longer mean oblivion or a dream state. It will be the means only of laying off the earthy body for a few hours each night to step forth radiantly into a fuller life where the Spirit will learn to work and serve with the Great Masters of Wisdom.

Does a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detracting? Consider thyself whether his reproaches are true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be.

—Epictetus.



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A hopeful mind is the greatest of all medicine, and a constant reiteration of a resolution to overcome the present ills is better than all the medicine in the world. When one is in constant pain, suffering acutely, it is perhaps very difficult to maintain an attitude of optimism; nevertheless, the magic formula of the Savior—"As a man thinketh in his heart so is he"—applied to health, will help us to overcome in time. It is a law that if we think health we must of necessity sooner or later express health. We must live the rational life and cease from excesses, particularly in diet; *that cannot be emphasized too often.* Neither will it avail to stand before a mirror and reiterate to oneself. "I have Faith," "I am Health," or similar untrue affirmations. Just stop talking of your ailments to others; try above all to divert your own thoughts from your condition; believe in health as your birthright, and as *something that can be attained by you, never wavering.* (*Occult Principles of Health and Healing*, by Max Heindel.)

* * * * *

As there is a great need for the work of the Invisible Helpers at the present time, so there is equal need for Visible Helpers to support their work by sending out healing power which is taken up by the Elder Brothers each evening at the Temple Service here at Mt. Ecclesia.

Therefore, we ask our friends and patients to join us as Visible Helpers in sending out this power. You may do this by concentrating with us each evening at 6:30 (by your own clock), when a healing service is held in the Temple pictured above. Also, on the dates given below, a service is held in the Pro-Ecclesia when the moon is in a cardinal sign. Relax, close your eyes and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Ecclesia, and concentrate on *Divine love and Healing.*

• • •

July	2— 8—15—22—29
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●

Kentucky, April, 1945.

The Rosicrucian Fellowship
Healing Dep..

My dear Friends:

I am feeling so much better that I can write and tell you to take my name from your healing list. It is really wonderful beyond words what prayer and the help of the Invisible Helpers have done for me. I believe the only cure I have had was from the help received from the Invisible Helpers. I can't think of anything to say or write compared to my deep appreciation. Thank you for the interest and help you have given me. May God bless you and the efforts you all put forth in relieving the suffering.

Always sincerely yours,

—A.L.

Connecticut, February, 1945.
 The Rosicrucian Fellowship
 Department of Healing,
 Dear Friends:

When I think that only one year ago my nerves were in such a state that I could not even go out among people—and now I am Chairman of a Red Cross branch and go to conferences where 2000 people are present, etc., and not only conduct a weekly sewing meeting but have also just finished making 44 slip covers for the back and seat cushions of chairs and divans in the Red Cross recreation room, a hospital for blind soldiers, doing practically all the work myself, I realize what progress I have made!

Thank you again for all your kind assistance.

—G.W.D.

California, March, 1945.

Rosicrucian Fellowship
 Healing Dept.
 Dear Friends:

Since I have become a member of the Rosicrucian Fellowship I have been truly blessed. I have improved in every way, in mind, and health, and my neck does not give me any trouble; even with the changeable weather at this time of the year, there are no pains. I am confident the Elder Brothers have been a constant aid, and I appreciate everything.

Yours truly,
 —G.F.

“Narrowness of mind is often the cause of obstinacy; we do not easily believe beyond what we see.”

Rocheffoucauld.

Do You Want to Regain Your Health?

HEALING THE SICK is one of the departments in which the Rosicrucians specialize through their system of healing by the ministrations of the Invisible Helpers. The Helpers work on the etheric body of the patient, principally at night while he is out of the body in sleep. We shall be very glad to give anyone who is sick the benefit of the assistance which we can render along this line. The patient establishes connection with the Invisible Helpers by writing a weekly letter to Headquarters. He is also given supplementary advice on diet, exercise, etc. This department is supported by free-will offerings. If you are sick, and if you are interested, address,

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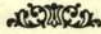
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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

Children's Department



Cornelia's Underground Adventure

By EVERETT AUSTIN GOODELL and HASMICK VEE



IN this sunshiny Saturday afternoon, Cornelia went out into the back yard, carrying a paper bag filled with bread and cake crumbs which she took to the birdbath. There on its broad flat edge she placed crumbs for the feathered songsters who would later alight to sip and bathe. Awaiting their arrival, she sat down and leaned against the birdbath's concrete base and became still, for she knew the birds would not come if she moved about. Near the brick wall facing her grew a large old grapevine, and Cornelia noticed its many new leaves and curlicue tendrils. All at once there was a rustling and shaking among the lower leaves of vine, and she heard a small voice saying, "Greetings, Cornelia, 'tis I—Murel, King of the Color Fairies!" And suddenly a dignified but charming little man stepped out from beneath the lowest and thickest cluster of grape leaves. He couldn't have been more than a few inches high, but he looked every inch a king.

"I'm happy to see you, King Murel," said Cornelia, making a polite curtsy as befitted such a royal personage.

"The queen begs to be excused for not coming today," continued the little king. "She is busy in another part of our realm. So I am delegated to invite you to our underground kingdom of Color-Land." He stopped and fumbled about his green and russet robe.

"Where is my scepter?" he exclaimed. "Where is the blessed thing? Men, men—where is my diamond scepter?"

Instantly two little people also dressed in green and russet, but with short capes, stepped out from under the low-lying leaves.

"Yes, sir! Yes, sir! Quite right, sir!" they said together. "There it is in your back pocket, sir!"

"Oh—ah, that's better," spoke the relieved king. "Now, let's see—the stone. Roll away the stone, men, roll away the stone!"

Promptly the two little helpers parted some tall weeds near the grapevine and exposed a large stone, which Cornelia remembered as the same one where the Queen of the Color Fairies had once paused.

With much grunting, puffing, and blowing the two little men pushed at the heavy round slab, but in vain. It did not budge.

"Stop!" ordered their king. "What with so much on my mind, I forgot to say the magic words!" Then raising his tiny glittering scepter, he intoned:

"Rock, roll open, rock—away!
Reveal our secret passageway!"

There came a thrilling rumble that shook the ground beneath Cornelia's feet. Twigs snapped; vines cracked.

The stone moved and turned, then lo and behold! the hidden entrance to the underground empire was revealed. Coming closer, Cornelia saw a descending spiral of stone steps, dipping down between walls of smooth, grayish-green rock.

"Lead on, men!" commanded the miniature monarch. The two scampered down the stone stairway like sure-footed mountain goats. "Come, Cornelia, if you would view the wonders of our hidden kingdom."

"Oh, yes, I'm coming, sir," Cornelia answered. However, she thought the entrance looked exceedingly small for her. But the next moment, quick as a wink, she found herself inside.

"It's very kind of you to let me visit your kingdom," observed Cornelia as she followed the little beings.

"H'm, ah—yes!" said the king. "There are other ways to reach my realm, but I thought the stairway would be easier for you. As it is, most earth people don't even know that my underground empire exists. Yet it is as old as the world itself, and quite as active, if not more so." The little sovereign smiled benignly as if pleased with his role of instructor.

"What is all that stuff there?" inquired Cornelia as their circling steps passed a huge alcove filled with a mass of grey muck.

"That is on level 'E',—we call it 'Mock,' meaning false or mocking. Fool's gold is what it really is. More unfinished business," sighed the little king.

Upon reaching the level marked "F," they stopped for a moment while the two helpers opened a wall locker and brought out four weather-repellent jackets. "Better put on this cloak," said King Murel, handing one to Cornelia. "Green moisture drips here from the walls and roof." A sort of hood came up over the head of the wearer, protecting the face and hair.

"Copper mine here," added the gnome monarch as they continued on their way. "Acid drips from rocks; eats up everything—car rails and all. Keeps us busy repairing and renewing. Ah, down to level 'G' at last! We are now entering the boundaries of my underground city of Antimock, capital of my hidden empire."

"Oh, do I ride in the little cars too?" asked Cornelia as she saw the two helpers clambering into the driver's seat of the first car.

"Yes, indeed," said the king. "But first take off your cape and jacket. It is warm down here in Antimock. We will ride in the chemical cars across Happy Valley up to the Rock Cavern palace gates."

Soon they were winding across the lovely lowlands known as Happy Valley. Here could be seen many gnomes working among "fields" of softly colored rock substances.

"That's where we grow all the minerals," explained the king.

"I didn't know anything hard like rocks had to grow," remarked Cornelia, with a wondering look.

"Indeed, they do!" said the king emphatically. "My gnomes are experts at combining just the right amount of small particles which go into the different metals and minerals."

"Does Antimock mean something like 'Mock' up on level 'E'?" asked Cornelia. At this, the two helpers in the front car snickered, but checked their giggles at a frown from his Majesty.

"They are laughing because I, Murel, used to live up on the 'E' level trying to turn that good-for-nothing muck into gold. But lacking time to do it right away, and having a myriad more important things to do, I sank the shaft and stairway down two more levels to this vast under-valley and built my city on this site." Here the king ordered the cars to stop and they all got out.

.. (Continued on page 383)

MT. ECCLESIA NEWS



THE legend of the swallows returning to San Juan Capistrano Mission here in California each year on the same date, to build their nests and raise their young, is too well known throughout this country to need repetition. However, we are pleased that here at Mt. Ecclesia we are duplicating this in a small way. Last year the swallows came to Mt. Ecclesia again after many years and were heartily welcomed at the Healing Department building which they chose for their homes, the red tile roof of the building extending out sufficiently to make an excellent protection from the elements for their nests. We are happy to relate to our readers who evinced interest in our article last year regarding the swallows that this year our little friends have returned to us on the same date (March 19) that they go to the San Juan Capistrano Mission each year, and we are delighted that their Group Spirit guided them to return to us who welcome them.

Last year the nests numbered in the thirties, but this year we have one hundred and three nests. These nests are very interesting to observe, for there are no two built exactly alike, showing a certain amount of individuality even when led by the Group Spirit. Some are cone shaped, others round like a water pitcher, with a narrow neck serving as an entrance, and they are turned in various directions. It is also interesting to watch them build their homes. They go to that part of the garden where a hose is turned on, making the ground muddy. This mud they roll into little pellets and then fly nestward to fasten each little piece painstakingly to the others. As it takes the pair about five to seven days to complete the nest, the amount of work involved can well be imagined.

The dainty white, brown-speckled

egg shells have been thrown from the nests recently, and this means that the babies have arrived, and soon the little ones will be learning to fly. As there are three or four in a nest, we will have quite a colony of swallows.

* * * * *

Among recent visitors at Mt. Ecclesia was a representative of the Norwegian delegation attending the United Nations Conference at San Francisco. He is Lieutenant Olav Flatobo of the Aviation Corps of Norway, and has been in this country since the outbreak of hostilities in Norway. It was with much interest and satisfaction that we had firsthand information from the conference through meeting Lieut. Flatobo, and we were pleased to be told that his impressions of the conference made him assured of the sincerity of purpose of the delegates.

By profession Mr. Flatobo is a musician and artist, and plans at the close of the war to return to Norway, and resume his work. He was most kind in expressing his appreciation of Mt. Ecclesia, and stated that he intends bringing his wife here later for a more or less extended visit. We are very pleased to state that he enrolled in both our Astrology and Philosophy correspondence classes.

* * * * *

The beautiful souls of the world have an art of sacred alchemy, by which bitterness is converted into kindness, the gall of human experience into gentleness, ingratitude into benefits, insults into pardon. And the transformation should become so easy and habitual that the lookers-on may think it spontaneous, and give us no credit for it.

—Amiel's Journal.

* * *

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Center and Study Group Activities Of The Rosicrucian Fellowship

IN sundry and divers ways there is a movement abroad today to "make goodness as attractive as evil." We are inclined to have eyes and ears only for the disastrous; we read newspaper accounts of murders, hates, and heinous war atrocities. It is well that we know about these, for as responsible citizens of the world we must know conditions as they actually exist, if we would correct them rather than be overwhelmed by them. But let us also be on the alert for evidence of the activity of the Elder Brothers, those progressive Beings who work with humanity silently, secretly, but powerfully, from behind the scenes. Max Heindel stated that there has never been a darker age, from the spiritual standpoint, than the last three hundred years of materialism. Yet *"every attempt to enlighten the people and awaken in them a desire to cultivate the spiritual side of life, is an evidence of the activity of the Elder Brothers."*

Darryl F. Zanuck's article "The Good Men Do" in *This Week Magazine* some little time ago is an instance of this activity. Questioning the famous lines of Shakespeare: "The evil that men do lives after them; the good is oft interred with their bones," he cites cases proving the opposite: George Washington, of the Colonial aristocracy, with assured position, respect, and money, had little to gain when he threw

in his lot with the Revolution. "Defeat—and the odds often seemed insurmountable—would bring ostracism and contempt, the loss of all he held dear, and perhaps death. He did not hold back. He threw it all in the scales. In so doing, he brought a great nation into being."

Abraham Lincoln might have compromised, probably escaping agony of heart and mind, and perhaps have been spared a martyr's death. . . . Today people stand reverently before his statue to find solace and courage. Mr. Zanuck concludes with these words: "Goodness is never lost—no matter who performs it, or where. Your name may not live in history books—but your influence can live in the memories of your family, your friends, and your community. Success or failure, every man has the opportunity to leave that great heritage. He can be a flaming spirit who lights the way to a better and more decent world. Your immortality lies in you—and in the things you do now. *For the good you do lives after you.*"

Every night at midnight there is a Service in their European Temple where the Elder Brothers of the Rosicrucian Order, assisted by Lay Brothers, gather up the thoughts of sensuality, greed, selfishness, and materialism, and transmute them into pure love, benevolence, altruism, and spiritual aspira-

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tions, and send them back into the world to uplift and encourage all Good.

ROSARIO, ARGENTINA

We were very much pleased to receive recently from this group of friends a beautiful heavy parchment, approximately 18 inches by 24 inches, with the original signature of each member present when the Rosario Study Group (Santa Fe branch) formally became chartered and consecrated their Center, on October 15, 1944, an historic date for them. Although we did not count them all, there were over one hundred signatures.

This speaks well for our Rosario friends. We shall keep them in our prayers, that the work begun with such enthusiasm and zeal may be blessed and magnified, and that the humanitarian efforts of these sincere souls may be an instrument for righteousness and upliftment in their locality.

READING FOR CHILD*(Continued from page 366)*

and will aid Virginia in overcoming the square from Saturn to Sun, as Mars is the power and energy that reinforces the will of the Sun.

The Dragon's Head and Tail are in the 1st and 7th houses (Cancer and Capricorn)—the lessons in the home (the Jupiter side) will be the guiding factor in Virginia's status in the world (the Saturn side). Jupiter, the balance wheel, is in Virgo, the sign of service as well as health, and in the 4th house, home of the Dragon's Head. Virginia's lesson is to learn patience, willingness to work and while ambitious—not to place it first, but to seek first the Kingdom of Heaven and all other things will be added.

This is a fine chart, bright, workable, and livable as well as lovable. Kindness rather than stern discipline should be the keynote used in the guidance of this unusual girl.

CORNELIA'S ADVENTURE

(Continued from page 379)

"This is the main entrance gate. Look at it, Cornelia! It is made of solid gold, every bit of it. My two faithful helpers, Alfie and Nixie, laughed when you mentioned 'Antimock,' because it means 'anti-mock' or 'against mockery.'"

"It's a most beautiful gate, King Murel," said Cornelia, admiring the cleverly carved garlands of flowers on its surface. "I have never seen anything like it before."

"H'm," said the king proudly, "of course you haven't! I designed it myself and directed its construction from beginning to end." Then touching his diamond scepter in the center of a carved golden flower, the gate opened and they entered the palace grounds. On either side were walls of green and turquoise blue rock flecked with silver, bearing the king's name and seal. Ahead loomed the underground castle, with crystal windows studded with emeralds, sapphires, rubies, and other precious stones. Ramparts and battlements galore castellated the whole appearance of the structure and gave it strength like that of a fortress.

Cornelia exclaimed delightedly to the complete satisfaction of the little king.

"Took me one hundred years to build it!" boasted he. "Had trouble, too—in fact, still do. The Rankites keep disputing the throne. Some silly notion of theirs. Claim I usurped the succession—I, the Murel? Indeed not! No, the Rankites are upstarts. Never rated anything closer than a cousinship at best. Therefore, the watch towers and battlements. Wish the Rankites would do more work and less trouble making," he finished. Cornelia had listened respectfully, and now another gate was reached. This one was carved of solid silver and not as large as the first gate.

"Ho-poko-komoko?" challenged the sentry.

(To be Concluded)

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