



The
ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



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The Philosophy of Trouble
Peace on Earth
The Right to Live
Rededication

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Rays from the Rose Cross

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia to help all who have applied for healing.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—


The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Philosophy of Trouble

By JOSEPH DARROW

N the present critical period of the world's history trouble seems to occupy the foreground of every landscape. And we are told by some who ought to know that even America, which so far has been more fortunate than many other parts of the world, is going to feel the pinch pretty soon. Not at all encouraging, this outlook, and if there is any authenticated philosophy that will help us to meet it more successfully, it will be a good thing to find out as much as we can about it.

The Rosicrucians are in possession of some of the deepest philosophical facts yet known to man. Their wisdom should be of service to a very great number of people. One of the most important of their aphorisms is stated in the *Rosicrucian Cosmo-Conception*, as follows:

“Let us realize and engrave it deep upon the tablets of our memory that the purpose of life is not happiness, but *experience*. . . 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.”

The ancient *Bhagavad Gita* says substantially the same thing, the gist of

which is as follows: the real object of life is *action* not the fruits of action.”

The masses of the people throughout the world, however, are strenuously going after the “fruits of action,” regarding them as the thing most desirable, and totally ignorant of the facts just stated. But why should experience or action be superior in value to happiness and the fruits of action? Because experience eventually is transmuted into power—soul power, mental power, emotional power, and wisdom by the wonderful alchemy of nature, so that in future incarnations the Ego who has had much experience, and thereby gained in those qualities through its transmutation, will be far better able to succeed and to have a satisfactory life than the one who has had little experience, and therefore has but little of the material out of which power and wisdom are manufactured.

But let us not jump to the conclusion that power is the great aim and end of existence. Rather, it is only a means to an end. Its real object is that we may become better able to serve efficiently in the Cosmic Plan. That Plan at present is largely beyond the scope of our comprehension. We can visualize only the merest outlines of it. But its wisdom is immeasurable, and upon its successful consummation depends the welfare of the human race.

To understand this we must first grasp the fact that as Virgin Spirits, differen-

tiated within the God of our solar universe, we are cells in His cosmic body. The occult aphorism says, "As below, so above." Applying that aphorism here, we know that if the body of the Cosmic Man in whom we live and move and have our individual being is to be in a state of health and efficiency, the cells which compose it must perform their functions properly. As cells in that body we have very definite functions to discharge in the same manner as do the cells in our various organs, such as the heart, the brain, the liver. The Cosmic Man will become weakened and diseased unless the cells of His body function properly.

How will we gain our reward for all this apparently self-sacrificing service in the interests of the Cosmic Man? Simply by virtue of the fact that since we are a part of His body, we participate in His well-being, we share in His health, and we gain the satisfaction which the Cosmic Spirit feels when all departments of its domain are being properly conducted. Moreover, as we become more and more valuable to that Spirit, we move forward and upward to occupy more important positions in the cosmic scheme. Thus we advance to places of greater responsibility, greater usefulness, greater power, and incidentally greater joy in taking part in so wonderful a plan. Conversely, if we fail to perform our functions properly, trouble makes its unwelcome appearance.

Not only the present wars in Europe and Asia are causing trouble for humanity, but we have a diversified list of troubles along other lines afflicting us. We have the labor unions with their incessant strikes; politics with its omnipresent graft; unemployment and its deprivations; the problem of money and its distribution; and as the mother of all troubles, we have the universal selfishness of the world, based not only upon the primitive impulses of the human animal, but also upon the agnostic materialism of the great bulk of the world's inhabitants.

In spite of all this the world keeps moving. What is the mainspring of the world today? What keeps people striving, working, fighting? The answer is INTEREST, with Indifference as its negative pole. Interest is the mainspring that moves the world just now. Interest is a function of the desire or astral body. It starts either the force of attraction or that of repulsion into operation, and both of these lead to action. The *Cosmo-Conception* says:

"From the central Region of the Desire World comes incentive to action, or the decision to refrain therefrom (though the latter is also action in the eyes of the occult scientist). At the present stage of our development the twin feelings Interest and Indifference furnish the incentive to action and are the springs that move the world. *At a later stage these feelings will cease to have any weight. Then the determining factor will be Duty.*"

Duty—here is a new key to the situation. The motive power of Duty eventually will entirely supersede interest in the things which one is doing as a means of compelling action. The only criterion then as to whether or not we shall perform any certain act will be whether duty requires it or not. As to whether we are interested in it will have no bearing on the subject. To whom shall we owe this duty? Of course it will be to the Cosmic Man in whom we live and move. The compelling sense of duty to Him eventually will keep us steadfastly on the path of rectitude and right-doing at all times regardless of all other considerations.

Does this sound to you as though life would then be rather drab and dreary, entirely occupied with duty? Quite the contrary, because as we increase in the performance of duty, we increase in power and efficiency and also in the capacity for the enjoyment of life and all

its activities. But this hinges upon still another principle, that of Karma, based upon the great Law of Consequence. By the proper performance of duty we are constantly making new good karma, namely, the effects which flow from causes set into operation by ourselves. And as our karma improves in quality and quantity, so does life become more satisfactory, more full, more enjoyable.

When we look about us and see the pain and sorrow and suffering of millions of human beings through war and domestic strife, through sickness—physical, mental, and psychological—through lack of material necessities, and through inadequate education, the question naturally arises as to why the Cosmic Man, who is supposed to be the epitome of good, should permit so much misery within Himself. Well, it all goes back to karma, in this case bad karma from the nonperformance of duty, which in due time reacts upon us, and we have to endure the suffering which it involves. But it is self-created suffering, not arbitrarily imposed by any outside power. If we are cruel, if we are self-indulgent in a manner that subtracts from our efficiency in the performance of duty, if we are dishonest,—all such things create the karma that will produce trouble some time, somewhere.

Many people suffer from hunger in the world today, particularly in the war-torn portions of Europe and Asia. But hunger is not unknown even in America, due mainly to the fact that the distribution of nature's products is far from equable. The U.S. Department of Agriculture during the last several years, however, has established what it calls the "ever normal granary." This is based upon food production in right proportions so that too large a part of the agricultural effort shall not be devoted to one product to the detriment of other needful products, and so there shall be in storage a balanced ration for the whole nation at all times. This Depart-

ment has also endeavored to institute a program of abundance in place of a regime of scarcity, a balanced abundance for all so far as it can reasonably be attained rather than the artificial scarcity often promoted by the business interests for the sake of higher prices and greater profits. The earth is perfectly capable of producing enough to provide amply for all the human beings who live upon its surface if this is adequately and equably distributed. But it is far from being so distributed. The universal selfishness of human beings interferes, grasping for temporary personal advantage, and oblivious to the fact that bad karma is created by any unjust system, which is bound to react upon its creators some time in the future in the form of a new batch of trouble.

Trouble, however, is only a temporary phenomenon in spite of the fact that it seems to be omnipresent and goes back as far in history as we have any record. The human race eventually is going to emancipate itself, as slowly through the ages it gains in wisdom and power. And it all hinges on the two factors which we have emphasized, namely, *Experience and Duty*. **TROUBLE** *Experience and Duty*. **EVENTUALLY** From the combination of **VANQUISHED** these two will come the gradual development of character and will, and the unfolding of the latent powers of the Ego within. These are unlimited, for the Ego is a part of God Himself and has latent within it all the potentialities, potencies and powers of the Cosmic Man. The destiny of man is that he shall climb to the heights; he shall not continue to dwell in the lowlands of misery, poverty and limitation. He has the necessary power within himself, which will gradually develop through these two great principles, *Experience and Duty*. In them lie eventual emancipation from that which at present harasses man in a multitude of forms, *Trouble*. Experience and duty on the one hand and trouble on the other, and the former shall surely vanquish the latter in the end.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

Peace on Earth

By MAX HEINDEL



WAR-WEARY world—red with the blood of millions, the hope of its future, the flower of its young manhood—is groaning in agony, praying for peace not an armistice, a temporary cessation of hostilities, but *everlasting peace*, and it is striving to solve the problem of how to accomplish this much desired end. But it is striking at effects because ignorant of or blind to the one great underlying cause of the ferocity which has been but barely hidden under a thin veneer of civilization before it burst into the volcano of destruction which we are now witnessing and lamenting.

Until the connection between the food of man and his nature is understood and the knowledge applied to tame the passions and eradicate ferocity, there can be no lasting peace.

In the dim dawn of being when man-in-the-making wrought under the direct guidance of the Divine Hierarchs who led him along the path of evolution, food was given him of a nature that would develop his various vehicles in an orderly, systematic manner, so that in time these different bodies would grow into a com-

posite instrument usable as the temple of an indwelling spirit which might then enter, and learn life's lessons by a series of embodiments in earthly bodies of an increasingly finer texture. Five great stages or epochs are observable in the evolutionary journey of man upon earth.

In the first, or Polarian Epoch, what is now man had only a dense body as the minerals have now, hence he was mineral-like, and it is said in the Bible that "Adam was formed of the earth."

In the second, or Hyperborean Epoch, a vital body made of ether was added, and man-in-the-making had then a body constituted as are those of the present plants; he was not a plant but was plant-like. *Cain*, the man of that time, is described as an agriculturist; his food was derived solely from vegetation, for plants contain more ether than any other structure.

In the third, or Lemurian Epoch, man cultivated a desire body, a vehicle of passions and emotions, and was then constituted as the animal. Then milk, a product of living animals, was added to his diet, for this substance is most easily worked upon by the emotions. *Abel*, the man of that time, is described as a shepherd. It is nowhere stated that he killed an animal for food.

In the fourth, or Atlantean Epoch, mind was unfolded, and the composite body became the temple of an indwelling

NOTE: This article was first printed in November 1917 as a lesson for Rosicrucian Fellowship students. It forms a chapter in the book, *Teachings of An Initiate*; the information is as true and as timely today as in World War I.

spirit, a thinking being. But thought breaks down nerve cells; it kills, destroys, and causes decay, therefore the new food of the Atlantean was dead carcasses. He killed to eat, and so the Bible describes the man of that time as *Nimrod*, a mighty hunter.

By partaking of these various foods man descended deeper and deeper into matter; his erstwhile ethereal body formed a skeleton within and became solid. At the same time he gradually lost his spiritual perception, but the memory of heaven was always with him, and he knew himself to be an exile from his true home, the heaven world. In order to enable him to forget this fact and apply himself with undivided attention to conquering the material world a new article of diet, namely, wine, was added in the fifth or Aryan Epoch. Because of indulgence in this counterfeit spirit of alcohol during the millenniums which have passed since man came up out of Atlantis, the most advanced races of humanity are also the most atheistic and materialistic. *They are all drunk* for even though a person may say, and say quite truthfully, that he has never touched liquor in his life, it is nevertheless a fact that the body in which he is functioning has descended from ancestors who for millenniums have indulged in alcoholic beverages in unstinted measure. Therefore the atoms composing all present-day Western bodies are unable to vibrate to the measure necessary for the cognition of the invisible worlds as they were before wine was added to the diet of humanity. Similarly, though a child may be brought up today on a fleshless diet, it still partakes of the ferocious nature of its flesh-eating ancestors of a million years, though in a less degree than those who still continue to feast on flesh. Thus the effect of the flesh food provided for man-in-the-making is deep-seated and deep-rooted even in those who do not now indulge in it.

What wonder then that those who still partake of flesh and wine return at times

to godless savagery and exhibit a ferocity unrestrained by any of the finer feelings supposed to have been fostered by centuries of so-called civilization! So long as men continue to quench the immortal spirit within themselves by partaking of flesh and the counterfeit alcoholic spirit, there can never be lasting peace on earth, for the innate ferocity fostered by these articles will break through at intervals and sweep even the most altruistic conceptions and ideals into a maelstrom of savagery, a carnival of ruthless slaughter which will grow correspondingly greater as the intellect of man evolves and enables him to conceive with his master mind methods of destruction more diabolical than any we have yet witnessed.

It needs no argument to prove that the present war [World War I] has been much more destructive than any of the previous conflicts recorded in history, because it has been fought by men of *brain* rather than by men of *brawn*. The ingenuity which in times of peace has been turned to such good account in constructive enterprises has now been enlisted in the service of destruction, and it is safe to say that if another war is fought fifty or a hundred years hence, it may perhaps all but depopulate the earth. Therefore a lasting peace is an absolute necessity from the standpoint of self-preservation and no thinking man or woman can afford to brush aside without investigation any theory which is advanced as tending to make war impossible, even if they have been accustomed to regard it as a foolish fad.

There is plenty of proof that a carnivorous diet fosters ferocity, but lack of space prevents a thorough discussion of this phase of the subject. We may, however, mention the well-known fierceness of beasts of prey and the cruelty of the meat-eating American Indian as fair examples. On the other hand, the prodigious strength and the docile nature of the ox, the elephant, and the horse show the effects of the herbivorous diet on animals, while the vegetarian and peaceable nations of the Orient are a proof of the

argument against a flesh diet which cannot be successfully gainsaid.

Flesh food has fostered human ingenuity of a low order in the past; it has served a purpose in our evolution; but we are now standing on the threshold of a new age when self-sacrifice and service will bring spiritual growth to humanity. The evolution of the mind will bring a wisdom profound beyond our greatest conception, but before it will be safe to entrust us with that wisdom, we must become *harmless* as doves, for otherwise we should be apt to turn it to such selfish and destructive purposes that it would be an inconceivable menace to our fellow men. To avoid this the vegetarian diet must be adopted.

But there are vegetarians and vegetarians: In Europe conditions cause people now to abstain from flesh eating to a very large extent. They are not true vegetarians for they are lusting for flesh every moment of their lives, and they feel the want of it as a great hardship and sacrifice. In time they would of course grow used to it, and in many generations it would make them gentle and docile, but obviously that is not the kind of vegetarianism we need now. There are others who abstain from flesh foods for the sake of health; their motive is selfish, and many among them probably also lust after the "flesh pots of Egypt." Their attitude of mind is not such either that it would abolish ferocity very quickly.

But there is a third class which realizes

that all life is God's life and that to cause suffering to any sentient being is wrong, so out of pure compassion they abstain from the use of flesh foods. They are the true vegetarians, and *it is obvious that a world war could never be fought by people of this turn of mind.* All true Christians will also be abstainers from flesh foods for similar motives. Then peace on earth and good will among men will be an assured fact; the nations will beat their swords into plowshares and their spears into pruning hooks that they may cease to deal death, sorrow and suffering, and become instruments to foster life, love, and happiness.

Our own safety, the safety of our children, the safety of the human race even, demands that we listen to the inspired voice of the poetess, Ella Wheeler Wilcox, who wrote the following soul stirring appeal in behalf of our dumb fellow creatures:

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

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

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



The Right to Live

By NANCY VIVIAN



LL never forget one tragic Christmas eve just before Hazel's and my baby girl was born. We were going to spend the holidays with her family who lived in a small village in the Ozark mountains, a hundred and ten miles from our city. I filled the back of the car with gaudy packages and boxes, then Hazel, our seven-year-old son Donald, and I drove to the railroad station where they were taking the train. I was to drive the car. The day was perfect, a bit nippy but there wasn't a cloud in the sky. Don begged so hard to go in the car with me, that finally Hazel consented; we waved good-bye to her and headed towards the mountains.

Little did I dream of the hunger, cold, and almost death that lurked ahead.

About four in the afternoon, the sky began to darken and a cold, bleak wind bent the evergreen trees helter-skelter, sending the snow on their branches fluttering all around.

"Daddy, I'm getting cold," came petulantly from a small voice under my right arm, "and I'm hungry and I want my mother."

I stopped the car and wrapped him in a wool blanket. "Now that will keep you nice and warm. It's only ten miles farther then you will have one of your grandmother's good suppers."

I glanced at the gasoline gauge. There was at least ten gallons of gas in the car, plenty to get us there and back again.

Then it began to rain—thunder boomed high overhead and ragged streaks of lightning zigzagged across the black sky. The rain turned to sleet—it was so dark I had to turn on the lights. Suddenly there was a loud clap of thunder, followed by a streak of lightning which sizzled above us, then darted earthward. A giant oak tree in front of us

shivered—crackled—split in two and crashed across the pavement, missing our car by a few feet.

I hugged Don close to me. "Whew!" I exclaimed, mopping the cold perspiration from my forehead. "Did it frighten you very much, honey?"

"It sure did, dad. I thought we were goners sure but I closed my eyes and knew you would keep me from getting hurt." He nestled closer to me. "You always know what to do, daddy." There was a proud tone in Don's voice. "Even though I am scared to be way up here where the Christmas trees grow, I know we'll soon be where it is warm and mother will be so glad to see us."

There was no getting around that burning black hulk, so I turned back and found a narrow dirt road, which I hoped would lead us back to the highway. Instead it wound up the mountain. The higher we climbed, the rougher and steeper the road became. The car skidded in the deep wagon ruts, the heater refused to work, sleet froze on the windshield making vision almost impossible. My hands were so numb I could hardly manipulate the abrupt curves. I stopped and beat them together.

"It's as cold as Christmas and that's no joke. I'm going to step outside and have a look around."

"Don't leave me here alone!" Don cried.

"I'm not going to leave you, darling. I just want to exercise my feet, then I'll be right back."

Sleet pelted my face as I walked to the edge of the cliff. We were miles off the main road now. Something had to be done and done soon or we would be stranded and possibly freeze to death before daylight.

Looking up, the evergreen trees

weighted with snow and sleet, cast weird shadows over the winding, precipitous road that went up and up. My eyes closed with a shudder as a timber wolf howled, and a hideous vision passed through my half crazed brain. Again the wolf howled, this time nearer. I opened my eyes and gazed down the steep side of the cliff. My eyes opened wider and I shouted with joy as a dim ray of light blinked through the snow and sleet.

Was it moving? I thought. "No," I cried aloud, "it is there! Thank God—we are saved!"

I ran back to the car. "Don," I softly said to the pair of inquisitive eyes that peeped from out the blanket. "There's a house down at the bottom of the hill. I think we had better leave the car here until morning and go down there where it is nice and warm."

"All right, dad. You know best, though I'm awful anxious to get to grandmother's house and mother."

I gathered him and the blanket in my arms and started to the edge of the road. "Let me down, dad. I'm a big boy. I can walk."

"That's the old pepper. But follow right in my footsteps."

The going was very slow. I walked ahead, carrying the blanket and a flashlight. It was getting colder every minute—the sleet lashed our faces and the wind cut through our clothes with piercing teeth. Several times Don went down but quickly got up and fighting back the tears, gamely trudged on.

It seemed hours before we reached the clearing. The plowed ground was frozen, making the walking difficult.

"It isn't much further now, son," I exultantly exclaimed, picking Don up and hugging him. "And I'm going to carry you the rest of the way."

"I'm not tired—that is, not much," Don lied bravely, "so please put me down." He turned his face, so that I could not see the tears in his eyes. "I'm not a baby any more—I'm your little man."

His faltering footsteps followed the

patch of light from the searchlight. Then a cry of pain escaped from his tightly compressed lips as his little foot slipped on a frozen clod. I dropped on my knees beside him and took his little cut, mitted hands in mine.

"Where does it hurt, darling?"

"My foot," he sobbed, "it hurts like a toothache."

"Daddy can't look at it now but yonder is the house. When we get there I'll fix it for you." Wrapping him in the blanket, I fought my way over the frozen ground, toward that faint ray of light ahead. Don ceased to cry and his body became a dead weight.

No, he can't be dead! ran through my agonized brain. *I must not think such a horrible thought, he has just fainted.*

Holding my precious bundle close to my heart, I prayed aloud to God to give me power to carry on and get our son safely back to his mother's arms. My strength was almost exhausted when I stumbled up to a small hut and frantically beat on the door. There was no response. I pounded louder and cried:

"For heaven's sake, open the door! We are about frozen!" Still no answer. "Open the door," I screamed, "or I'll break it down!"

"Go 'round to the rear," a gruff voice called through a hole in a small window. A rag was stuffed in the crack and heavy footsteps shook the fragile building. The back door was opened a little and I gave it a shove.

"Not so fast!" The door was banged and a bolt shot. I threw my hundred and eighty pounds against it—the lock gave way—the door flew open and Don and I landed at the feet of the dirtiest, most evil looking person I had ever seen.

"Why, I'll—" He raised his heavy boot. I dodged and grabbed his legs. His big frame hit the floor beside me. Before he regained his footing I was up and carried Don over to the bed. Turning quickly, I looked into a pair of beady black eyes that peered menacingly from out an unkempt mass of brown stubble.

"Get me that hot water and a towel,"

I ordered. His response was a squirt of tobacco juice which splashed in the dust on the floor. "Now look here, I don't care whether you want us or not, but my son is hurt and we are going to stay here until morning. I'll pay you generously for the use of your cabin."

My eyes took in the place. In one corner, Don lay still on a set of bedsprings, covered with dirty rags, which had once been lovely woolen blankets. There was a coal stove, propped up on bricks. On top a battered old teakettle spouted out steam. Near the back door was a wooden box which held a pail of water and a crook-necked gourd. Beside the stove was another box filled with coal dust; evidently gathered from some railroad siding, a shovel and a long iron poker. An old rickety chair and another wooden box constituted the furnishings.

I filled the tin wash pan with hot water. The towel which hung from a nail near, was too filthy to use. I stripped to the waist

and tore a piece from my undershirt and began bathing Don's face. Soon the color returned and a low moan escaped from his pallid lips. The mittens were removed and tenderly I washed the blood from his little hands. His right ankle was badly swollen, so I tore strips from my outside shirt and after bathing the ankle, carefully bandaged it.

"Thank God!" I reverently said, when I counted the regular beat of his pulse. "He'll be all right now."

Wearily I sank down on the box near the stove. The room was stifflingly hot. Every few minutes smoke would spout out from cracks in the stove and holes in the dented stovepipe. The fumes from the coal-dust fire and filth were almost overpowering. I looked at the grim-faced man sitting opposite on the chair beside the wood box.

He'd kill us both without a moment's hesitation if he knew how much money I had on me, passed rapidly through my mind. I must not go to sleep. I'll have to stay awake to guard us against that ruffian and the only way I can stay awake is to talk.

So I began to talk and I talked as I never talked before. The heat made me drowsy. I could hardly hold my eyes open; the air was so foul it nauseated me. My throat ached from the dryness and strain, and still I talked. The water was very close, yet I dared not turn my back on the steady black eyes that never left my face. My eyes unconsciously closed for a minute. I opened them with a jump. The poker was in the short,

stubby hands opposite.

"Fire's getting low," he growled.

I grabbed this opportunity and got a drink and was back on my box with a gourd full of water before the stove door was closed. I sipped the water and continued to talk. I

talked and told stories for hours, with never an answer or a change in the inscrutable gaze opposite me. If I asked an opinion, all I got in return was a grunt.

The lamp began to sputter. He leaned toward me to turn up the wick. Suddenly the black eyes left my face and were glued on my ring.

Now he'll try to kill me for the diamond in my ring, I thought as I settled back on my uncomfortable seat. To my great surprise, my host cleared his throat and in a most pleasant tone asked:

"Pardon me, but isn't that a Masonic ring you are wearing?"

"Yes," I replied. "It was a present from my lodge when I became a past master."

The black eyes took on a soft hue and the gruffness in his voice was replaced



by a low, well modulated tone as he slowly said:

"I too was once a master mason." His head sank in his grimy hands and his voice shook with emotion. "The sight of that ring has completely cowed me. Have no fear, I will not harm you or your boy and at daylight I will show you the way out of this hell-hole, back to your dear wife and the world which I lost because I loved whisky more than honor." His bulky frame shook with sobs. I got up and placed my hand on his tousled head.

"Nothing is ever permanently lost if we have the courage to face disaster. Tomorrow is Christmas. The day the Christ-child was born. If you are sincere and really want to be born again, I will help you all I can to take your place in the world you once knew and were a master in. I have a large business and I know there is a place in it for you."

He caught my hand and kissed the ring. "Christmas! The Christ performed many miracles in his short stay on earth and you have performed a modern miracle. You have taken me out of the depths of despair and have given me a chance to prove that I can be a man." The words rippled from his throat like soft music. "I had almost forgotten there was such a thing as Christmas—had almost ceased to believe that Christ lived and died that I, a sinner, might be saved, and you have opened the door for me to enter."

We talked and planned till the rising sun sent light streaming in through the dingy window panes. He arose and stretched out his arms, his rugged face was alight with a glow of ecstasy that rejuvenated his countenance.

"A man again! Once more to take my place in the world! To live, to laugh; to love and to be loved? Tonight you have shown me the folly of my ways, your ring has kindled the spark of manhood which I thought was dead. Now I live again and it will soon burn in all its magnificence!"

He went over where Don lay sleeping

and stood looking at him. "I want a home—a wife and a son." The words came slowly, hesitatingly. "A son to carry on my name"—his voice rose and there was dominance in the tone—"a name he will be proud to bear."

Don stirred and opened his eyes. For a minute he looked at the man who stood beside him, then a smile broke across his face.

"If you are Santa Claus, did you bring me the pony I wrote you about?"

"No, little man, I'm not Santa Claus but he sent you a present by me. If your father will carry you outside, I will give it to you."

He hurried to a small shack and came out leading a little tan and white burro. Don clapped his hands joyfully as we placed him in the saddle and adjusted the stirrups.

"Oh, thank you, and Mister Santa Claus. This is the most loveliest pony I ever saw and I never was as happy. Let's hurry to grandmother's, so mother can see her."

"I'm glad you like her, Don. Now you lead off and we'll follow."

The little animal carefully wound her way up the rocky trail.

"I hope you will let me pay for the burro and our night's—"

"No," he interrupted. "I haven't much to give to show my appreciation for all you have done for me. The Bible says: 'A little child shall lead them.' Your son is leading the way, the way to a respectable, clean life ahead for me. And you—you have given me hope, and the right to live again."

*I seek in pray'rful words, dear friend,
My heart's true wish to send you,
That you may know that far or near,
My loving thoughts attend you.*

*I cannot find a truer word,
Nor fonder to caress you,
Nor song nor poem I have heard
Is sweeter than God bless you!*

—Author Unknown.

The Origin of Christmas

By A. F. H.



THE following question is very frequently asked by the materialist who refuses to accept the beautiful Christmas story of the birth of the Christ child: "If Christ came to the world to save man from sin and death, who is to save the millions upon millions of souls that were in physical manifestation before the Christian era, which dates back less than two thousand years?"

St. John, 3rd chapter, 16th and 17th verses:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

These words of Christ Jesus have set many to thinking, yes, have even turned some away from their faith in God, for how can one be a believer in the fatherhood of God and a worshiper of the good, the loving kindness of that great Spirit and also believe that He has not made provision for all His children in all ages. Who could continue to believe in Him if He were so cruel as to send His only begotten Son to save only a very small portion of His children? And who could believe, as orthodoxy has taught for so long, that this loving Father would allow the larger portion of His children to be cast into outer darkness and to be forever damned? Can one wonder that Christianity has not been embraced by the entire world and that Buddhism, Mohammedanism, Zoroastrianism, and many other religions have continued to flourish, even though we must acknowledge that the teachings which Christ brought to man are the most advanced teachings in existence, and were designed to meet the needs of humanity at this advanced stage of evolution?

The clergyman will not teach nor will he acknowledge that the actual date of the birth of Jesus is in doubt. A number of dates, however, have been fixed for his birth. Neither does the orthodox minister admit that Christmas was not celebrated until about four centuries after the birth and crucifixion of this great Teacher. In fact, there is nothing in history telling us that the birth of Jesus was celebrated at all by the early Christians. However, this may have been caused by the cruel paganism in existence at that most restless and cruel period, when to be a Christian, a worshiper of the new Savior, placed a man or woman in great danger, in which they feared for their lives. The early Christians were looked upon as pagans.

We may go back into the Old Testament and read of the festivals held by the people of those ancient times that corresponded to our present-day Christmas and Easter. The ancients were much given to ceremonial. Their festivals were much more religiously observed than are the religious festivals of today. We may trace these festivals back to the time of Abraham. Moses gave very definite instructions to his followers regarding the ceremonials to be incorporated in their religious worship. He is the author of the first five books of the Bible, and his ten commandments are the cornerstone of all the religions of today.

The early festivals were dreadfully disfigured with rites which man of today would consider most repulsive. In some instances not alone animal life was sacrificed on the altars, but human blood was shed to appease the anger of the pagan gods. Nearly all of these festivals were held in honor of the sun god, and many of the earlier religions were mixed with solar myths. At the winter solstice when the sun reaches its most southern declina-

tion and must turn northward, it becomes a savior, a life-giver. The sun god is then reborn.

In a number of ancient religions which were embraced by primitive races we find the story of the mother and the divine babe. In India Krishna was born as a savior. His parents had to flee from that land to escape the decree of King Karnsa, who had sent out an order to slay all newly born male children. In the story of Krishna's birth we find the angels, the shepherds, and the magi, and the story of the later life of this Indian sun god is very similar to that of Christ.

In Babylonian history we find the sun god Tammuz, born of a virgin. A similar legend is told of the birth of the sun god Apollo. We find the same mystery also surrounding the date of the birth of these gods as in the case of Jesus. In all the stories of the birth of the great Teachers there is the appearance of a heavenly angel heralding to a virgin that God is to honor her, and that He has chosen her as the mother of a divine babe. The story differs slightly in different religions. The language, the ceremonial, and the customs of the various lands in which these religions were used have caused some variations in the descriptions. In many of the churches the divine mother and the babe are to be found in ancient paintings and statuary.

The question comes to the mind and causes one to wonder why the virgin and the divine babe appear in these ancient religions, and also in religions which are classed as pagan. Is this not a proof that there must be some connection between these myths, which coincide so wonderfully with the birth of the Savior and the passage of the

sun through the zodiac? In some of these stories we are told of a great silence which was over all the land at the time of the birth of the Savior. Every sound in nature was stilled. Is this not a fact in nature at the winter solstice? The life of the plant, of the tree, is then seemingly at rest; the life force of God is still for a time; the sap has been drawn to the root; the limbs and the trunks are bare; the life is dormant. All the life which pulsates through the vegetable kingdom is for the time stilled as the sun enters the Saturnian sign of Capricorn. The earth, which is a living, breathing mass, at this time seems to hold its breath, to still it, as a man holds his breath in preparation for making a great effort.

The birth of the sun, which is a great outbreathing of the Christ life, is felt by all mankind. Yuletide is a period of rejoicing for the earth as well as for man, for at this time truly the angels bring glad tidings of great joy.

The great sun god myth which existed in ancient religions, when viewed from the astrological and astronomical points of view speaks to us through a great cosmic plan. The sun in its passage through the twelve signs of the zodiac is an actual manifestation of the glories of the universe and God's great plan. But still it is only the outer manifestation of a greater reality, namely, the cosmic Son or Christ, through whom all God's life flows to humanity. This great life-bearer, the Savior of mankind, whose material vehicle was born a little over nineteen hundred years ago, came to earth that through the flame of divine love He might light the spark of love in man. In the darkest and coldest month of the year, the physical



birth of Jesus took place. Similarly, at that time the sun is born, turning northward on its journey, shining forth apparently with greater vigor, and seemingly nearing the earth as if to keep it warm during the cold winter months and to renew the life of all nature. Truly the sun is then born.

If we view this great yearly event, the Christian Christmas, from both sides, namely, that of the ancient pagan story and festival of the sun god and its yearly journey through the twelve signs of the zodiac, and that of the Christian's story of the virgin birth of the Son of God, our great love and reverence for our modern Christmas should not be lessened, even though the orthodox Christian terms its earlier manifestation a pagan feast.

As far as we can go back into history man has sought blindly for a religion. His soul has ever cried out for a God. Crude as his conception may have been of this God, nevertheless his soul hunger has ever existed. From the time that man's physical eyes were opened to the world and the veil was drawn between him and his God he has been seeking

satisfaction for this inner craving, this unrest and soul hunger, and he has likewise been seeking to solve the great mysteries of the universe. Primitive man has sought in his primitive way for a religion, and has shaped his God according to his childlike understanding. But as he grows in wisdom and spiritual understanding, as he rises higher on the Path, the veil of matter will gradually become thinner, until the eye of the spirit will again see the true light which has been hidden from man for so many ages. He will then realize that the gods as well as the minds of men are not shaped in a day, and that religions and gods must grow with the expansion of man's consciousness. So must our ideals of Christmas grow in beauty and love. As the Christ child is born and nourished within our hearts, we shall realize that the little poem of Angelus Silesius expresses a wonderful truth:

Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn;
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

Life in an Essene Community Enid S. Smith, Ph.D.

(PART TWO—CONCLUSION)



ISTORY abounds in the fulfilled prophecy of this Mystic Order. Judas the Essene was another example. One day in the temple surrounded by his pupils whom he initiated into the apocalyptic art of foretelling the future, he saw Antigonus pass. Judas then and there prophesied a sudden death for him at a definite hour on a certain day, in a very special place—all of which came to pass as predicted. Likewise, Simon, the Essene, probably the one mentioned in the second chapter of Luke, was a very holy man whose prophecies also came

true, among many others. So devoted to the laws of God and of holy living were these vegetarians of the Mystic Order that they not only developed exactness in prophecy, but also magnetic personalities, and had such wonderfully beautiful, radiant auras that on some occasions these auras were visible to the profane.

Every adult member of the Brotherhood was assigned at the time of his initiation a definite mission in life, and this mission had to be adhered to regardless of all obstacles and temptations, even to the sacrifice of his life. Some chose to be healers, physicians, artisans, farm-

ers, teachers, missionaries, carpenters, translators, scribes; others chose the feeding of flocks and the rearing of bees, preparing of food, making articles of dress, or weaving. Whatever the occupation, it had to be something constructive, not destructive. There were never allowed in the organization any gunsmiths, slaughterers of cattle or sheep or any engaged in any practice or business that destroyed the least of any living thing.

History emphasizes that no maker of arrows, darts, spears, swords, helmets, breastplates or shields, no manufacturer of arms, of engines of war, or any man whatever who made things belonging to war, or even such things as might lead to wickedness in times of peace could ever be found among the Essenes, "Ministers of Peace." Again no trading was allowed or anything by which money was made, only barter.

Pliny, among other historians, declares that the Essenes would "not even dream of carrying on traffic, inn-keeping, or navigation, for they repudiate every inducement to covetousness." But all peaceful, non-commercial occupations were in keeping with their purpose in life. While the members of the Order were industrious and worked from sunrise to sunset, they devoted the evening hours to study of the mysteries of nature and of revelation and of the celestial hierarchy. Abundant time was possible for this, since each member of the community took his share of the work in the department in which he excelled, and since they toiled only for their necessities and not for laying up sums of money.

Though the "Mystic Brethren" rose at daylight they did not speak a word to anyone until after sunrise. To them the sun was an emblem of Divine Light to which they offered traditional forms of prayer as if beseeching it to rise. After the prayer and meditation, each member of the Essene community betook himself to work, according to the directions of the overseers, all of whom were appointed democratically, and remained

at work until the fifth hour or about eleven o'clock, when the labor of the forenoon regularly terminated. All again assembled, had a baptism in cold water, donned their white garments, the symbol of purity, and then made their way for their ceremonial meal to the dining room which they entered with as much solemnity as they would enter a temple.

The midday meal was a common one; each took his seat according to the order of age. Those of the brethren who were bakers or cooks placed before each person a little loaf of bread, and a dish of the most simple food, consisting of vegetables. Sometimes there were palm berries, hyssop—only water was drunk. The repast commenced with the minister or Sacerdos who invoked Jehovah's blessing upon it. A mysterious silence was observed during the meal which had every characteristic of a sacrament, and may have been designed to take the place of the sacrifice which they refused to offer in the Temple—sending only their tithes. The minister concluded the meal by offering thanks to the Bountiful Supplier of all their needs. This was their signal for dismissal. After their withdrawal they put off their sacred garments, dressed themselves in their working clothes, resumed their several employments under their self-chosen overseers, until evening, when they assembled again to partake of the common meal.

They received earnings, presents, or rewards for labor through stewards. These remunerations were placed in the common treasury from which they drew for the relief of the distressed. Such was their manner of life during week days. Every phase of their existence meant a continual purification of the soul through right thought and right conduct which they considered service.

Besides the "Essene Gates" in every city, where the poor could receive food and money, there were places called "Bethsaida" for the sick. We find in this feature of their work, the origin of the hospices and hospitals which became

well known some centuries later. A special staff of workers were connected with these places and were called "hospitalers." The Essenes, likewise had their rescue homes in various communities and places where strangers could not only be cared for physically, but could also be guided in their problems.

These Ministers of Peace, Friends, Meditative Ones elected their own president, judges, and officials, and considered themselves free to act only in service to others. They believed in passive obedience to powers ordained of God. Their everyday affairs were regulated by a committee or council of judges, one hundred in number, who met once a week to regulate the activities of the organization and to hear reports of the workers in the field. All disagreements, all complaints, all tests and trials went to this council. Before any decision could be reached it had to be unanimous. The Essenes were very cautious as to their opinions of one another, or of those outside of the group. They were not critical of the lives of those who were trying to reform. They adhered strictly to one of their rules which said, "Judge not, lest ye be judged." Trials were conducted by juries, composed, not as our juries are of twelve persons, but by a majority of the community, or of at least a hundred members who had to be unanimous in their verdict for an action to be passed. The brother who was found guilty of walking disorderly was excommunicated, yet he was not regarded as an enemy, but was admonished as a brother and received back after due repentance. Since it was contrary to the practice of the Essenes to procure or eat anything from those outside the Order, lest they be contaminated, it was necessary for a person to repent soon or starve to death. Excommunications, however, were almost unknown.

Their methods of healing as well as their beliefs and teachings are of great interest to the student of mysticism. There were eight different stages of development possible of attainment, in-

cluding: bodily purity, celibacy, or imposed continence, inward and spiritual purity, the banishment of anger and malice, cultivation of holiness, the becoming of a temple of the Great Spirit with the ability to prophesy, the ability to perform miraculous cures and raise the dead, and finally, in the eighth stage, the attainment of the position of Elijah, the forerunner of the Messiah. Probably no religious system ever produced such a community of saints so eager for purity and spiritual attainments as these Essenes who founded not only a new sect but almost a new religion.

Silence seemed to be the motto of the Brotherhood. When they did speak they made use of their training in the value of vowel sounds, and the use of their voices in incantations. They were soft-spoken in conversation and were often known as the "soft-speaking men." Those who were called "the healers" or "physicians" spoke softly to their patients, using certain vowel sounds without any evidence of a formula. They often performed the greatest cures by the simple laying on of hands or by instructing the patient to retire to the silence of his home while the cure was concluded in a psychic manner.

The essential beliefs and practices of the Essenes included their conviction that fate governs all things, their absolute confidence that Jehovah's will must manifest in all that comes to pass, although free will is not denied; their unqualified belief in prophecy and the ability to see coming events; their beliefs in pre-existence or reincarnation.

They were outstanding in their uniformly holy and unselfish life; their abstinence from visiting the Temple or taking part in bloody sacrifices; their unbounded love of virtue and their contempt for earthly fame, riches, pleasures; their industry and temperance, the latter including a vegetarian diet and abstinence from intoxicants; their modesty and simplicity of life; their content-

(Continued on page 558)

WESTERN WISDOM BIBLE STUDY



"Good Tidings of Great Joy"

By JANE TEMPLETON



And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good

tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2: 8-14.)

The birth of the babe Jesus, joyously heralded by angels in Palestine more than nineteen hundred years ago, remains a perpetual symbol to the Christian world of the coming of an era of "peace on earth and good will among men." Those who have embraced the teachings of the gentle Nazarene look forward to the time when His precepts will be the basis of the prevailing order of things, and Universal Brotherhood will be an accomplished fact. That this Christ Order is now coming into being is readily discernible to the occult student, whose broader perspective enables him to see beyond immediate outer conditions to the ultimate triumph of spiritual principles.

In addition to this general message of the above passage from St. Luke, there is a deeper meaning which applies to the

inner life of the neophyte on the Christian Mystic Path of Initiation. The incidents during the life of the man Jesus, and the three years' ministry of Christ Jesus, as related in the four Gospels point the Way to spiritual attainment, each occurrence indicating a step on the Path.

On the Christian Mystic Path there are nine steps following the birth, which is preceded by the Annunciation and the Immaculate Conception. Each of these steps portrays to those who have the key that which takes place at a certain time in the consciousness of the spiritual aspirant. "All who tread this Path are 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. Initiation is a cosmic process of enlightenment and evolution of power, therefore the experiences of all are similar in the main features."

To the esoteric student the Holy Birth signifies a time when in the "manger" of the lower self the Christ Consciousness is born. After a time of purification and regeneration, the lower self becomes sufficiently transmuted for the higher spiritual qualities of the spirit, or ego, to manifest more freely, and a new life is begun. Great is the rejoicing on the inner planes of those who observe the progress of each neophyte, and everyone who brings to birth a *Christ Within* hastens the glorious day when all can join the heavenly host in singing the "good tidings of great joy."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life.

The Bible Story in the Stars

By ZEL L. MORRIS*

The Constellation



of Leo

"Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Revelation 5:5.)

(IN TWELVE PARTS—CONCLUSION)

LEO, The Lion. Here is the great Lion in all the majesty of his fierce wrath: *Aryeh, He who rends; Al Sad, He who tears and lays waste; Pimentekoon, the Pourer-out of rage, the Tearer asunder; Leon, the vehemently coming, the leaping forth as a consuming fire.* The chief star embraced in this figure is *Regulus*, which means *the feet which crush.* Other stars therein and their meanings are: *Denebola, the Judge, the Lord who cometh with haste; Al Giebha, the exalted, the exaltation; Zosma, the shining forth, the epiphany; Al Dafera, the putting down of the enemy; Sarcam, the joining.*

We thus have the same things in the Zodiacal Leo that we find ascribed to the Lion of the tribe of Judah in the Apocalypse. They both tell the same story—

the story of the wrath of the Lamb, and His great and final judgment-administrations, in which the kingdom of Daniel's mystic stone, cut out of the mountain without hands, falls upon, breaks in pieces, grinds to powder, and scatters in indistinguishable dust all other kingdoms and powers and sweeps everything inimical to a common and eternal perdition. The Lamb is capable of wrath, and in the day of His wrath He is the Lion. He is the one to His friends, and He is the other to His enemies. He at length takes the character of the Lion to tear His enemies to pieces. "The Lion of the Tribe of Judah hath prevailed," and hence is "worthy . . . to receive power, and riches and wisdom, and strength and honour, and glory, and blessing." (Rev. 5.)

Common sentiment of mankind has associated the lion with royalty and dominion and awarded it the title of "king of beasts." He is so strong and courageous as to fear nothing, and so fierce and powerful that no other animal can stand before him. His composed, majestic, and defiant mien is described

*NOTE: This series of articles began in December 1940. It is digested from two books now out of print, *The Gospel in the Stars*, by J. A. Seiss, and *The Witness of the Stars*, by E. W. Bullinger. Both authors state that their books were based on a book of notes, *Mazzaroth* (also out of print) by Frances Rolleston, of England.—Z.L.M.

as noble and magnificent. This image corresponds to the character and majesty of Christ in connection with the final scenes of the taking of the roll from the hand of eternal Godhead, the breaking of its seals, and the clearing of the earth from all enemies and usurpers. That roll denoted the title-deed of the inheritance which had reverted into the hand of God, to whom men had become hopelessly indebted. Those "seven seals" attested the absoluteness of the bonds of forfeit. Nor could the lost inheritance be recovered to man except as some one should be found with worth, merit, and ability to satisfy the claim, lift the document and destroy its seals. But neither in heaven or earth nor under the earth did any one appear worthy to take up the writing, or so much as to look upon it. This was the grief which made the Apostle weep. Though John "wept much," a voice from among the throned elders soon broke in to relieve his anxiety, in the words of the text above. This was the consolation which comforted the holy Seer and which he was directed to write for the sorrowing congregation in all these ages since.

"Wait ye upon me, saith the Lord, until the day that *I rise up to the prey*: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." (Zephaniah 3:8.) And thus the word of the Lord by Hosea (13:7, 8) was: "I will be unto them as a lion. . . . I will rend the caul of their heart. I will devour them like a lion." In the Apocalypse the Lion-Lamb takes the roll from the hand of eternal Majesty amid thrills of exultation which shake the whole intelligent universe from center to circumference. He tears asunder seal after seal, until the very last is reached and broken, and with each there bursts forth a divine almightiness, seizing and convulsing the whole world as it never before was affected. The golden censurers of the heavenly temple, filled

with fire from the celestial altar, are emptied into the earth amid cries and thunders and terrific perturbations.

The accompanying constellations further illustrate the meaning of the sign Leo, and complete this final picture. We shall see: Hydra, the old Serpent destroyed; Crater, the Cup of divine wrath poured out upon him; and Corvus the Bird of Prey devouring him. The Denderah Zodiac exhibits all four in one. The Lion is presented treading down the Serpent. The Bird of Prey is also perched upon it, and below is a plumed female figure holding out two cups, answering to *Crater*, the cup of wrath.

HYDRA, THE SERPENT

Here is the picture of Satan finally vanquished, rent, burned and destroyed by the fury of Judah's Lion. *Hydra* has the significant meaning, *he is abhorred*. The principal star, *Al Phard*, means *the separated, the excluded, the put out of the way*; another of its stars is named *Minchar al Sugia, the piercing of the deceiver*. In the Denderah Zodiac the Lion stands directly on the Serpent, which bears the name *Knem*, meaning *vanquished, conquered*. Here is the end of the Serpent dominion.

According to the myths, this Hydra was the terrible monster which infested the Lernaean Lake—image of this corrupt world. It was said to have a hundred heads, none of which could be killed simply by cutting off, for unless the wound was burned with fire two heads immediately grew out where there was only one before. All this answers to the history of evil in the world, and the impossibility of effectually overcoming it in any one of its manifestations except by the fires of judgment.

The great mission of the promised Seed of the woman was effectually to bruise the Serpent's head. This is the all-comprehending burden of the assurance given to fallen Adam and his children after him. The Serpent deceived and seduced our first parents into transgression. Again and again in the his-

tories and prophecies of the Scriptures, even up to the end, appears "the great Dragon, that old Serpent, called the Devil, and Satan, which deceiveth the whole world." (Rev. 12:9.) He was once a good angel and a chief among the angels, but "kept not his first estate," left his place as one of God's loyal subjects, abused his free will to sin and rebellion, and fell under the bonds of condemnation, in which he is held over unto the judgment of the great day. Thus we see the glorious triumph of the Seed of the woman crushing the Serpent's head and putting him out of the way forever.

CRATER, THE CUP OF WRATH

The stars which mark the bottom of the Cup are part of the body of the writhing serpent.

"Upon the wicked He shall rain burning coals, fire and brimstone, and a fiery tempest: this shall be the portion of *their cup*." (Ps. 11:6.) Again the Psalmist says (75:8): "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring out, and drink." Concerning every worshiper of the Beast, John heard the angel proclaim, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into *the cup of His indignation*; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day or night." (Rev. 14:10.)

CORVUS, THE RAVEN

Here is the final scene of judgment. We have had *Lepus*, the Wolf; now we have *Oreb*, the Raven. *Her-na* is its name in the Denderah Zodiac. *Her* means *the enemy*, and *Na* means *breaking up or failing*. This scene represents the breaking up of the enemy. Stars in the figure and their names are: *Al Chiba*, the curse inflicted; *Minchir al Goreb*, the Raven tearing to pieces.

This is the sign of the absolute discomfort and destruction of the Serpent and all his power; for when the birds once begin to tear and gorge the flesh of fallen foes, no further power to resist, harm or annoy remains in them. Their course is run. We remember how David said to the Giant Goliath—a type of this enemy of God's people—"I will smite thee, and take thy head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth." (I Sam. 17:46.)

We have come to the end of the circle. We began with Virgo and we end with Leo. The interpretation thus ordered perhaps solves the Riddle of the Sphinx, for its head is Virgo and its tail is Leo.

In Leo we reach the end of the Revelation as inspired in the word of God; and it is the end as written in the heavens. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

From His throne in glory the Savior proclaims "Thy kingdom come. Thy will be done on earth, as it is in heaven."

The End.

A Thanksgiving

For the fruit of the time of our toil;

For whate'er we have fought for;

Whether born of the brain or the soil

Be the meed we have sought for;

For the gifts we have had from His hand

Who is Lord of the living,

Let there ring through the length of the land

A Thanksgiving! Thanksgiving!

—Clinton Scollard in
40,000 Quotations.

Venus in Action

By IVY M. GIBSON, M.A.S.F.A.

(PART TWO—CONCLUSION)



MAN'S first lesson of love is learned in the home when the babe is nourished in the atmosphere of love from the father and mother. And the mother sings a lullaby, that beautiful keynote of love that gives a sustaining and beautifying quality of Venus to a structure being built; a new body, a temple for a God in the making.

Since Venus never expects to receive gifts, instead always to give, through the gift of tone or song from the magic reservoir the throat, one gives his love tone to the world. Caruso could shatter a crystal glass by singing a high note. His was a demonstration of the destructive power of sound. During the Arian age the vibrations from the Infinite were translated by the evolving humanity as dissonance. Then the spiritual essence of the eternal being, as Christ, set into action the love note to restore the balance and order in earth's creation.

Three great masters, each has done his part in restoring order and balance—Bach, Beethoven, and Wagner.

Bach—Mercury, Venus. Intellectual understanding cannot answer man's needs.

Beethoven—Jupiter, Mars, Venus. With each of his mighty symphonies stimulated; healing, passionate feelings and tones.

Wagner—Uranus, Venus. Soul awakening tones, his gigantic operas struck the keynote that will carry on into the coming Aquarian Age.

The sounds and colors are adapted to the three planes of our existence, mental, emotional, and physical. Living magnetic tones alive with the feelings of the actors.

The seven and one-third octaves into which the tones of the pianoforte are divided are symbols of the seven planets of

our solar system. The one third octave is symbolical of Neptune, which is outside our solar system.

Looking at the keys of each octave we find seven white keys and five black, twelve in all. The five black or half-tone keys are symbolic of those hierarchies which have aided us in the past, Aries, Taurus, Gemini, Cancer, Leo. The white keys, the full tones, stand for those hierarchies still actively working with mankind, namely, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

There are also twelve colors in all; seven of which form the rainbow, and five (invisible to ordinary humanity) between red and violet. These five unseen colors correspond to the five black keys or half tones and the seven visible colors to the seven white keys. Through science humanity is now contacting two of the invisible ones, infrared and ultraviolet.

For the color manifestation Venus works through Libra. It is the sign of individuality; cardinal, activating; an airy element, archetypal vibration of which evokes balance, the impartial power of justice and that wholeness that comes about through a union of forces. The result of vibration and training, study and practice may give a fine performance but we do not become artists until the expression of what is within comes to life on the canvas or instrument. Without Venus in its true expression there can be no genius. Libra people especially must sacrifice the flesh to the spirit that the love of Venus may be harmonized. It is much like a crystal prism held to the sunlight (God's love in action); we see myriads of angles and points of dazzling light and color yet all emanate from the original white light.

It is the work of Venus through Libra to blend the differentiated colors, through

experiences, feelings, desires, until the soul is purified and thoroughly refined to the place of peace and poise. There is no doubt that color has a decided effect on individuals. All colors are exhilarating and harmonious until their vibrations are lowered by mixing them with brown, gray or black. Brown is a decaying color. Gray is fear-producing and black carries death vibration.

Color depends upon the rapidity of the rate of sound producing it. Red has a much longer wave length and a slower rate of vibration than violet which we find at the opposite end of the solar spectrum. Every tone that we utter, every thought that we originate produces a pattern, a color, and a more or less definite form which endures for a period of time depending on the power and feeling of love or hate used in bringing it into being. Discordant tones produce misshapen forms and murky, low-vibrating colors. Evil thoughts produce all sorts of grotesque figures and are animated by a vibration which is sinister and subtly suggestive. Their color usually tends to a brownish red shot through with muddy green or black and jagged irregular forms; not the curves of Venus.

Man's creations are all imperfect because of lack of understanding of his own creative ability or his use of Venus which vibrates to the number three as light is refracted first into three primary colors, red, blue, and yellow: the trinity of deity. Venus in Taurus vibrates to number two, the pattern-forming force of tone where worlds and systems are created by it and are self-ordered and self-acting.

Venus in Libra vibrates to number seven, the color poise balance force, and the two combined (Taurus Libra) vibrate to the number nine of human expression. Venus is exalted in twenty-seven degrees of Pisces which adds up to nine where earthly love expressed as family, music, personalities, is, through sorrow, united with compassion, the Christ love.

Through the experience of thinking and living individual patterns and colors are forming the personalities of the human family. These personalities vibrating mostly to red have great physical powers, heavy, crude, even brutal as a race. The race has evolved away from the deep red and the lighter shades of red are more predominant. Red being physical indicates success in the material sense, and the tempo is the lively martial music.

The personalities who vibrate mostly to orange are the ordinary, dependable, commonplace people of whom the world has great need and who usually are treated as though the supply were greater than the demand. They take the time to enjoy life and live their experiences to the full, which is the tone that gives that warm feeling they give or exude; the feeling of the warmth of the sun. They have much healing power.

Those personalities who vibrate mostly to yellow are never seemingly forceful but as it is the color of wisdom they have left the lower creative forces and are creators in the higher Venus realm uniting the feeling with intellect, and imperfections of world creations irritate them to the point of nervous exhaustion. It is a Venus Uranus aspect. The Uranian never hesitates to tear down his creations when he finds imperfections in order to build more perfectly. The coming of the Christ exhilarated the yellow tone in the human race.

The personalities who vibrate mostly to green have a strong attractive physical magnetism, a union of instinct and reason; they have power with people. A Moon Venus combination, they are restful, sympathetic, and are busy home makers.

Those personalities who vibrate mostly to blue are always positive, cool and analytical, and great lovers of truth. For that reason they are not always especially loved, because the average person resents being confronted with the truth. They have high aspirations and

are always "hitching their wagon to a star." They are intellectual, sympathetic, and intensely thoughtful and reliable. They are teachers, professors, literary people. The Venus Jupiter (yellow blue) blends into the royal purple and pale amethyst, the color of the mental healer, of self and others.

Those personalities who vibrate mostly to violet are masters but their positiveness never offends; it is that of the messenger and prophet. They are talented people who have gained control of their psychic senses and are gentle, subtle leaders who are able to lead without letting others know they are being led. It holds within itself the tone of royalty and is the higher quality of Venus, Mercury, Neptune.

Those personalities who vibrate mostly to indigo are of a retiring and intensive nature; too intense to mingle well with the tones and colors of their fellow men. It were as if the tones and colors of others are absorbed by them in a centripetal manner until the very center of their being becomes more intense. It takes a strong Venus-Mars vibration to bring out the rays of all the colors contained in that indigo Saturn color. Saturn works in one of its best phases in Libra, its exaltation sign, where it rules beginnings as well as endings. For Saturn rules the seed that is ripening for a new start in manifestation. Those vibrating mostly in indigo usually begin their real life work late in life or perhaps

not until the following incarnation.

The ultraviolet and the indigo are appearing under the sifting, winnowing, and the intensely collective qualities of Pluto. In the month of October (Libra) observe how nature spills her paint pots all over the landscape and realize that these colors have been there all summer; long hidden by the green until the green faded and so it is with all things that Venus touches or works through, eventually the colors will become apparent. We behold Venus in action in ion and atom, in moss and flower and tree. With fur and feather it clothes itself. It is observed in the smile and laughter of little children and the tenderness of motherhood, in the touch of a gentle hand on a feverish brow. How a plant grows and becomes beautiful in response to love. Faith is awakened in the animal by contact with human love. Through passion and crime we see it walk and yet remain untouched. It is the road to perfection. It is alike the purpose and the sustainer. Nothing that is can be without it. It is the dream of the world and the visions of all the ages are of its making. And in living and accepting it all are made one with it for none may partake of it and remain apart from the eternal. Out of the essence of living as man blends his strivings with the star essence each is creating a coat of many colors that at journey's end will be revealed. An unknown author describes it thus:

"Ah, such a cloak, no queen hath worn
more rich

Or stepped so still down dreamful ways;
It would seem as if the cloak hath
witchery

To transport into fairydom God's
truths.

Who weareth a cloak like thine
And below life's sharp inclemencies,
Shall know no cold, no dire distress
Or fallen friend or loneliness
For God who gave thee stuff for it
And wit for its poor fashioning
Gives too the grace to wear it royally."

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

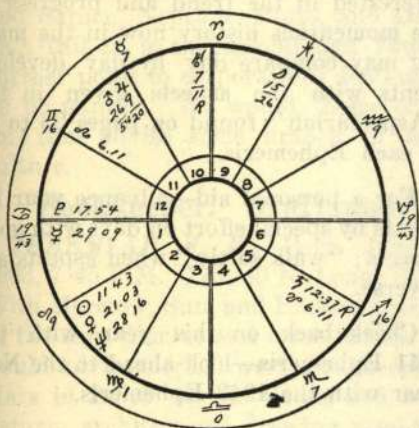
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

LOIS M. S.

Born August 4, 1928, 4 A.M.

Latitude 42 N. Longitude 88 W.



The horoscope which we are using for our reading this month has the watery and cardinal sign Cancer on the Ascendant, with the strange new planet Pluto just above the Ascendant and the restless mental planet Mercury in the 1st house. Mercury is sextile the active and fiery Mars and semisextile Neptune giving this girl a very quick and active mind with just a touch of mysticism to tone the mind down slightly. Children with Cancer rising are great home bodies, they prefer to be alone and study out their problems under the wing of the mother; this child will be quite restless, especially so mentally.

With the Sun and Venus in conjunction in Leo, the home sign of the Sun, and the Sun trine Saturn in Sagittarius, also trine Uranus in Aries, we have

definite artistic talent, which should express along advanced and unusual lines. This indication is strengthened by the Moon in the watery sign Pisces trine Pluto in Cancer, denoting a tendency to express along lines of art concerned in the beautifying of the home.

The girl will be supersensitive, strange and little understood, for the planet Pluto is one of the advanced planets, the exact nature of which is still not known, but with this planet on the Ascendant and the Moon in Pisces in the 9th house, (religion and the higher mind) the mind of the girl will lean strongly towards the religious life. This inclination should be encouraged by the parents.

Mars and Jupiter in the house of friends shows that she will always find friends helpful and ready to serve her whenever she is in need of their help. Uranus conjunct the Midheaven in the 10th house, trine Saturn and the Sun—she will at some time be drawn before the public in some manner or other; her art will no doubt receive appreciation from the public or in some way be recognized and used in the motion picture field.

The trine of Saturn to Uranus gives capacity for success in a public career, giving dependability and acting as a brake on the often eccentric Uranus. It gives keen intuition, and depth to the mind which enables the native to concentrate and to plan efficiently. This aspect is fortunate for Lois because she also has a square of Saturn to the Moon indicating delays and disappointments caused in the main by her own lack of

consideration for others. Therefore, she should be taught to work with her good aspects and traits of character and overcome the adverse trends.

It were well if the parents would teach her the value of the dollar, for with the Sun in conjunction to Venus in the generous sign Leo, and the Sun also square Jupiter she may develop a very extravagant tendency and would as a result find life very hard for one of her artistic temperament.

With Pluto and Mercury in the sign ruling the stomach, she will be prone to suffer, should she put too heavy a strain on the body, with nervous indigestion. This could become troublesome and develop into a liability to coughs and colds, for with the Moon in the common sign Pisces square Saturn in Sagittarius there would be shallow breathing which should be guarded against. However, with proper care and wholesome living the health of this girl should be above the average if she is cautious along the lines just laid down.

We wish before closing to call attention to the beautiful planetary aspect of Venus and Neptune in conjunction; that of Venus conjunction the Sun in Leo has already been noted. These are marvelous indications of an artistic nature of an advanced and unusual kind. The Moon sextile Jupiter from the 9th to the 11th house adds friendliness, good reasoning ability, and a fruitful imagination to further equip this native to overcome the so-called adverse aspects by transmuting their energy into right living and kindness to others. If she does this she can look forward to a useful and successful life.

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- 24-hour Table of Logarithms.
- Pluto: Monthly Positions.
- Sidereal Time: Degrees, Minutes, Seconds.
- Seconds Position: Longitude of Sun.
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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are 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 the Magazine and only for persons from 14 to 55 years of age, from this issue.—EDITOR.

Agriculture

SIDNEY L.—Born June 28, 1882, 5:12 A.M. Lat. 52 N. Long. 0. This gentleman at the age of fifty-nine years wants to know what he should take up as a vocation, or what he should have done earlier in life. With Venus in the 2nd house, Mars in the 3rd, and both in the positive sign Leo, ability is shown in the financing, or managing, of a corporation; and Saturn, Neptune, Pluto, and Dragon's Tail all in the second sign Taurus, further point to corporations dealing in oil or mining. We would, however, at this time advise some branch of agriculture.

Bookkeeper. Draftsman

JEREMIAH S. K.—Born June 6, 1903, 7:45 P.M. Lat. 40 N. Long. 75 W. With Mercury, Sun, and Pluto conjoined in the sign Gemini and trine Saturn we would advise clerical work, bookkeeping. Mars in Libra sextile Venus and trine Saturn, architectural drawing would be second best.

Mechanics

WILLIAM J. P.—Born February 12, 1871, 7:30 P.M. Lat. 52 N. Long. 0. We have another gentleman who desires to know if he could have been of greater service in the vocation of medicine chosen for him by his father, than in the vocation which circumstances forced upon him, namely, in the field of mechanics. The Moon in Scorpio, the physician's sign, square the Sun would have been against the vocation of physician and surgeon, while Jupiter conjoined the Midheaven, trine the Sun, sextile Neptune, and Mercury sextile the Moon, shows that overseer, manager, etc., over some mechanical work should have been the chosen vocation; building, engineer.

Designer. Manufacturer

ROBERT L. B.—Born June 24, 1925, 10:15 A.M. Lat. 52 N. Long. 107 W. With the Sun, Mercury, Pluto, Venus and Mars, all five planets in the sign Cancer; Saturn trine the Sun, Mercury, and Pluto; and Uranus trining Venus and Mars, we would advise manufacturing and designing of woman's apparel or the manufacture of toilet accessories.

Writer

RODNEY G. L. B.—Born March 5, 1927, 1:35 A.M. Lat. 52 N. Long. 107 W. With Jupiter, Sun, Mercury and Uranus all in the sign Pisces in the 3rd house, Jupiter and the Sun conjunction and trine Pluto we would advise journalism, writing, both poetry and fiction. This is a wide field, and it is not too early to begin taking definite educational work, majoring in English, etc.

Children's Nurse. Teacher

DOROTHY K. J.—Born May 2, 1921, 10:20 P.M. Lat. 34 N. Long. 118 W. Uranus and the Moon in Pisces, the 12th house sign ruling institutions, is sextile Mercury and the Sun, trine Pluto. Mercury and the Sun in Taurus are sextile Pluto and trine Jupiter, and the Sun also trines Saturn in the sign Virgo. Nursing in a children's institution; second, dietetics which may be used in institutions; third, teacher of home economics.

Real Estate Promoter

MRS. M. H.—Born December 19, 1899, 10 A.M. Lat. 44 N. Long. 26 E. Jupiter conjoined Midheaven in Scorpio trine the Moon in Cancer; Mercury conjunct Uranus in Sagittarius; Saturn and Sun conjunct, also in Sagittarius, in opposition to Neptune in the 5th house; Aquarius rising. These configurations

indicate a born promoter, one who would enjoy dealing with large projects, plotting of real estate, etc.

Engineer. Inventor

MR. H. O. K.—Born September 18, 1904, 12:45 P.M. Lat. 42 N. Long. 88 W. Mars is in Leo sextile Venus and Pluto, trine Jupiter in Aries and Uranus in Sagittarius, all fiery signs. Mars in Leo loves to work with tools and with fire; engineer. Especially with Uranus on Ascendant this man would enjoy electrical engineering. Inventive ability is also shown.

Chemist. Food Business

AGNES McK.—Born June 28, 1893, 7 A.M. Lat. 41 N. Long. 73 W. With the two rulers of the 10th house, namely, Mars and Venus, in conjunction with Mercury in Cancer, the sign which has rule over the stomach, and Mars, Venus, and Mercury sextile Jupiter in the 10th house and in the sign ruling the throat and palate, Taurus, if this woman changes vocations we would advise the dispensing of soft drinks, catering to the appetites of the public, or food chemist.

Nurse. Housekeeper

RACHEL H.—Born September 16, 1884, 12 Midnight. Lat. 40 N. Long. 88 W. With the Sun conjunction Uranus in Virgo on the cusp of the 4th house, the home, and Mercury intercepted in Libra in the 4th house sextile Venus, and Mars in Scorpio strong in its own sign also in the 4th house, we cannot see how a woman of her age could take up a better vocation than as housekeeper or nurse.

Secretary. Executive

MARYANN C.—Born December 13, 1924, 5:45 A.M. Lat. 42 N. Long. 72 W. We have a horoscope with the Sun and Jupiter conjoined in the 1st house, in Sagittarius, the sign on the Ascendant, and both Jupiter and the Sun are trine Neptune in Leo in the 9th house, indicating one who should be deeply interested in religion. Also, with the ruler of the

Midheaven, Mercury, in the 2nd house in Capricorn, Saturn and Uranus trine, and Venus the ruler of the 6th house trine Uranus, this young woman could do executive work in an institution where she has the handling of the financial end, banking, stocks and bonds. Secretarial work in an institution of this kind would interest her and might be a steppingstone to an executive position.

Lawyer. Auctioneer

PAAVO M.—Born November 8, 1924, 8:30 A.M. Lat. 61 N. Long. 26 E. Scorpio is rising with Mercury conjunction the Ascendant and trine Uranus. Neptune in the house of law (9th) trine Jupiter in Sagittarius shows a mind so keen we would advise the vocation of Law; or that of auctioneer where a fluent talker with a keen mind is needed.

Commercial Art

BETTY L. M.—Born March 3, 1926, 11:15 A.M. Lat. 34 N. Long. 118 W. This young woman asks if she should specialize in commercial art. Yes, for with Venus conjunction Jupiter in the 9th house in Aquarius, and the Sun in the 10th house sextile Mars and trine Pluto, also Uranus conjunct Mercury in the 10th house, she will get public recognition through her unusual and advanced coloring and drawing.

Salesman

JOSE M. C.—Born February 8, 1890, 0:40 A.M. Lat. 29 N. Long. 106 W. Here we find fixed signs on all four angles, Scorpio on the Ascendant, with Mars very strong in its own sign in conjunction to the Ascendant, sextile the Moon and Jupiter, and semisextile Uranus. The Sun is in Aquarius in conjunction to Venus, with Mercury also in Aquarius trine Pluto and Neptune. A diplomatic mind with dynamic force and energy to push things to action; if this were a younger man we would advise preparation for the diplomatic service. These qualities should make him successful in salesmanship also.

Worth-While News



Hormones Mix Sexes

Boston—Dual sexuality is not abnormal but entirely natural, according to Drs. A. Myerson and R. Neustadt in reports prepared for the American Psychiatric association. Human and animal tests provide their evidence.

Normally, twenty per cent of all sex hormones produced in a man's body are feminine, they assert. This causes no trouble until the proportion reaches one third or more, when emotional deviations occur.

Ultraviolet rays from the sun or special lamps increase the production of hormones of both kinds, especially for men in whom the output has been below par.—*Health News*, June, 1941.

Although contrary to the generally accepted idea, the occult student knows that the spirit is bisexual. In the inner worlds, however, the sex of the spirit manifests as two distinct qualities—will and imagination. The will is the masculine power and is allied to the sun forces; imagination is the feminine power and is always linked with the moon. This accounts for the imaginative trend of woman and for the special power which the moon exercises over the female organism.

Were the Spirit sexless, the body would necessarily be sexless also, for the body is the external symbol of the indwelling spirit. When the matter of which the earth and moon were afterward formed was still a part of the sun, the body of man-in-the-making was yet plastic and the forces from that part which later became sun, and the part that is now the moon worked readily in all bodies so that the man of that time was hermaphrodite, that is, capable of producing another being from himself without the assistance of another. When the earth separated from the sun and shortly afterwards threw the moon off from itself, the forces from the sun and moon did not find equal expression in all as it had done formerly. Some bodies

became more amenable to the forces from one of these luminaries, and some to those from the other one. As a result of this only one part of the force essential for creation of another being was available to each individual. Hence, in order to create a new body it became necessary for each person to seek the co-operation of another, who possessed that part of the creative force which was not available to the seeker.

We are glad to know that our medical friends are discovering proofs of dual sexuality. In time we feel sure that they will discover that in each individual the part of the creative force not used for reproduction of the species is being utilized in building and developing the powers of the brain through which to express thought; for the same force which builds a body is also used in the creation of thought.

Man 'Photographs Soul' of Dying Grasshopper

NEW YORK, Nov. 23.—(U.P.)—The soul of a dying grasshopper has been photographed, to the satisfaction of the Society of Psychical Research.

Dr. R. A. Watters of Reno, Nev., assisted by medical men from Johns Hopkins university, took the picture in the course of some experiments.

"It was an accident," said Frederick Bligh Bond of the Psychical Research society. "The photograph showed an etheric body (soul) hovering over the body of the dying insect.

"The insect, when about to die, was placed in a tube filled with gas. The whole thing was photographed, and at the moment of death some sort of smaller body was seen to pass out of the actual body and remain suspended over it. It had much the form of the insect."

The "soul" apparently dissipated itself within a few seconds after the death of the grasshopper. Bond thought it was some sort of electrical manifestation.

The photographs have been turned over to Hereward Carrington, a member of the

society. Similar tests will be conducted on a mouse and a frog, to see if they have souls that can be photographed.—*The Denver Post*, November 24, 1940.

All animals, like man, have three vehicles, a dense, vital, and desire body, through which they function on the physical plane. When a man or animal dies the spirit leaves the dense vehicle taking with it the vital and desire bodies. The vital body is composed of ether which belongs to the physical world, but is not quite so dense as physical substance. However, it is dense enough to register on the film of a camera. It was therefore the vital body of the insect which was photographed by the camera and not the spirit.

Man Is in School

Life is a school. The world is neither prison, nor penitentiary, nor a palace of ease, nor an amphitheater for games and spectacles, but a place of instruction and discipline. Life is given for moral and spiritual training, and the entire course of the great school of life is an education for virtue, happiness, and future of existence. The periods of life are its terms; all human conditions, its forms; all human employments, its lessons. Families are the primary departments of this moral education; the various circles of society, its advanced stages; kingdoms and republics, its universities.

Riches and poverty, gayeties and sorrows, marriages and funerals, the ties of life bound or broken, fit and fortunate or untoward and painful, are all lessons. Events are not blindly and carelessly flung together. Providence does not school one man and screen another man from the fiery trial of its lessons. It has neither rich favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.—*Albert Pike, in Scottish Rite News Bureau*, Aug. 18, 1941.

Such advanced souls as Albert Pike, a 32-degree Mason, Milton Pottinger, and others have done and are doing much to enlighten the world relative to the true meaning of life.

On the subject of life and its meaning discussed by Mr. Pike in the foregoing article Max Heindel states:

“Man is also in school—the school of

experience. He must return many times before he can hope to master all the knowledge in the world of sense. No one earth life, however rich in experience, could furnish the knowledge, so nature decrees that he must return to earth, after intervals of rest, to take up his work where he dropped it, exactly as a child takes up its work in school each day, after the intervening sleep of night. It is no argument against this theory to say that man does not remember his former lives. We cannot recall all the events of our present lives. We do not recollect our labors in learning to write, yet we have acquired a knowledge of the art of writing, which proves that we did learn. All the faculties we possess are a proof that we acquired them sometime, somewhere. . . .

“Therefore the Great Law, which works for Good, brings man back to work again in the world for the benefit of himself and others.”

LIFE IN AN ESSENE COMMUNITY

(Continued from page 545)

ment of mind and cheerfulness of temper; their love of order and truth and abhorrence of falsehood; their benevolence and philanthropy; their following peace with all men.

Known to all was their hatred of slavery and war; their aversion to taking oaths, to wearing wool or using oil; their tender regard for children; their reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their investigation of plants and minerals for healing, their miraculous cures, and the perishing of many of their secret doctrines when they were absorbed into Christianity. All these beliefs and practices have no duplicate in the history of mankind. The Essene converts, after the preaching of the Messiah, became the good Christians or the good Jews, and started on the long trail of gradual loss of identity into the harmonious background of universal Christianity.

Question Department



Spirit Consciousness

Question:

I should like to very much to know how I may develop soul consciousness. Will you please give me some directions as to how this is best done?

Answer:

There is no such thing as soul consciousness. Soul is an essence which is extracted from the dense, vital, and desire bodies. There is, however, such a thing as spirit consciousness. This is acquired by developing the three primary powers of the spirit, namely, will, wisdom-love, and activity. There is no better way to develop these powers than by living an active life of loving, self-forgetting service to others. This formula, when followed, brings all of the powers of the spirit into action, and action develops their latent potentialities into dynamic forces, which always results in an increase of consciousness.

SPIRIT PHOTOGRAPHY

Question:

Is it possible to photograph the spirit? I have seen pictures which have been taken of a person who had passed on, but I thought they might be faked.

Answer:

In order to answer this question in a way that will be best understood by the inquirer, it is necessary first to explain that during earth life, the spirit functions in four interpenetrated vehicles, namely, a dense, a vital, a desire, and a mental body.

The desire body is correlated to the World of Desire, and the mental body to the World of Thought, while the dense and vital bodies belong to the physical world, the vital body being much less dense than the physical body.

Now it is possible during life for the spirit to leave the dense body for a short time clothed in its two higher vehicles, mental and desire bodies, and a part of the vital body. As the vital body is composed of physical substance, it can be photographed by a camera, for the camera registers etheric vibrations which are invisible to the ordinary eye. Note, however, that it is the vital body that is photographed and not the spirit itself. The spirit's vibration is far too high to be registered by any camera, no matter how sensitive its film may be.

The vital body, being a counterpart of the physical body, has the same general appearance as that vehicle, except that it is less dense. While appearing solid, it is really transparent although dense enough to be photographed. Many of the so-called "spirit photographs" are spurious; still it is quite true that there are genuine "spirit photographs" and that these look very much the same as they would look had they been taken of the physical instead of the vital body. (See Worth-While News, page 557.)

X-RAY VISION

Question:

There is a case on record where two brothers are gifted with what is called X-ray sight. That is, they have abnormal vision which enables them to see through solid substances and even read letters or papers placed on the other side of the substance used in the tests. How would you explain this kind of sight?

Answer:

The kind of sight referred to in the question is designated by the occultist as etheric sight, which results from a slight sensitivity of the optic nerve. When a person views an object with etheric sight he sees *through* that object in a manner similar to the way an X-ray

penetrates opaque substances. For instance, should he look at a machine, he would first perceive its outer casing, then the works within, and beyond the two he would be able to see the casing the farthest away from him. It is interesting to note that even nearsighted people sometimes have etheric vision, and though unable to read a printed book they may be able to see through the walls of a room. This is accounted for by the fact that their optic nerves respond more rapidly to fine than to coarse vibrations.

Etheric vision is not clairvoyant sight. That depends on the development of the latent vibratory powers of the pituitary body and the pineal gland located near the top and center of the brain.

ELEMENTALS AND THEIR RELATION TO MAN

Question:

Will you please give me some information relative to elementals? There is much being said about them by different occultists, but I have never been able to get any definite information as to just what they are and their relation to us.

Answer:

In addition to the four life waves, mineral, plant, animal, and human, now evolving in the physical world, there are also other life waves evolving in various invisible worlds. Among the latter there are certain classes of sub-human spirits which are called elementals. These elementals differ vastly in appearance, intelligence, and characteristics.

Generally speaking there are two distinct classes of elementals. There are the nature spirits composed of gnomes, undines, sylphs, and salamanders, who work directly with the four elements, earth, water, air, and fire, respectively. The other class so frequently mentioned by occultists are also sub-human beings whose evolution belongs to the Desire World. This class of entities manifests good and bad much the same as do human beings. They are able to contact mankind principally through his emo-

tions and thoughts, which furnish them with the necessary vehicle through which to make their connection, the nature of the association being determined by the characteristic quality of the emotions and thoughts generated by the individual. It is also possible for these elementals to contact a person by means of incense, which is usually permeated with these beings. When the individual inhales the odor of the incense he also inhales elemental spirits with it which will affect him according to his own inherent characteristics. Elementals, whose effect on mankind is evil, are also found in the fumes of tobacco and alcohol.

Thought forms of fear, worry, regret, hate, envy, malice, et cetera, all furnish vehicles which may be used by evil elementals who after taking possession of such thought forms naturally gravitate to the individual who created them and foster continuance of the same line of thought. This more often than not eventually results in some sort of disastrous action on the part of the individual, manifesting in sorrow, suffering, and many times in a malevolent disease of one or more of the individual's vehicles.

Elementals may also be found hovering about seance rooms, and it is they who are the originators of much of the spiritualistic phenomena taking place there. It sometimes happens, especially where a person has been in the habit of evoking spirits, that one of these elementals takes possession of his dense body in earth life and makes him an irresponsible medium.

There is a protection from these evil elementals which can be used by all who desire to make the effort to secure it. When we live lives of purity, when our days are filled with loving service to God and to our fellow men and with thoughts and actions of the highest and most noble order, then we create and surround ourselves with an impregnable vehicle which acts as a radiant force for good, and which no evil can penetrate, thereby protecting us from all harm.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

"Mayest Thou Prosper in Health"

By LEON PATRICK, D.O., M.D.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

(Third Epistle of John, the 2nd verse.)

THOUGH the word health appears many times in the Bible, only in this one instance is it given its full significance—in all other passages it is used wholly and only as a figure of speech. In this particular verse the apostle differentiates, in a very definite manner, between the welfare of the physical body and that of the soul. "I wish above all things that thou mayest prosper and be in *health*, even as thy soul prospereth." Being practical, John emphasizes the fact that there is such a thing as physical righteousness and, if we interpret him aright, he considers it of equal importance with spiritual righteousness.

What John might have said, but didn't, is that health and holiness are synonymous. Our great mentor, Max Heindel, very succinctly paraphrased the same thought when he wrote, "Matter is crystallized spirit." And again, "An unclean vessel can not contain pure and wholesome water." A purified body is a healthy body, and the relation of health to holiness is always significant—and in proportion. Whatever makes for health makes holiness possible, and from

time immemorial happiness has been known to be their effect.

To be well is the first duty of man. To be strong in health is a duty we owe to ourselves, to our posterity, to our God. But man is so engrossed with the evolution of his soul that he woefully, if not willfully, neglects his physical body, the body which Paul tells us is the living "temple of the Holy Ghost."

How strange that ecclesiastic education scarcely acknowledges the importance of physical righteousness; yet no true sense of spiritual orientation is possible without the background of physical well-being. Physical health assures that mental peace and security and self-expansion which brings a sense of buoyancy to life. When this truth is recognized and appreciated, and the knowledge of it intelligently applied, the soul grows by leaps and bounds, by throes and throbs. A flash, and a glory stands revealed for which you have been groping blindly through the years.

Man can not rise above nature; below nature man can not fall. When the intrinsic standards that nature has erected for physical vigor were neglected or denied by the superstitions of any society, or the shibboleths of any age, disease and pestilence destroyed the people. There is no difference between the principles of physical or mental or spiritual

hygiene. When the inherent needs that nature has erected for physical normality are neglected or denied by the superstitions of the social order, physical disease and spiritual pestilence deform the people, and as long as the individual believes in, fears, or yields to the perverting practices or the false teaching, he will be or become neurotic. Indeed, the search for physical righteousness consists in the discharge of all ideas and opinions, values and ideals, that are against human development and evolution, whether they are embodied in the customs and conventions of one's own day, or found in the traditions and sanctions of an earlier century. Physical health requires treatment of the body according to the implicit needs of the body, and this requirement brooks no interference and no neglect.

Nature's laws are inexorable, her penalties inevitable, her rewards gloriously wonderful. Never can any advantage be taken of nature by a trick. The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body.

Nature's methods are evolutionary, not revolutionary. Nature makes the crab-apple, but without man's help she could never evolve the pippin. Nature makes the man, but unless the man takes charge of himself, he will never evolve into a master. He will remain a crab-apple man. So nature requires men to cooperate with her.

Jesus, himself, was a firm believer in this principle; He never exercised His power of healing without first suggesting that the patient do something for himself—co-operate. This spirit of co-operation is just as imperative today as it was 2,000 years ago. If the patient co-operates with nature, and the doctor co-operates with nature, all will be done that can be done, for nature (God) does all the curing.

Health is born of knowledge; disease

is the child of ignorance. Those who would have health, with all that magic word implies, will have to outgrow their lazy shiftlessness and become intense. A subject is either worth one's whole and undivided attention or it isn't worth anything. The subject of health is either worth enough effort to get it or it isn't. Every person should practice attention and concentrate. Learn to think. It's really worth while, yet how few use the grand prerogative of mind? How few think justly of the thinking few, and how many never think who think they do?

The chief obstacle to health is stupidity, that is to say, a congenital incapacity for thinking. People in general, including physicians, would have you believe that they think, but candidly, they only think they think—such a thing as thought never crossed the threshold of their understanding. What they call thought is an aggregate of stereotyped ideas borrowed from someone else and never improved upon. Since these individuals have never learned to think, they are temperamentally allergic to ethical ideas concerning the law of cause and effect.

Neither profession or people appear to have the slightest conception that they might, with a small mental effort, secure a knowledge of fundamental principles that would elucidate the law of cause and effect and assure them health through right living. Because of a lack of this knowledge, sickness has become more to be expected than health. Sickness is looked upon by the people, the state, the nation, as inevitable; and precautions, immunizations and preventions are in keeping with these false ideas. The reverse is true. If we live for health, and seek health instead of disease, we find it. Post-mortems, vivisections, and laboratory investigations are all in the line of looking for disease—and we have found disease galore. If we look for health, it too can be found.

Obviously, all progress in mind, body, material things and spiritual attainment has come to man through the study of cause and effect. And just in degree as

he abandons the study of disease as futile and absurd, and applies himself to right living, here and now, will he prosper. The more we know of the unchanging laws of cause and effect the better we are able to use them for our personal advancement.

Man evolves from a cell; his entire evolution is cellular. Everything that influences him leaves its effect on the cells of his body. If the influence is favorable, the state we call health prevails; if the influence is unfavorable, the state we call disease prevails. Man's study of himself, then, becomes of significant importance; for an adequate understanding of the effects of all influences gives him a definite formula whereby he may obtain, retain and radiate good health.

So far as we are able to judge, man is a transient, thinking, conscious, reasoning, and sometimes unreasonable, manifestation of Divine Energy. As such he enters this life with two, all important, biologic characteristics, namely, the foodal instinct to keep the individual alive, and the sexual instinct to keep the race alive.

Fundamentally, then, the life of man rests on nutrition and sexuality. Around and about these fundamental instincts evolves everything in man's life. The manner in which he satisfies these vital urges determines his moral status and his moral status marks the degree of health and the length of life which he enjoys.

The human body thus seems to be pre-created by Divine Energy to be a suitable dwelling place for the power that creates it, and maintains it in accordance with the laws of its being and functional manifestations as laid down in physiology and anatomy. The powers of life act through what are termed the functions of various organs; and the fundamental or primary one of these in the human body, as in the animal body in general, is the function of nutrition. The essential character of nutrition is emphasized by the fact that in the human body, as in all the metazoal animal

forms, the first step in embryonic development is the turning in of the outer layer of the embryo to form the body cavity, which in reality is the beginning of the digestive tract.

Biologically considered, man is nothing but a peripatetic stomach with its appendages—an organized group of organs clustered about his food tube. Now these organs, together with the food tube, constitute an exquisitely delicate mechanism, the orderly working of which depends entirely upon the nutrition of one's body.

Proper nutrition is achieved only by conscious effort on the part of the individual—it involves a procedure known as self-discipline and no mental massage or hypodermic of facts can take its place; it means living by knowledge, not by chance.

Nutrition, digestion, assimilation—one and all depend upon one's manner of eating. Awkward and untutored as we are in the art of living, we choose the wrong articles of food; we eat too much; we eat too fast; we eat when there is no need for food and often when absolute rest would do us more good.

As man eats and digests his food so is he. It is altogether impossible to have peace in the head and war in the stomach. A sour stomach means a sour disposition. Intestinal fermentation commonly ends in intellectual fermentation. In order to sweeten up the mental process we must sweeten up the digestive process.

Maximum mental efficiency demands that intelligent attention be given to the diet. Balanced thinking goes hand in hand with balanced eating. Pure food is a direct aid to pure thoughts.

Overeating, hasty eating and the eating of indigestible mixtures of food, all subtract from brain power and mental health and thwart spiritual attainment; in most instances by producing in the digestive tract certain poisons that are worse than alcohol in their paralyzing influence upon the delicate brain-cells. Dullness, heaviness, or at times irritability of mind, are the result of this toxemia

from undigested food stuffs. This accounts for the fact that many of our mental afflictions, such as worry, anxiety, fear, hate, avarice, etc., which were supposed in no way to be influenced by eating, wholly disappear when the diet is corrected.

It is a wise thing to eat right. Not only for the stomach's sake, but for the sake of improved nutrition with its resulting health and happiness. In truth, there is no single measure that would so positively, so immediately contribute to the physical, mental, moral, and spiritual welfare of the human race as teaching the people the laws of health and right living. The ill man can be made well by teaching, and the healthy man can be made efficient by teaching. That is all there is to it.

The most important of the digestive processes, and the only one over which we have voluntary control, takes place in the mouth by thorough mastication and commingling of the food with the the saliva. Thorough mastication assures effective and complete digestion. It is also a sure way to avoid overeating. When thorough mastication is practiced, the taste buds on the tongue will say "enough" long before the stomach becomes overloaded. As individuals we must learn our respective digestive limitations and be guided thereby.

It is a part of our sin that we are sick; it is a part of our religion and duty to be well. As a rational being, man should not be forever thinking of his body nor yet of his soul. Rather he should be thinking of his job and his God. Good health or any other physical circumstance is not the chief end of life; nevertheless, good health is the supreme condition of our highest work and it greatly facilitates those intellectual and moral and spiritual attainments in which consist the true worth and dignity of human life.

Health is nature's own reward for getting into harmony with her laws; by the same token man attains sympathy, moderation, equanimity and poise. Indeed, each and all of these cosmic attributes are

concomitant to health—the reason being that thought is just as biologic as any physical function of the body.

Sympathy is a mark of attainment; the greatness of men can safely be gauged by their sympathies. Sympathy and the exuberance of health are twins. In health your heart goes out to all men; the high, the low, the rich, the poor, the learned, the unlearned, the good, the bad, the wise and the foolish—it is necessary to be one with them all, else you can never comprehend them. Sympathy! It is the touchstone to every secret, the key to all knowledge, the open sesame of all hearts. Put yourself in the other man's place; then you will know why he thinks certain things and does certain deeds. Put yourself in his place, and your blame will dissolve itself into pity, and your tears will wipe out the record of his misdeeds.

The saviors of the world have simply been men with wondrous sympathy. But knowledge must go with sympathy, else the emotions will become maudlin and pity may be wasted on a poodle instead of on a child; on a guinea pig instead of on a human soul. Knowledge in use is wisdom, and wisdom implies a sense of values—you know a big thing from a little one, a valuable fact from a trivial one. Tragedy and comedy are simply questions of value; a little misfit in life makes us laugh, a great one is tragedy and cause for expression of grief.

Poise is the strength of body and strength of mind to control your sympathy and your knowledge. Unless you control your emotions, they run over and you stand in the slop. Sympathy must not run riot, or it is valueless and tokens weakness instead of strength. In every hospital for nervous disorders are to be found many instances of this loss of control. The individual has sympathy but not poise, and therefore his life is worthless to himself and to the world. He symbolizes dependence, not helpfulness.

Poise reveals itself more in voice than in words; more in thought than in action; more in atmosphere than in conscious

(Continued on page 575)

Patients' Letters

Michigan, Sept. 14, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I was well last week. Monday was the last day I was conscious of the pain in my chest. Please accept my very greatest thanks to all the Helpers for their many prayers and services throughout this week as in the past.

I wish to express my best wishes for the Fellowship and all its workers and the work. May the Roses bloom upon your Cross.

Gratefully yours,

—H.H.C.

California, Aug. 31, 1941.

Rosicrucian Fellowship
Oceanside, California.

My Dear Friends and Invisible Helpers:

With a great joy and deep gratitude I report a most miraculous healing of physical body and uplifting of spirit. Once again I am realizing great peace and bliss with the attunement with the cosmic current. No more aches or pains or the severe burning sensations in the stomach and in the region of the solar plexus. The healing goes on at a marked pace—obvious and almost unbelievable to all my friends and relatives—for not so many weeks ago transition seemed inevitable—seemingly. I have had a wonderful cleansing and regeneration—beginning a year ago—I lost 40 pounds—reduced to a shadow—just “skin and bones.” Now I am gaining a pound a day—life is so beautiful—I am so filled with the new life and energy—sleep all night long—spend much time in the beautiful out-of-doors. . . . Thanks for your kind and loving thoughts and helpful suggestions. When a physician advised me to take gelatin (Knox) four times a day, and beef extract, together with vitamins which he recommended very highly—my whole being rebelled against animal food of any kind. I endured it for a time with *no good results*—all through this experiment crying out for carrot juice—until finally I left off the beef and took the juice. I noted a marked change the first day. Yes, I do know the great value of carrots and I shall continue on with that and fruit and vegetables and other live food—keeping my mind filled with constructive and uplifting thoughts. I realize the importance of having a loving and friendly attitude towards people, conditions, and things.

Please do accept my thanks and deep appreciation for the great good you have given me. The enclosed love offering is so little—I shall do more as time goes on.

Sincerely,

—M.M.P.

Healing Dates

November 8—15—21—27

December 5—12—18—25

January 1— 8—15—21—28

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in *your place of residence points* to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

"I Lift Mine Eyes"

By MARY KATHERINE JACOBS

"I lift mine eyes unto the hills"—

*From my bedroom seat on a little chest
Weary, I do not try to pray
But soon am given rest.*

"I lift mine eyes unto the hills"—

*And the beauty I see there
Fills my heart with peace and calm,
And frees me from all care.*

"I lift mine eyes unto the hills"—

*Till I contact the Christly Ray
I feel His strength flow into me
And my weariness slip away.*

"I lift mine eyes unto the hills"—

*And finding thus a blessed rest
Refreshed, I take up my tasks again
And oh! the content within my breast.*

Children's Department



The Shining Face

By ELIZABETH RYCHENER

"GRETCHEN! Gretchen!"
A steady voice from the adjoining room answered: "What do you want, Barbara?"

"Oh—Verena!" Barbara stopped short at the open door. She did not know that the elder of her two sisters was in the room, and her courage almost failed her. But she entered bravely, while the question which absorbed her mind hung trembling upon her lips. "Verena," she faltered, "will—will the Christkindlein come tonight?"

Laying aside her needlework, Verena looked at the child with penetrating eyes. "Yes, Barbara," she said, "the Christkindlein comes tonight—to all children who are good and obedient."

The strained, pathetic look on Barbara's face brought a kindly smile to her sister's usually stern countenance.

"But Verena—Verena—I want to see the Christkindlein! May I, oh, may I stay awake until he comes?"

"Come here, Barbara," said Verena solemnly.

Her small sister advanced a few steps. Verena spoke slowly, placing strong emphasis upon every word. "You know, Barbara, that father, mother, Gretchen and I lived in Switzerland before we came to America. And before our dear mother went away to heaven she told Gretchen and me that all the children of our land are taught to go to bed early on Christ-Eve; not only to go to bed, but to go right to sleep."

For a moment Barbara looked abashed. Then suddenly with a bound she stood at Verena's side, her blue eyes raised plead-

ingly to her sister's dark ones. "Verena," she said hopefully, "I have been playing with Hortense—and Hortense has seen Kris Kringle."

A look of contempt swept over Verena's features. "Oh, yes," she said, with a wave of the hand. "The Pagan Kris Kringle may be seen by children who are not always obedient, for he comes only during the Weinacht season, when all children are trying hard to be good. But, Barbara, the little Swiss children are taught that the Christ-Child watches over them all the year. That means all the time, Barbara. And he can come very near to them only when they are good, obedient children. Do you understand, Barbara?"

"Yes, Verena. But I would so much love to see him, looking so shiny and beautiful!"

Steps sounded in the hall, and Gretchen entered the room. Her warm, intuitive nature comprehended in a moment the situation. Love was the keynote of Gretchen's life, and the next instant her small sister was caught up in a loving embrace, the little one's head pillowed on her shoulder.

"What now, Liebchen," she asked, indulgently.

A few rebellious tears coursed down Barbara's cheeks. But in a moment a happy smile transformed the little tear-stained face.

Verena rose stiffly from her chair. She failed at times to comprehend the younger sister's power over Barbara. With an injured air she walked to the

window and peered out into the gathering twilight.

"It is already getting dark," she said, turning to Gretchen. "Father will soon come for his supper and Barbara must have her bread and milk before she is put to bed. There is yet much to attend to," she added significantly.

"Yes, Verena," said Gretchen, "I will attend to Barbara at once. Come, Kleine, the Christkindlein will soon be here and all little ones must be sound asleep by that time."

When the blankets were tucked around Barbara's small form, Gretchen, kneeling by the bed, kissed the sweet upturned lips, saying gently: "Now, your prayers, Hertzchen."

Faintly came the words: "Liebes Christkindlein, come to me tonight, and help me to be always good and obedient so that some time I may see your shining face. Amen."

The faint streaks of dawn were just visible next morning when the two sisters tiptoed to Barbara's room, hoping to

find her still asleep while the candles were being lighted on the small Christmas tree.

A miniature Christ-Child with a starry halo about its head had been placed conspicuously at the very top. The light from the candles made it sparkle and shine, filling the room with a soft glow.

"Oh, look!" said Gretchen, as they advanced toward the little bed.

Barbara's face was illumined with a brightness almost unearthly. Her hands, clasped in the attitude of prayer, were moving slowly upward, while faint ecstatic murmurings issued from the parted lips. Suddenly the bed clothes were flung aside and she sat up, wide awake, her eyes shining like stars, her face almost transfixed with joy.

"Gretchen! Verena!" she cried. "I have seen him—the dear Christkindlein, so bright and beautiful! Oh! Now I know that I will always be good and obedient."

The Holy Birth

*Sweet Season of the Christ men keep
And know not why, yet feel and reap
The Holy Bounty, Christ-Benign,
The LOVE which Heaven did design.
The Lord of Love each year descends
And fills the earth which evil rends!
Thou Lofty Life of Loveliness
Hast come again the earth to bless,
To charge and change the world with love
That here below be as Above,
Thy Kingdom come and Heaven be,
Thou Christ art come to set souls free!
Sweet Season of the Soul, O Christ,
For ALL hast Thou been sacrificed,
Each year Thy Life doth fill the earth
To nearer bring all men Thy Birth.*

—John Jocelyn.



Echoes from Mt. Ecclesia

WITH the advent of the indoor season evening class bells ring again on Mt. Ecclesia. On Mondays Beginners' Astrology lessons are conducted by Mr. Herbert Hood; on Tuesdays an Astrology and Healing class by Mrs. Margaret Scarborough; on Wednesdays, a Rosicrucian Philosophy class by Mrs. Kittie Cowen. Friday nights are given over to community singing accompanied by the Mt. Ecclesia Orchestra, whose increase in numbers and in proficiency is due to the painstaking efforts of Miss Emma Wendt.

In the few months that she has been at Headquarters, Miss Wendt has industriously been composing lovely music for devotional poetry written by other members and by herself. She has also set to music the beautiful poem of Max Heindel, "Creed or Christ," the Student's Prayer, and the first five verses of St. John's Gospel, called "In the Beginning." The Fellowship deems itself most fortunate in claiming the services of such a finished artist as Miss Wendt, whose gift for fashioning delightful melody has been enriched by years of study at the American Conservatory of Music in Chicago and at U.C.L.A., and by years of experience as teacher, musician, and composer.

Perhaps at sight of the sorrowing world, the nature spirits poured forth an early flood of tears. On Mt. Ecclesia's birthday, October 28, dampness under foot, although the day was warm and fair, called for an indoor picnic. The morning program took place in the Library, serious in nature because this thirtieth birthday celebration was a vantage point from which to survey past accomplishment and gird for the future. The orchestral music and the solos were measured and impressive. Mr. Oscar Rufert sang "Rocked in the Cradle of the Deep." Mrs. Roberta Schroll ren-

dered "The Student's Prayer," and Mr. E. J. McManus, "In the Beginning," both of which have just been mentioned. Mr. Herbert Hood's fine talk on "Rededication" will be found on the following page. Mrs. Max Heindel, the beloved Pioneer whose memories of the commemorated day are so vivid, carried her audience back with her to the consecration of the bleak property which a Vision and loving care have transformed into a garden of roses and oleander, eucalyptus and cypress, perfumed with the spirit of world brotherhood. The picnic lunch was served in the dining hall to a crowd of one hundred, despite the uncertain weather, and the laughter that rose from the long tables attested to undaunted gaiety.

The picnic supper, prepared by happy amateurs, was equally enjoyable. At the evening program the orchestra rendered standard and popular numbers; the Mt. Ecclesia Hill Billies played two selections; Mmes. Kittie Cowen and Mary Hanscom gave an amusing oracular skit, "True or False"; a quartette composed of Dr. Beatrix Ivey, Mrs. Alma Wade, and Messrs. McManus and Rufert sang "Democracy." Mr. McManus also gave two baritone solos, "I Love Life," and "The Clouds," and Mr. Rufert, a humorous specialty, "Big Bass Viol." Community singing directed by Mr. and Mrs. Sam Erret, and an old-fashioned dance featuring the Virginia Reel ended the day, to prove, as Mrs. Heindel said, that modern religion should be cheerful.

On Thanksgiving Day a meatless feast, will as usual, be served at Headquarters, to which it is hoped many will come. Christmas, too, will soon be here. If you are planning to be at Mt. Ecclesia for the holy season, we suggest that you make reservations ahead. The increasing number of visitors makes this more than ever a wise precaution.

REDEDICATION

Address Delivered at the Annual Picnic, October 28, 1941

By HERBERT HOOD



WE have gathered here today to commemorate the thirtieth anniversary of the ground breaking upon Mt. Ecclesia. It is a great privilege to be here at Headquarters on this occasion, for it is thirty years ago today since our beloved Founder Max Heindel, concluded his inspirational ground-breaking address with these words: "May God speed and prosper our efforts." As we glance back over a short period of thirty years we feel that the prayers which came from the heart of that great soul have not been in vain. At the time when the first sod was turned, there was but a barren field where we are now standing. Today at our disposal we find modern buildings which are well equipped to carry on the work on a greater and grander scale. So today with a feeling of reverence and deep gratitude in our hearts we thank God for speeding and prospering our efforts.

That our vision towards our future work may be clarified, and that we may recognize the opportunities which surround us and which will inevitably present themselves from time to time in our work, perhaps it would be well now for us to look back for a few moments over the last three decades, to get a clearer picture of what has already been accomplished.

We are standing today upon the ground which was dedicated thirty years ago to a holy purpose, namely, to give to the world a new philosophy of life, a deeper insight into the life of Christ and His mission upon earth. These are set forth in our textbook, *The Rosicrucian Cosmo-Conception*, written by the Founder, who was an authorized messenger of the Brothers of the Rose Cross. As we look around Mt. Ecclesia there seems to be

plenty of concrete evidence of what has been accomplished upon the physical plane since its inception. Over there stands our Healing Temple with its glistening dome, to which earnest prayers are being continually sent by our sincere co-workers out in the world. There our Probationers at Headquarters meet each evening to mass their spiritual coals, generating a healing force available to Christ and the Invisible Helpers in healing the sick and afflicted who have asked for assistance. Near the Healing Temple stands the Healing Department Building, to which thousands of letters are sent annually asking for healing and help on the many problems of life with which the human race is troubled. We can not go into detail at this time on how the Rosicrucians heal the sick, but suffice it to say that the testimonials received from all parts of the world bear out the fact that the second command of the Christ, namely, to "heal the sick" is being carried on with great success under the direction of the Brothers of the Rose Cross and the Invisible Helpers.

Much could be said of good work that has been accomplished in the past and of the fine spirit of co-operation that prevails amongst our students and friends who have dedicated their lives to the service of the human race, but the point we wish to emphasize on this memorial day is that we must create new plans for expansion, devise new ways and means for spreading the Western Wisdom Teachings—that is, if we as an Association of Christian Mystics desire to play our part in carrying the banner of Universal Brotherhood as we approach the dawn of a New Age.

Let us analyze briefly what is being accomplished by the spreading of the New Age Teachings. First we must im-

press on the world that the Rosicrucian Philosophy is purely Christian. It was given at a propitious time, when the vanguard of our life wave had evolved to a point where it was necessary that they receive a deeper insight into the mysteries of life, and our purpose and mission in the physical world.

Thus we find that the Rosicrucian philosophy as sent out from Headquarters has found its way into the homes of rich and poor alike and spread to the four corners of the earth, for our books are published in many languages. This is as it should be, for the Christian religion is universal in its precepts and will in the course of time unite all mankind in the bond of fellowship. We are all aware of the great struggle that is going on in the world today; we also know that real freedom, liberation, peace, and goodwill amongst men can never be consummated by conquering our fellow man from "without" and destroying the physical garment he wears, but rather by liberating the man "within." We must learn through the alchemy of the soul to transmute the base metals into pure gold, or in other words, our baser tendencies into spiritual qualities.

Through our studies we have come to know that the human life wave of which we are a part is slowly but surely unfolding the latent potentialities of the God within. We have all played the role of the Prodigal Son and left our Father's house and come down through the heaven worlds and wandered off into a far country—the physical world. We have fed upon the husks of life and spent much time in riotous living while our consciousness has been submerged in the three-dimensional world. Today mankind is returning to our Father in Heaven. A leavening process is taking place; a struggle is going on in the world, yet we know that out of this turmoil and strife there shall arise a new people with softer hearts. With deep thought and a steady hand they shall build a new world upon the ashes of the dead past.

As Rosicrucian students united to-

gether in the cause of Christ we must reassert our efforts to spread the Teachings, for the progress which the Fellowship has made in the past thirty years and its position today were made possible because thousands of men and women in all parts of the world gave freely of their time, talent and energy. To these loyal workers of the past we owe a debt of gratitude. There seems to be but one way we can liquidate that debt—by dedicating our lives anew, and in the bond of fellowship carrying out the commands of the Christ, namely, to "preach the gospel and heal the sick."

It is true that during the past thirty years many mistakes have been made; but as we learn as much or more from our mistakes as we do from our successes, let us take the quintessence of our past failures and experiences and use them as living steppingstones to a greater, a grander, and a more glorious future in the service to humanity.

We realize that the promulgation of the New Age Teachings as set forth in the Rosicrucian philosophy is very much in its infancy as yet. With the world passing through its trials and tribulations let us on this, the thirtieth anniversary of the founding of Mt. Ecclesia as the International Headquarters of the Rosicrucian Fellowship, which came into being in 1909 as a preparatory school, resolve to fit ourselves through a life of service to approach the door of the Mystic Temple of the Rosicrucian Order. First, as a student; secondly, as a probationer, and thirdly as a disciple. Of course we all know that it is just as impossible for us to buy our way into the Mystery School of the Rosicrucian Order as it is for water to run up hill. Merit, and merit only is the key whereby we can unlock the door to the mysteries of life. So let us resolve to work cheerfully and willingly that through our labors peace on earth and goodwill toward men may become living factors in the land.

In closing, may we repeat the Founder's words of thirty years ago: "May God speed and prosper our efforts."

Rosicrucian News Bureau



• • • •

“Behold, I bring you good tidings of great joy, which shall be to all people,” said the angel to the shepherds keeping “watch over their flocks” that momentous night nearly two thousand years ago.

The blessed “tidings” brought by the angel still infuse the heart of ever sincere aspirant with a joyful inspiration which at once lifts and comforts. The Christmas Season brings again the time when comes a deep inner response to the mystic message that “all people” will through the coming of the Cosmic Christ Ray into the earth be brought into the Way of a Life more Abundant.

A golden light which has seemed to pervade our solar universe since the month of September has entered into our earth and brought its message of love and hope to all humanity. The Christ Spirit is born again into the earth! It now “commences to leaven and fertilize the millions of seeds which the fairies build and water that we may have physical food. But ‘man shall not live by bread alone.’ Important as is the work of the fairies, it fades into insignificance compared with the mission of Christ, Who brings to us each year the spiritual food needed to advance us upon the path of progress, that we may attain perfection in love with all which that implies.” Reverently we commemorate at this approaching Yule-feast “the advent of the rejuvenating love-

life of our heavenly Father, sent by Him to redeem the world from the wintry death grip.”

Christmas bells ring out the glad tidings! The lighted candle on the altar sends forth its beams to bless the world with the same message! Angelic hosts fill the heavens with their hosanna: “Hail to the new-born King!” May the heart of every human being be touched by the Divine Lodestone during this Holy Season, bringing nearer the Age of Peace and Brotherhood.

FAIRMONT, WEST VIRGINIA.

We rejoice to hear of a new Group being started in this city. One of our Probationers there writes:

“It is with joy that I inform you of the forming of a Rosicrucian Fellowship Study Group in Fairmont. A group of six friends met in the home of two of those present (Mr. and Mrs. Russell Morgan, 1118 Fairfax St.), and after a brief devotional service similar to the Pro-Ecclesia Chapel Service, chose a secretary, and a teacher for an astrology class. A short class in the Philosophy was led by one of the older students, but a teacher was not decided upon due to the absence of one other student who was considered the most capable of teaching this subject. There were three Probationers present, and all felt the joy of working together and in conjunction with the others who were present because of

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Oceanside, California, U. S. A.

their interest in the Western Wisdom Teachings."

The sincerity and enthusiasm of those starting this Group will surely establish a strong power for attracting seekers of Light. May our heavenly Father bless them abundantly as they give of their love and service in His vineyard.

VINA DEL MAR, CHILE, SOUTH AMERICA.

Especial commendation is due one of our new Regular Students in this city for the persistence and zeal she has displayed in working with her relatives and friends to form a Study Group there. Assisted by a Probationer from Valparaiso, this young woman conducts a class regularly each week in her home at Arlequi, 1124, familiarizing the students with the Teachings by means of the Preliminary Philosophy Course. The Sunday Devotional Service, as well as the weekly Healing Service, is also included in their regular program.

Her sole object in forming this Group, says Srta. Rossi, is to help the sick and needy. May her loving efforts be blessed abundantly and many seekers after Truth be brought to her door!

TUSTIN, CALIFORNIA.

Enthusiastic reports come to us from friends in this little city telling of the starting of a Study Group there.

A splendid attendance of twelve, in addition to the teacher, was present at the first meeting, and plans were made for conducting weekly classes in the Philosophy and Astrology. The Fellowship Devotional Service was read by one of the students, and an enlightening talk given by another.

Future classes will be held in the home of Mrs. Elaine Trapp, 140 No. B Street, and a cordial invitation to attend is extended to all those in that vicinity who may be interested in studying the deeper truths. We pray that many may be attracted to share with these earnest friends the satisfying spiritual food offered in The Rosicrucian Fellowship Teachings.

NEW YORK CITY

Another milestone in promoting a oneness of ideals amidst a spirit of real fellowship is reported by the Atlantic Seaboard Conclave which met at 160 West 73rd St. on the 18th and 19th of October. Headquarters was pleased to receive an attractively bound copy of the Conclave Program, the cover of which was designed by one of the members of New York City, a greeting and expression of co-operation by telegram, and a report of the accomplishments of the various sessions.

On the evening of the 17th a jolly time was spent welcoming the delegates in the Center rooms and presenting them with identification tags. A warm spirit of friendliness prevailed as old acquaintances were renewed and new ones made.

Saturday's program was changed so that the business session was held during the morning, delegates from Rochester, Utica, Schenectady, Brooklyn, Newark, N. J., New York City, and Stamford, Conn., reporting on the activities of their respective Groups. The discussion which followed was directed toward a clarification of the aims of the Rosicrucian School and ways and means by which each member might fit himself for the general pattern, imprinting the aims upon his consciousness and co-operating fully with Headquarters. A rededication of each Student and Probationer to aiding Christ and the Elder Brothers in the healing work was also suggested, and emphasis placed upon the spiritual rather than the personal side of the Work. The remainder of the Program consisted of musical selections, talks, etc., setting forth the theme of the Conclave, "Art and Music," and its subtitle, "The Creative Arts as a Spiritualizing Force in the Aquarian Age."

The art exhibited consisted of thirty-nine interesting representations of art in its various phases, and aroused so much enthusiasm that a motion was made to incorporate art as a feature in all future conclaves.

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
Detroit, Michigan.—115 W. Adams.
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Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—825 W. Olympic Blvd.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
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Toronto, Ont., Canada.—491 Main St.
Tustin, Calif.—140 No. B St.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

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- Kumasi, G. C.*—Ben T. Vormawah, Box 69
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

- Buenos Aires.*—Calle Carabobo 836.

AUSTRALIA

- Sydney, N.S.W.*—2 Cronulla St., Carlton.

BELGIUM

- Brussels.*—74 rue Stevens Delannoy.

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- Georgetown.*—69 Brickdam.

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- Santiago.*—Dominica 25.

CUBA

- Havana.*—San Francisco 473, Vibora.

ENGLAND

- Liverpool.*—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—95 Belgrave Rd., Victoria, S.W. 1.
West London.—35 Cranley Gardens, S.W. 7.

JAVA

- Bandoeng.*—Lembangweg 77.

MEXICO

- Mérida, Yuc.*—Calle 41 No. 496.
Mexico City.—San Luis Potosí, 192-B.

NEW ZEALAND

- Auckland.*—C. 2; People's Health Club Room, 4th Floor, Victoria Arcade, Queen St.

PARAGUAY

- Asunción.*—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

- Manila.*—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

- Lisbon.*—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

- Amsterdam.*—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
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Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

- Montevideo.*—Galicia 2137.

The next of the Atlantic Seaboard Conclaves will be held in the fall of 1942, at the city of Rochester, New York.

ASUNCIÓN, PARAGUAY, SOUTH AMERICA.

Reports from the two Fellowship Centers in this city indicate that the Work is being carried on there with unceasing zeal and determination. Attendance of both members and visitors maintains a satisfactory standard, as the regular schedule of classes and Services continues.

Sr. Antonio Paciello, President of the Center which meets on Calle Luis Alberto de Herrera y Republica Francesa, reports that the first edition of his book entitled "Epistolario de un Estudiante Rosicruciano" and written under the nom-de-plume of T. Baico, has been exhausted and arrangements are being made for printing a second edition. This book is a valuable addition to any spiritual aspirant's library, and we are glad that so many are availing themselves of the opportunity to secure it.

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“MAYEST THOU PROSPER”

(Continued from 564)

life. It is a spiritual quality, and is felt more than it is seen. It is not a matter of bodily size, nor of bodily attitude, nor of personal comeliness; it is a state of inward being, and of knowing your cause is just. And so you see it is a great and profound subject after all, great in its ramifications, limitless in extent, implying the entire science of right living.

Poise being the control of our sympathy and knowledge, it implies a possession of these attributes, for without sympathy and knowledge you have nothing to control but your physical body. To practice poise as a mere gymnastic exercise or study in etiquette, is to be self-conscious, stiff, preposterous and ridiculous.

We get knowledge by coming close to nature. That man is the greatest who best serves his kind. Sympathy and knowledge are for use—you acquire that you may give out; you accumulate that

you may bestow. And as God has given unto you the sublime blessings of health, sympathy, knowledge, poise, there will come to you a wish to reveal your gratitude by giving them out again; for the wise man is aware that we retain spiritual qualities only as we give them away. Let your light shine. To him that hath shall be given. The exercise of wisdom brings wisdom; and at the last the infinitesimal quality of man's knowledge, compared with the Infinite, and the smallness of man's sympathy when compared with the source from which ours is absorbed, will evolve an abnegation and a humanity that will lend a perfect poise. In general, we may say, that, wherever a dynamic urge to live life wholeheartedly is in command of consciousness, health with all its cosmic attributes will be attained. Such determination typifies that spirit of diffused culture which is the proud prerogative of an American intelligentsia.

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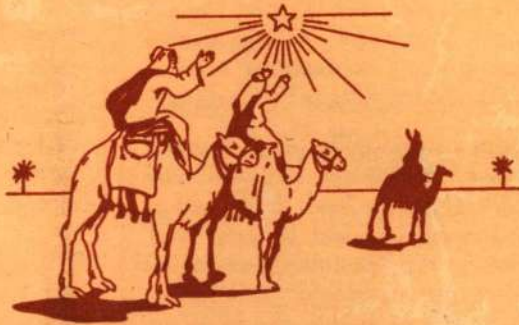
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