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ROSIKRUCIAN MAGAZINE

*Rays from
The
Rose Cross*



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The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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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 (Temple of Healing) 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]

Prison Reconstruction in California

By JOSEPH DARROW



ALIFORNIA has taken the lead in humanizing the penal system in the United States in the past two years under the direction of Warden Clinton P. Duffy, who has succeeded in establishing a practical honor system in San Quentin Prison, which is making it a truly humane institution and taking much of the bitterness out of prison life there. This is reported upon in an article by Clarke Irvine in *Let's Live Magazine* for February 1943.

San Quentin has about three thousand inmates. The worst offenders are not sent there but to Folsom Prison. San Quentin is occupied by first offenders and those who are less hardened in crime. "Figuratively, Warden Duffy,

DUNGEON
TRANSFORMED
TO SCHOOLROOM

a charming gentleman, has turned the dungeon into a schoolroom, and is firing his inmates into living, breathing,

ambitious lads with a future, and not browbeaten ex-convicts," says Mr. Irvine in the above mentioned article. 'If a man is to be human,' reasons the Warden, 'he must be treated humanely.' His staff echoes that policy. Result: inmates busy working, playing, building, manufacturing, doing war work, studying, exercising, practicing music, staging plays, and in general enjoying life the same as others, only confined to a few walled acres.

"The record Mr. Duffy is making is enviable and will probably be striven for by other penal institutions. One striking scene was 48 men marching out

smiling to harvest fruit. Over 75 fought a forest fire eliciting high comments by fire wardens for zeal, work, and enthusiasm, mainly because the Warden had chosen the best behaved and said, 'Men, there are thirty-five hundred fellows counting on each of you to return.' Not one failed! Result: more privileges, more good things, including a balanced vitamin and mineral-rich diet."

Confinement in prison has been a phenomenon in evidence more or less since the beginning of the world. Although many persons have been unjustly confined, still in the majority of cases prison life is based quite largely upon karma, and karma is the working out of

the Law of Rebirth and
PRISON LIFE CONSEQUENCE, WHICH RE-
BASED ONQUIRES THAT THAT WHICH A
KARMA MAN SOWS HE SHALL ALSO
reap.

The *Rosicrucian Cosmo-Conception* says: "Evolution is the history of the progression of the spirit in time." In the majority of cases a prison sentence is a special form of this process of evolution or progression of the spirit in time. It doesn't just happen. It is the working out of causes set into operation in the past and finally condensing down to this concentrated form.

In medieval times prison was a much worse proposition than it is now because cruelty was then very much in evidence, and the modern spirit of humaneness had not gotten under way. That spirit has been coming into evidence more or less in prison administration since the

beginning of the twentieth century. It is the working-out of the influence of the indwelling Christ Spirit in the earth. The Christ became the indwelling Earth Spirit at the Crucifixion 1943 years ago, but it took practically nineteen hundred years for this influence to have sufficient effect upon the minds and consciences of men to bring about effective prison reform. Since nineteen hundred, however, there has been considerable progress made in prison administration, particularly in the United States, but also to some extent in other countries.

The prison inmate is ceasing to be considered a legitimate object for the practice of almost any amount of cruelty. Better living conditions, better food, facilities for education, and means of entertainment are now being provided in a good many prisons, and it is found that such things bring about a reformation in character which no amount of punishment by itself, or cruelty, could accomplish. It is being found also that these more humane methods pay, and that they are of benefit to the taxpayer because the cost of prison administration is greatly reduced by them. We will quote more from the article mentioned above to illustrate some of the methods being used:

"San Quentin on the Air," was conceived by the Warden with his morale officer, ex-guard Ted P. Stanish, who took us around the library, school, shops, and then to rehearsal of the glee club and orchestra for their program over the Mutual network. 'I have watched a great change come over this prison,' he declares, 'a change beyond the hopes and dreams of inmates and officials alike.' These amazing results have happened in a little over two years that Duffy has been at the helm. He knew the place, was born on the reservation, as his father was a guard here.

"Men are no longer brutally treated as before. Now no dungeon, no thumping marches in the big yard, no indis-

criminate punishment, no sour and scant food.

"One item that helps build morale, according to Stanish, is music and radio. . . . I had the pleasure of meeting Major John Hendricks, conductor of the orchestra; William Cowley and John Trudrung, vocalists; Harry Steinhouse, trumpeter, whose song, 'Did You Ever Dream a Soldier's Dream,' has become popular; Jack Rivas, glee club director. It was a heart-throb to watch these men playing, singing, working, although confined. Their lives were lighted by the inspirations and ideals of a warden who was the first to walk unguarded across the Big Yard; who can go alone into any once dangerous cranny of the Great House. He speaks and is spoken to like an overseer or respected boss, nay, a brother, for the men seem to know that Warden Duffy wants them to succeed both here and on the outside."

Warden Duffy is utilizing athletics on a large scale to establish interest in life for the prisoners and to get their cooperation in carrying out the prison program. Athletic teams are being trained, and some very expert athletes have been developed. Ball games, track races, and teams trained in tumbling are among the methods used to develop an athletic consciousness and interest among the prisoners. Athletics creates interest in life where indifference and boredom would reign if the prisoner had all his spare time on his hands. Interest is the quality which imparts health to the desire body, and healthy desire bodies are much more amenable to the law and much more likely to obey it than unhealthy ones. It is an advantage to know something about man's inner occult constitution in developing programs which lead to reformation. Every prison administrator who gets successful results develops his program in accordance with the requirements of this inner constitution of man. He may or may not know

something about occult philosophy, but his program must comply with it. Warden Duffy evidently either knows a lot about it or subconsciously co-operates with it.

The Golden Rule enunciated by Christ at the beginning of the Christian Era gets most successful results in prison administration as well as in life generally. All progress in character is registered

CHARACTER in the vital or etheric
REGISTERED IN higher Christ ethers,
VITAL BODY the light and reflecting

ethers. The proportion of these two ethers in one's vital body is a gauge of one's progress in evolution. Under proper conditions prison inmates can make a large amount of progress during a prison sentence because they will not only be paying up the karma from past misdeeds which brought them there, but they will also be improving their character and the soul quality which they possess. Will power to resist temptation is one of the products of prison life conducted under proper conditions. Compassion is also developed in a properly conducted prison life, and compassion is one of the chief products of true evolution.

The universal development of compassion in the human race is going to have a large influence in developing the Christ Spirit in the earth, and eventually freeing that Spirit from its incarceration here after it has accomplished the objects for which it became indwelling. Then man himself will take charge of the administration of the earth, and the Christ Spirit will pass on to higher realms. Prison reform and humanizing is going to be a big factor in this program in the coming years and centuries.

The unity of all life is perhaps the most basic principle in evolution, and the overcoming of separateness and the consciousness of separateness represents one of the chief aims of evolution. Life is not divided into little separate items,

each housed in a separate human body; but looking at the matter from the invisible side of Nature it is found that all the spirits which are embodied in physical form merge on the invisible side. Each Ego occupies and operates a separate human form, but actually from the more fundamental and invisible side of Nature all these Egos are united into one great unity. Hence from this standpoint the welfare of one individual in earth life becomes the welfare of all. This principle is the basis of prison reformation.

Just because a man has made a slip, violated some law, and got sent to prison, his spiritual unity with you and me has not been interfered with nor destroyed.

THE UNITY OF ALL LIFE You and I actually and really have a unity of interest with the man behind prison bars, and we have a real and individual

interest in seeing that he has proper conditions and that humane principles are applied in dealing with him. The medieval idea that the convict was a pariah who had forfeited all right to decent living is seen in the light of the preceding occult principles to be entirely false. Such men as Warden Duffy at San Quentin are doing a very great deal to destroy this idea and to supersede it with the occult spiritual idea of compassion based upon the unity of all life. The bitterness and revenge of former prison regimes is being broken down at San Quentin.

The object of earth life is to gain experience which in the purgatorial and first heaven life is transmuted into improved character and the subconscious memory which will prevent a man from repeating in his next incarnation the sins and errors which brought about his prison sentence in the present one. Thus prison is not all loss, and under the enlightened regime instituted by Warden Duffy and others who will catch his idea and emulate his methods it will eventually become a great educational institution.

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

The Path of Initiation

By MARY CHRISTINA TAMBLYN



HE first thought suggested by the word "Initiation" to most people is the ceremony of admission into some secret or fraternal society, or various further ceremonies as the member makes progress in his society.

To initiate is to start some new enterprise or to instruct someone in the first principles of work or of some society. But used in an occult way initiation has a special meaning. It thrills us to think of meeting an Initiate, one who possesses knowledge and powers beyond those of the ordinary man, one who has passed through tests which are mysterious to the majority of mankind.

Christ's coming opened the possibility of this attainment to all who will. Previously it was possible only to certain selected families, who for generations had been taught, and had lived the religious life; as for instance, the Levites from whom the priests were chosen.

The path of initiation is the straight and narrow path pictured in the diagram on page 413 of the *Rosicrucian Cosmo-Conception* as the staff of Mercury, around which the Serpent twines. The serpentine path is that followed by the great majority. The narrow path of Initiation enables those who take it to accomplish in a few lives what would ordinarily require millions of years.

The object and result of initiation is to give the aspirant an opportunity to develop the higher faculties and powers in a shorter time by severe training—thereby gaining the expansion of consciousness that all mankind will possess eventually, but which the vast majority choose to acquire through the slow process of ordinary evolution.

Some hints have been given as to what those future states and powers will be, but of the ceremonies nothing can be told, for all initiates take a vow of silence.

There are seven schools of the Lesser Mysteries and nine initiations. Of the Greater Mysteries there are five schools and four initiations. The exalted beings at the head of these Mystery Schools constitute the Great White Lodge.

The Rosicrucian Order is one of the schools of the Lesser Mysteries, whose teachings are particularly suited to the Western World. The Elder Brothers of the Rosicrucian Order are human, but vastly above our status. There are twelve Brothers, and a thirteenth, who is the head. Only these Brothers have the right to call themselves Rosicrucians. Seven go out into the world to strengthen good wherever found. Five stay always in the Temple of the Rose Cross. Their work is done from the inner worlds.

There are various societies associated

with the Rosierucian Order, which are present manifestations of earlier activities of the Order, but the Rosierucian Fellowship is a new start, and was founded in 1909 by Max Heindel, for the Rosierucian Order.

The Rosierucian method of teaching aims to bring the candidate to compassion through knowledge. He is taught to perceive from the beginning the unity of each with all, and put himself in tune with the Infinite and become a true helper and worker in the Divine kingdom of evolution.

The student of the Rosierucian Fellowship takes first a preparatory course in Rosierucian Philosophy. Then he becomes for two years a regular student, when he may qualify for the third step, Probationership, and receive special instruction for five years. He is taught to live a life of active service through the day, in order to qualify as an invisible helper by night. The fourth step is to become a Disciple, when he is given individual instruction, and prepared for Initiation. The fifth step is that of becoming a Lay Brother or Sister, but before taking this step, he has received one or more initiations. Max Heindel, our leader, was a Lay Brother.

The sixth step is to become an Adept, after graduation from one of the schools of the Lesser Mysteries (nine initiations), and having also taken the first initiation of the Greater Mysteries.

The seventh step is that of an Elder Brother, who in addition to the above, has also graduated from one of the five schools of the Greater Mysteries and has taken all four of the Great Initiations.

An initiate can leave or enter his body at will. He is not dependent on any psychic condition, for he has built up for himself by loving acts of service a Soul Body or Golden Wedding Garment composed of the two higher ethers of the Vital or Etheric body. This Golden Wedding Garment protects him from evil influences on other planes.

The initiate can also read in the Mem-

ory of Nature to an increasing extent as he takes further initiations.

While preparing for initiation the aspirant is leading a life of service. The soul body grows by good deeds, and when he has evolved sufficiently it begins to shine in the invisible worlds. This attracts the Teacher who will show him how to use his latent powers and initiate him into the higher realms.

We must remember that Initiation is a personal experience of the individual, and consists of showing him his own latent powers and teaching him how to use them on the inner planes. It is not a ceremony, but after he has taken an initiation he is admitted to certain ceremonies held in the etheric temple.

One initiation is a step on the path whose glory and wonder we can scarcely imagine. Try to picture to yourself the liberty, the might, the glory and the knowledge that shall be yours in the future. It is full of splendor without limit, achievement far beyond the most extravagant dreams of the imagination. That achievement is a matter of choosing now; now, while we choose to tread the often difficult first steps on the path.

Death may intervene several times. It is only an episode. The path lies open before us.

The question is frequently asked, "What is the difference between a clairvoyant, an Initiate, and an Adept?"

A clairvoyant, as the derivation of the word tells us, is one who sees clearly, that is, whose sight is so extended that he perceives another world invisible to most of us, and is able to see everything there. But he does not know all about the things that he sees by merely seeing them, any more than we know all about the things that we see in this world. He must apply himself to gain that knowledge, just as we have to learn how to play the piano, operate a bicycle, an automobile, etc. That is, we have to be initiated into the use of these things.

So the clairvoyant has to be taught to understand what he sees. When he un-

derstands, and has begun to make some use of the knowledge, he is an initiate. When he has attained *power* over the forces and things in the invisible world, he has become an Adept.

To better understand what constitutes Initiation, let us fix firmly in our minds the fact that all mankind is progressing, slowly, almost imperceptibly, toward higher states of consciousness.

The path is a spiral when viewed from the physical side only, but a lemniscate when viewed from both the physical and spiritual planes. There are two circles, which converge to a central point (a figure 8), symbolizing the evolving ego. One circle signifies life in the physical world from birth to death. The ego sows a seed by every act, and should reap a certain amount of experience. Some seeds may fail by lack of cultivation to produce, and the life may be barren of fruit.

Earnest application to the business of life, with improvement of opportunity to learn life's lessons, brings added opportunities, and at death the Ego is laden with the richest fruits of life. It then enters into the subjective work of assimilation in the invisible worlds.

At the time it arrives at the central point of the lemniscate, which we may call birth or death, according to which side we view it from, it has an aggregate of faculties and talents, acquired during all previous lives, which it may either put to use or bury in the coming life as it sees fit, but upon the use the Ego makes of what it has depends the amount of soul growth it makes.

If for many lives it lives merely for the physical nature, or if it dreams its life away in metaphysical speculation, abstaining from action, it makes little progress, and is left behind by those who are more active and progressive.

The active, alert, and wide-awake are the pioneers.

Better to be merely a money-maker than one who spends all his time in prayer and does no useful work.

We see then, that soul growth comes from action followed by assimilation.

This is a slow process, but suits the majority.

Those who choose the straight and narrow path are of two classes:

1. The Mystic, who follows the path of devotion through Love, but this is shown through Service.

2. The Occultist, in whom mind is the predominating feature. He is instructed how to climb by sowing the seed of action, meditating upon the experience and incorporating the results to make soul growth by using the mystic maxim: "A day is as a thousand years, and a thousand years as a day." Each day is like a life, action followed by assimilation. By performing the following exercises faithfully soul power is added day by day. They are explained at length in the *Cosmo-Conception*.

1. Retrospection, which is thinking over the happenings of the day after retiring at night, reviewing each incident, judging ourselves as to each action, whether right or wrong, beginning at the close of the day and progressing backward to the morning.

2. Concentration on first awakening in the morning, fixing one's thoughts on some ideal and holding them there, the body being relaxed.

The Gospels, which are formulæ of initiation, commence with the account of the immaculate conception and end with the resurrection, wonderful ideals, to which we must sometime attain, for are we not all Christs-in-the-making? We must sometime pass through the mystic birth and the mystic death.

Some ask why initiates are always men. They are not. In the lower degrees there are many women. That in the higher degrees more initiates are men, is because they are then able to choose their sex, and usually take a positive physical body (masculine). The life of high idealism has spiritualized the vital body (which in a woman is positive, but ordinarily negative in a man) and transmuted it into soul, which is positive under all conditions. The initiate then has an instrument of the highest

efficiency. Even then, for some special purpose, such as in the case of Mary, the mother of Jesus, a high initiate will assume the body of a woman.

Let us emphasize the point that no amount of money can possibly purchase initiation. Many orders profess to initiate anyone who has the price. Any order can invent ceremonies more or less elaborate and impressive. Flowing robes and clashing swords, rattling chains and deep sounding gongs may thrill the emotions and produce an 'occult feeling.'

But no ceremony can ever give one the inward experience that constitutes initiation any more than passing through a ceremony can convert a person of depraved character and make him a saint. No amount of money could bring about that change in a man's character.

Remember the story of Peter's scathing rebuke to Simon the Sorcerer, who attempted to buy spiritual power: "Thy money perish with thee."

Initiation changes a man's whole life. It gives him a confidence he never possessed before. It clothes him with a mantle of authority.

The reason occult truths are hidden is because most men have not yet evolved the faculties that will enable them to perceive these truths for themselves. We cannot know them through the physical senses.

Investigation of spiritual things is one of the objects of initiation. There is only one instrument adequate to investigate the things of the Spirit, and that is the Spirit itself.

It is necessary to spend months and years of unremitting labor before the scientist is fitted for research work in the physical world. We must expect it will be a long and slow process to fit oneself for research in the spiritual world. The tools which the Spirit uses are the physical, vital, and desire bodies, with the link of mind. The mind must be cleansed by the power of the will. The desire body must be controlled. The dynamic power of motion and action in the in-

visible worlds is stored in the desire body, and unless it is intact we cannot expect to control ourselves. Therefore desire must not be killed out, but controlled. It is a necessary and important part of our training to subject our desires to the will of the Spirit in this world. But even the subjection of the desire body will not make us conscious in the invisible worlds, for it has not evolved sufficiently to make it an instrument of consciousness.

It is necessary to work upon and educate the much older *vital* body in such a manner that it may be used as a vehicle in the other worlds. It is by means of the vital body that we manipulate the physical body. The two lower ethers, the chemical and life ethers, form a matrix for the physical body, and health depends on the density and consistency of these. The two higher ethers, the light and reflecting ethers, form the soul body when developed, and these are more closely linked with the desire body, and more amenable to the Spirit's touch.

Just as the physical body grows by the assimilation of food, so the soul body grows by good deeds, and after much training it finally becomes luminous and attracts the Teacher, who will instruct the aspirant so that he may step away from the physical body, leaving the two lower ethers to care for it, and be free to investigate in the invisible worlds.

Some societies teach negative methods of development, and one of their first instructions is to drop the jaw, and make oneself perfectly negative. Anyone entering the spirit worlds by such methods, will find himself like driftwood on the ocean, the prey and sport of every current and the victim of elementals. Attending seances, experimenting with automatic writing, the Ouija Board or Planchette are all negative. By all these things your true development is delayed or set back.

The search for knowledge must always be undertaken from the standpoint of service to humanity, never from curiosity.

That motive is the aspirant's greatest protection. Our present conditions represent our field of endeavor. All the power and knowledge we gain we must use to make conditions better.

We must do our ordinary work. We need not seek different conditions; the growth must be from within. We must not be visionary, but must seek to gain complete mastery over all our faculties—our thoughts, emotions, and actions.

Never to perform an act without our free will sanctioning it. Never to hold a thought we are not willing to be responsible for. Never to feel an emotion without deciding ourselves what that emotion shall be. Not to allow outside thoughts and conditions to influence us without our consent. This is *self-control*.

We must enlarge our sympathies. We must ever seek the good in everything, for only by dwelling on the good can the powers within which are good be released.

The material world is a world of effect. The spirit world is a world of Cause. We must aspire to a knowledge of causes in order the better to perform our duties in the physical world. It is only through our material body that the ego gains experience. We must never shirk responsibility. It is our greatest opportunity for advancement.

“Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God.”

There are tests on the path. Does the way seem too full of self-sacrifice? We may think, what matter if we forget for a while, if we weary now and then of well-doing, if we think only of ourselves for one day, and pass by a chance to help another.

But that may be our test. Are we willing to fail?

Your relations with those about you form a picture of your own inner life. If you are afraid of anyone, it is the unmanageable within yourself. If there be anyone you call an enemy, it is a sick

and sealed part of your own being. If you are not at your best with certain people in the room, it is because you are not in command of your own inter-relations.

Every outer condition is an externalization of one's own being. If anyone can bring you hurt of any kind, he brings you a gift, an incomparable and perfectly adjusted opportunity. He isolates one of your weaknesses so that you can correct it. He or a similar agent will come to you again and again until his offering ceases to hurt you. Every debt paid and amity restored is a release of your own powers. As the concord of your own being is restored step by step, you see in all other beings the immortal, back of the mortal, the Sons of God in the eyes of passing men. The inner and the outer work together unerringly in every relation.

There are those who are on the road to initiation. They have been on it during previous lives. Esoteric truth will inevitably come to them. They will reach the goal if they prove faithful in the performance of duty. They must develop both head and heart.

REFERENCES: *The Rosicrucian Cosmo-Conception*. *The Rosicrucian Philosophy in Questions and Answers*. *Gleanings of a Mystic*. All by Max Heindel.

The Caduceus

By ALICE RUTH CAMPBELL

Symbol of the Great Divine!
Age long spirals that entwine—
Circling upwards on the rod
To the mighty wings of God!

Symbol of the great release!
Leading to eternal peace—
Choose the spirals and delay,
Or the rod's short narrow way.

The Song of Being

By KATHERINE BREID



MUSIC is the Song of Being sung by the Master Musician—God—throughout time and space.

The opening verse of St. John's Gospel reveals the importance of tone or music in our creation and spiritual evolution, for the words, "In the beginning was the Word, and the Word was with God, and the Word was God" may be freely rendered, "In the beginning was *Music*, and the *Music* was with God, and the *Music* was God," for St. John in using the term "The Word" suggests by its harmonious tone or vibration and all harmonious tone or vibration may be called music. That was the Creative Fiat that started the world into being.

The God of our solar system has three aspects—Will, Wisdom, and Activity. God willed into being Melody, or Tone; then in His wisdom harmonized this melody into form; and then in His activity made this formed tone into movement or rhythm, pulsating as rhythmic cadence in all that lives and moves. Thus through creation all sings—all is music: all was *created by music*. So with the composer when he takes a melody, harmonizes it, and gives it rhythm, his composition is an infinitesimal reproduction in creating of the Almighty pattern by God.

The *Cosmo* says that the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the Heaven World. How ignorant the average human being is of this fact that the very vehicle with which he functions in this physical world is made by music in the region of Concrete Thought. Without it he would not have a dense body in which to function in this dense world. Yet, the average person, unaware of this, goes blithely

on his way thinking music is something for the chosen few.

Sometime, in some incarnation, each and every human being must awaken to the vibrations of music; must become conscious of its ethereal and spiritual power. Before we are finished with life on Earth through its different Periods we must become musicians, for we must, in our scheme of evolution, become creators in very truth by learning to speak, to sound, the Creative Fiat. This we shall do if we are to fulfill our destiny.

There are three classes of humans who are not musicians, and they are: First, those who will say that they do not care for music, and have no interest whatever in hearing it. In their present state of evolution they are outside our discussion in this talk on music. Second, there are those who say they like to hear music but do not know anything about it. For them there is hope as musicians in the near future. Third, there are those who, though they do not perform musically, take an ardent interest in hearing music. These people are very near to developing musical talent. They have in some past life awakened to an interest in music, increasing this interest through different lives until they become intense music lovers. Then they develop, through the sublimated essence of accumulated experience with music in past lives, a talent to perform on some musical instrument, or to sing, developing this talent through many lives until they become creators of music: composers. Then they have begun to penetrate beyond the physical and tune in on the musical vibrations in the Second Heaven, the Region of Concrete Thought, especially in the life between rebirths.

There is a joy in creating music that I

can imagine is comparable to but one thing: Mystic Initiation. It is in its own way a lesser degree of Mystic Initiation when the composer becomes advanced enough to compose very great works. Then he has reached cosmic vibrations much higher than does the ordinary composer, and in this exalted state is closer to God, even as the Mystic Initiate has come closer to God than the ordinary human being. And when the composer has penetrated to these higher vibrations in the Second Heaven he is really hearing God speak. True, it is still at a very great distance, but it is a very great advancement in evolutionary development, a position he has worked for through many lives; not a privilege, as so many think, but a reward for much endeavor in past lives.

It is true that the sculptor, poet, and painter also tune in on the heavenly vibrations, but the vibrations they use are found in the higher region of the Desire World known as the First Heaven, while the musician goes higher still to the region of Concrete Thought where the Second Heaven is located, where Tone is the originator of color and of form. So, of all the arts and creators in art, music and the musician have reached the highest. Therefore, it is the highest expression of soul life that we have in our existence, and it is logical to assume that it would have even a more refining influence on the desire body than the other branches of art. As Max Heindel says, "None other ranks so high as the musician. His is the highest mission, because as a mode of expression for soul life, music reigns supreme." He also says, "Only in the region of Concrete Thought where the archetype of all things unite in that grand celestial choir which Pythagoras spoke of as 'the harmony of the spheres' do we find truth revealed in all its beauty." So we see that it is here, in this region of truth in

all its beauty that we find the home world of music.

I have been asked why, if music is such a great stimulus to spiritual growth, we often find musicians whose lives morally or ethically are at variance with their ability as artists. This has puzzled quite a few persons, as there seems to be an impression that a musician should be, in all his characteristics, on a level with his power to create or interpret music. It is true that we often find this contradictory condition, and the reason is that such musicians have devoted many lives to the development of music, concentrating on its development to the exclusion of the development of other characteristics. Constantly etching this devotion into the spiritual seed-atom, and always bringing it back to each succeeding incarnation, it is so deeply etched

*God is its author, and not man;
He laid the keynote of all harmonies;
He planned all perfect combinations,
And He made us so that we
could hear and understand.*
—J. G. Brainard.

that they can express themselves on the higher plane musically in spite of their slower growth in other characteristics.

In the life after death, when man finishes with the lower region of the Desire World, where he purges himself of the errors of his past life, he then enters into the First Heaven to receive the rewards of the good deeds in his past life. He is then purified and ready to enjoy the rest between incarnations.

On leaving the First Heaven he finds himself enveloped in peaceful quietude, a peace of pure soundlessness, so perfect and so vast that it is overwhelming. For the first time since he commenced his last incarnation he experiences peace that is perfect. We all know peace while in the physical life, to some extent, but on the Ego's change to the Second Heaven he knows complete peace, though not of the senses, for he does not need them any more. He is engulfed in a great stillness. When his spirit has bathed in this utter tranquility and he has absorbed its immensity, which he is capable of doing in a measure equal to

the spiritual growth he has developed, he is ready for the activities of the Second Heaven. Now the extent to which he has developed himself in the past as a musician will reward him greatly, for his experiences in this realm are all akin to music, and it is his capacity for understanding music that will govern the amount of joy he will take out of this realm. From now on he begins the preparation for his next incarnation by spiritual absorption.

On the threshold of the Second Heaven he is awakened from the peaceful state of quietude in which he has been immersed by the sound of perfect music. As he crosses this threshold he enters the Workshop of God, ushered in by this perfect sound—perfect music. This is, indeed, a true Paradise, to the musician.

This Second Heaven is in the Region of Concrete Thought; all thought here is the expression of tone. Everything existing is put into existence by the tone in this region. It is the vibration of life; the melodious, harmonious, pulsating rhythm of all life. This realm of tone molds everything into shape or form from the rocks, the sand, the simple flower, the tiny bird, the beast, up to God's highest creation—Man. Here the Ego is greeted by the most perfect music his spirit can encounter; far transcending anything he has heard on earth.

I have said this Second Heaven is a composer's paradise, and it is indeed true, for here he can bask in the sound of music such as he may have dreamed about composing while in the physical body but was unable then to translate into concrete form. Here he composes to his utter content, drawing from the sound around him to form a mental composition that is as real to him now as anything which he put on paper during earth life was real to him then. If he desires to reincarnate as a musician he

will prepare himself for it while in this realm. He will learn to build the ear, hands and nerves that are supersensitive. He is helped in this by the teachers from the higher creative Hierarchies.

Max Heindel tells us that the proportion of musical ability is dependent on the adjustment of the semi-circular canals of the ear, and that it is not only necessary to have the proper adjustment of these canals, but there must also be an extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear, each capable of interpreting about twenty-five gradations of tone. These fibres in the ears of the majority of people do not respond to more than from three to ten of the possible gradations. An ordinary musical person has no more than fifteen sounds to each fibre, but the master musician requires a greater

range. Therefore, it is easy to comprehend why teachers from the higher Hierarchies help the musician, especially the composer, during the time he is building the

—T. Carlyle.

archetype for the next physical body, for as Max Heindel tells us, "the higher state of their development merits and demands this, and the instrument through which man senses music is the most perfect sense organ in the human body." The ear is the first organ man began to develop way back in the Saturn Period; thus it is the most highly perfected organ at the present time.

While the musician hears this perfect music and can compose while in the Second Heaven, he is unable to express all he heard there fully when he returns to physical life, because he is hampered by the low vibrations of the dense body. The mind cannot reach the highest vibrations the spirit had encountered because the dense body as it is at present is not capable of registering these intensely high vibrations. As we go on, however, in our evolution, we will raise the vibrations

Every day that is born into this world comes like a burst of music, and sings itself all day through, and thou shalt make of it a dance, a dirge, or a life march, as thou wilt.

of our dense bodies, and gradually be able to absorb higher vibrations, thereby the composer will be able to compose a higher type of music than now. Therefore, when we have reached the state of development when we no longer need a dense body to function in, we will be able to bring back the higher tones we hear in the Second Heaven, until we go so high that we will have all this heavenly music in our earth lives.

It is music that makes the individual's archetype, and the higher the rate of vibration necessary for the creation the more gloriously beautiful is the tone and harmony that creates it. The individual keynote of the human body placed in the back of the head is a tone, a distinct musical tone, and builds and holds together the mass of cells known as our body.

When you turn to music it will stand between you and the unbeauteous things of life. The sordidness of materiality that often burdens the heart is lessened by the gentle touch of music. It is a great nerve tonic. If one is tired and will sit quietly and relaxed listening to classical music, the vibrations of the body can, in a very few moments, be raised above the point of fatigue.

At the present time experiments are being conducted in various hospitals of this country for the application of healing power in music. Its true force as a healing power is only superficially understood as yet. When we learn to use music in the proper relation to our different bodies: the mental, desire and vital bodies, and through the vital to the dense body, we will no longer require medicine to heal.

With God all is Melody, Harmony, and Rhythm, for the thoughts of God are Melody; the creations of God are Harmony; the movements (or gestures) of God are Rhythm. If God uses music as the medium through which He creates, why should we not emulate Him and use music to create a higher spiritual

self, a purer soul-essence. Max Heindel tells us that "on the wings of music the soul which is attuned may fly to the very Throne of God where the mere intellect cannot reach."

Let us take this inspiring message he gave us to our hearts and strive, no matter what the degree of our present interest in music, to further that interest, because an interest in music is a stimulus to the soul. Music impinges on the consciousness and awakens the overtones of the soul by raising its vibrations, thereby aiding and hastening the evolution of the soul body. I would like to close this article on music with my poem entitled

THE SONG OF GOD

I hear God's Song in the stillness of twilight
And the thunder of the storm;

In the lullaby of the mother
And in the mighty climax of a great symphony;

In the lisp of a babe,
And the powerfully magnetic speech of the orator;

In the soft voice of the tiny bird,
And the full swell of a great choral;

In the ripple on the surface of the lake,
And the mighty roar of the ocean waves;

In the gentle breeze through the summer fields,
And the icy blasts of the Arctic nights;

From the softest to the loudest—
through all Nature
Sounds the Voice of God—A Mighty Fiat!

A call into creation by "The Word"—
The Song of God!

A Flower to Keep

By MAY STAFFORD HILBURN



MYRA had been dead five days when I became aware of her presence in the living-room. It was just as if she had said, "Terrill, I am here." In fact, I was so certain that I heard her voice I turned involuntarily to answer. But I was afraid to speak. Then I remembered that she had died on Sunday. On Tuesday we had covered her with the cool green sod her dancing feet had so lightly touched three days before. And now, five days later, it seemed she called to me as I sat looking across the misty hills into a lonely future.

I turned again to the window, knowing that Myra was gone from me forever. The pain that came with the realization of her death especially after hearing her call so clearly, surged into my consciousness until it was agony almost beyond bearing. I wanted to die.

The shadows gathered in the room. I am certain that I did not drop off to sleep for out on the street, far below me, I could hear the deep roar of traffic. One by one the street lights came on and blinked across the town. The highways leading out into the country were illuminated with flashing lights that told me people, alive, happy and united were going on errands of business or pleasure, or were coming home to enjoy the gladness of family reunion by their fireside. My very soul rebelled. I dropped my head in my hands. In my grief I cried out—"Myra, Myra, I need you so!" And across my hair I felt the soft gentle touch of the wind, as if Myra had laid her fingers upon my head.

Myra had been more than a wife to me. She had been my mother-confessor when I was unkind or ill-behaved. She had been my safety valve when I grew

cross or irritable. "Control yourself, Terrill," she was wont to say when I became excited over trivial things like cold tea or burnt toast. And always I became quiet when she spoke.

The strain of an investment office with its frequent losses makes many men grow cross these days. And the uncertainty of our financial future often filled me with ire that expressed itself in curt replies to my clients, but all of these worries left me when I hastened home to Myra and sat under the charm of her presence. We reviewed many things during our evenings together. But always she talked and I listened. She laughed and I relaxed. She danced and I worshiped her graceful beauty. She was youth and love wrapped together in a radiant body that seemed to reflect a silver light. As nearly as I can express it she had a fragrant personality. She seemed to send out from her flesh a rare perfume that men often call spirit. In some it glows and quivers like fire, but is never fully comprehended. Myra was flame and fragrance all in one. I grew calm just watching her move about the room.

I never thought she would leave me. I did not think she could. Our souls were too firmly welded to be severed, we both declared. And anyone as vital and beautiful as Myra might change location but death could never touch her, I often told myself.

Myra loved to discourse upon the possibility of bodily disintegration. "Now, Terrill," she would begin, "death is not a decay of spirit. It is letting go of our tattered tinselled dreams to find them woven into a lovely reality in a far more beautiful existence." And always I would answer, "That is it—that is it." We both believed it.

Once she asked a pledge of me. And I gave it.

She said "Which of us shall go on ahead?" And then I in my selfishness answered, "Myra, I think I should." She smiled and replied, "It would be better, but I doubt if it happens that way." I didn't agree with her. "Which ever goes first will come back after the other," I said, with a fine degree of finality that I thought would settle the question.

"That is a pledge and a promise," Myra said with deep seriousness. "And the one that comes back will bring a flower from the other world and put it in the hand of the one that is over here," I said. I felt as if there must be some sign of recognition, so there could be no doubt.

"That is a good idea," Myra agreed.

"Be sure you place the flower in my hand so I can see it," I ventured. "Then I will know that you want me to go back with you." We were gazing solemnly at each other.

"That is another pledge and a promise, lover," Myra replied. Her eyes grew mysterious.

I laughed and kissed her sweet lips. I smoothed down her silken burnished hair that looked like spun copper in the sunlight. We were happier that day than I ever remember. All day we laughed and raced through the house and garden, like happy carefree children. Once I caught her in my arms and held her so closely she cried out, "Not so rough, lover, not so hard! Your kisses make my heart ache so. I shall never leave you, if you try so to keep me here."

"I shall never let you go, my darling." And I carried her in my arms to the

shade of the garden where we sat silently holding onto each other, just as if we anticipated a separation. A week later she died.

We were eating breakfast when she said, "Oh! I see a door filled with golden light. And look, Terrill, look! There is my mother walking through the door." Her mother had died a year before Myra and I were married. I turned to see what she saw but only the bare wall was there. With a smile I turned back to gaze into her eyes. She seemed to be looking into another world, as I sat holding her hand, smiling at her.

She half arose from her chair, her white

morning robe clinging to her radiant young bosom. She lifted her bright head as if receiving a kiss, and I who loved her so, actually saw her slip from her lovely body. I watched her go across the room and out of the door into the garden. With a desire to follow her I started to rise from the table, but saw, as if through a mist, her form across the table from me. I reached out and took her hand. It

was warm. But her eyes were closed and she did not answer when I called her name.

After a time, Carrie, the housemaid, came in to bring us hot toast and found me sitting there holding Myra's white lifeless hand that a short while before had throbbled with health.

I could not realize Myra had gone away. I can't remember all the details or what I said or did. They led me from the room and when I came back her chair sat in the corner empty. I have a vague recollection of hearing sobs in the kitchen and went in to see who was crying so pitifully. Carrie leaned against the wall wiping her eyes on her white ruffled



apron. William, the butler, stood by looking at her sorrowfully. I turned and went into the living-room. The roses we had gathered the evening before were wilted in the vases. The piano was open just as she had left it the night before.

Soon the neighbors from across the hall came in. They approached me as if they were bringing me bad news. "We are so sorry for you—so sorry for you," they kept repeating. I felt as if Myra should be there to greet them. I needed her to help make them welcome. I was unable to say what I wanted to say. So I went and stood by the window and looked out across the town. Soon they left and went back to their rooms. After a while they came back. Several of the women in the apartment house brought me food but I wasn't hungry.

Myra looked as though she might have been asleep in her white casket. At the head and foot of her couch stood two tall lamps filled with white flame. And a drapery of purple silk was thrown across a table on which huge bowls of white roses had been placed. A choir somewhere sang "The City Four Square." I tried to picture to myself which sort of a city it might be. It all seemed vague and far away. I felt dreadfully alone. A row of persons filed past me and shook my hand. Some paused to say kind things to me but I can't remember what they said. After a while we were in a beautiful place and were placing green sod upon a mound. Then I came back to our apartment. One of our neighbors brought me back in his car. He held my hand and I tried to hear what he said, but my ears rang and my head hurt so much that all I heard was "Buck up, old man," and I went into the house.

Myra's dainty satin slippers stood beside her chair where she had placed them. Her brush and comb and bobbie-pins were on the dresser as she had left them the morning she went away. I felt as if I could not face life, looking for her and

not finding her. I began to plan how I could settle up our affairs and drift out into some place unknown. If I could not sell the business I would give it away, I told myself. Never could I sit at a desk all day long, unless I had Myra to greet me beside our own hearthstone upon my return home. No, I could not face things as they would be now, after knowing things as they had been with Myra.

I don't know whether I meant to die or not. But the thought was very near death, as I remember. At any rate I felt that I wanted to drift and drift and not think any connected thought for a long, long time. I wasn't in physical pain so far as my body was concerned. In fact I felt numb. But I had a keen pain in the center of me and my soul felt tired. I knew I was not thinking clearly, but I didn't know how to clear my mind.

I wanted to tell my mother that Myra was dead. Then I remembered my mother was dead, too. There seemed to be no one to confide in, so I didn't talk. I went and sat in Myra's chair beside the window and looked out across the town to the hills beyond.

Next day I went out on the street looking for Myra. I didn't find her. The town was more lonely than I had ever thought a town could be. I walked miles into the country. The walking seemed to ease the pain of my soul in a small degree. I came to the river. It looked like a good place to drop out of sight. A group of children played on its bank. They ran and leaped in childish joy. I sat on a huge rock and watched them play. Suddenly a child screamed and several ran towards me. "Little Toddy has fallen in the river," they cried. I jumped in and helped them get him out. Then I saw I was dripping wet. As night came on I grew cold. Then I started back to the apartment to change my clothes. The river was not a good place in which to drop from sight. It was almost morning when I found the apartment. I could not remember the number or the name of our street. I

must have passed it several times before I actually saw it.

When I came in Carrie and William were up, waiting for me. Both eyed me suspiciously. "Where have you been?" they both asked me at once. I couldn't remember so I walked past them into Myra's bedroom. They had put her little slippers away. The brush and comb and bobbie pins were out of sight. I sat down in her easy chair and tried to think. It was no use. There didn't seem to be anything I could do about it. I became quite still inside and rested my head on the back of Myra's chair.

My ears rang. Round and round in my head I could hear the choir singing. The choir that stood above Myra as she lay in her casket. The words kept repeating themselves over and over, "In that City Four-square."

"In a land of endless day"—where was it?—"lies a City Four-square." The choir in my head sang on, "And there'll be no night, there." That was a comforting thought. If Myra was there I wanted to go and be with her.

Carrie came bringing me a cup of tea. William came with her and stood by her side. "Mr. Barton," he said, and his voice quavered, "don't take on so. Miss Myra wouldn't want you to cry like that."

"Am I crying?" I asked him. "I mustn't do that. For there'll be no night there." They both backed out of the room, leaving me alone. Twice that day they came back bringing me food I didn't want and couldn't eat. I felt sick in the pit of my stomach. And I was a bit nervous over the choir singing in my head. "And there'll be no night, there," rang the words over and over.

Evening came. Myra had been buried three days. I felt as if I must go and sit beside her grave. It seemed that if I could sit near to where her body lay it would ease the deadness of my soul.

I'll wait until it gets darker, I said. Then people won't stop to look at me. I want to creep into the shadows and lie

on the cool grass. Once when I was a lad my dog crept off under the lilac bush and died. I had a feeling of wanting to do that, too.

Then I heard Myra's voice. "*Terrill, I am here,*" she said. I listened. But was afraid to answer for fear it might be a fancy and I would lose the illusion. I looked out of the window as I had before, and watched the lights glow along the street.

Then a plan formed in my mind. I would put out my hand, easily, gently, and softly, and if it were really Myra she would drop a flower from the city four-square into my open palm. We had made that bargain. Browning had written a poem about putting a flower into the dead hand of Evelyn Hope. He said Evelyn would wake and remember and understand. Myra would understand, too. So I opened my hand, palm upward and let my arm lay along the arm of her easy chair.

A skeptic may say that an apple blossom fluttered in on a vagrant breeze, for an apple tree in full bloom grew near the open window where I sat, but I am sure Myra laid the flower in my hand to keep our promise. At any rate the apple bloom tilted sideways and settled into my cupped hand as if it were placed there by someone unseen. Little prickles of joy ran up my arm to my shoulder. And again I heard Myra's sweet vibrant voice.

"*Terrill, I am here,*" she said, hardly above a whisper.

I do not know how long we talked. The evening drifted into night. The city's streets became quiet. A peace that I cannot define crept over me. I cannot remember all we said. But today I am certain of one thing. *Myra is alive!*

She will come when I need her. She will answer the call of my heart when the loneliness becomes more than I can bear. She promised me she would come and she will not break her word. Myra never told me a lie in all the five years

we lived together. Why should she lie now?

As I remember, we did not converse in audible words. But she seemed to know what I said in my thoughts for she answered, and each time the answer checked with my thinking. Some may say that I imagined it all. But if I did why was the flower in my hand? And why was the pain taken from my heart, if Myra did not return? And why did I find myself at my desk this morning doing all the things she told me to do last night? I must not sell the business or give it away. It is my work.

It is now time to go home. Tomorrow Myra will have been away a whole week. It is the first time in five years that we have been apart so long. I shall sit by the window tonight and give Myra a report of my work. She will come again tonight. She said she would. I shall tell her that I have eaten three meals today. That I rested two hours in the afternoon. And that I shall try to sleep tonight after she goes back. And I will

give a report of the office to her. Even if she does not appear in a form that I can see with my human eyes I know she will be near me. For I have her word.

These are her very words. "I shall be with you, darling, for the love you bear me and the love I bear you is eternal and can never die."

Knowing that, I am content to wait through the years until I can go too. She will come for me when my time is fulfilled. If she could return and bring me a flower she can return and take me with her *when I have finished my work*. There is no argument about that so far as I can see. My part of the contract is to wait for her and be ready to go when she comes for me.

But I must do my work well and have it fully completed when she comes. Otherwise I cannot go. For a man's work comes first. Even before love for a woman. Life requires of a man that he put work first. Myra told me this when she gave me the apple blossom last night.

Life Is a River

By IRENE STANLEY

*Life is a river eternally flowing,
Whether its jewel-bright blueness be glowing
Only till noonday, or whether it lingers
Slipping through sunset's luminous fingers,
Life pauses never!*

*Yield to its current of changeful existence
Arrowing silverly into the distance
Fear not its whirlpools, nor water cascading,
More than its shore-line where willows are shading
Shallow endeavor!*

*Voyageur, if your channel be slowing,
Narrowing, deepen it! Know your on-going
Blest by the Infinite Hand at the source of it!
Rest in His strength Who has charge of the course of it
Now and forever!*

Compassion

By OPAL MCCOY



COMPASSION is often defined as pity for suffering, with desire to help or spare: commiseration. This does seem to be the attitude and practice of the uninstructed man. Taking our cue from the great teachers, however, we are learning how to be *friends*; we are learning that equipoise is as desirable in the manners of our acquaintances as it is a satisfaction to feel our own self-reliance.

In the teachings of Initiates and Adepts one can readily perceive their respect for, and matter-of-factness towards, a sufferer. Their compassion is *understanding*, and the help they offer is to kindly, tenderly, but firmly *help that one to help himself*. The Wise One may comfort with his assurance that your path was trod many, many times before you, and he may place a light so that you can walk intelligently, and awake to the full significance of your particular crucifixion, but he will do nothing at all to invite your dependence upon either him or his counsel. Realization of contact with a Great One may not come until enlightenment has been earned by endurance, perseverance, bravery and strength. Then, recognition of him as a Power is accompanied by remembrance of simple, unadorned, quiet authority, typical always of the trained occultist.

Understanding or conscious knowledge, which is the result of experience—the essence of which is built into individual structure as permanent knowledge—gives these Wise Ones an attitude towards, or a decision about, a case dependent only upon its relation to the good of all. They do not consider as too important the immediate relief, satisfaction, or welfare of any one person involved.

One could not make the mistake of assuming them devoid of feeling—rather one knows that their sympathy is ruled by reason. They show a patient expectancy, the sureness of the skilled, that the difficulty will pass from the sufferer when the lesson is learned and completed. They make us feel the dignity in suffering and caution gentle tread in the presence of this great teacher. They definitely warn against foolishly depriving a pupil of instruction, and advise constant practice of discrimination in this respect, to prevent interference with another's growth.

Reading carefully from our own experiences and from those of others we have been permitted to glimpse, we find, truly, that sentimental indulgence in pity is not compassion. Neither is condonation of serious wrongdoing, but is, instead, an obstruction in the way of individual learning and a miscarriage of justice towards others. We find that sentiment, in the form of mere pity, not alone spoils but insults. It borders on self-righteousness and a boastful implication of superior strength or superior intelligence or further advancement. The true disciple is not so immodest nor so ignorant.

There is a line in "When the Sun Moves Northward," by Mabel Collins, particularly fitting to our subject, and I quote: "The instinct of the animal nature is to avoid suffering and to seek protection from it. But the *Spirit of man* has sought birth in matter with the object of obtaining purification, and desires, therefore, not only to enter the ordeal of fire but to enter it unprotected."

Summing up: it is easy to see that the tried one may be grateful for help, physically, but that, in spirit, he resents it.

(Continued on page 269)

A ROSICRUCIAN CATECHISM

The Life Panorama

By EMILY W. LORTCHER

Q. Would you describe somewhat the sensations a man might feel after death?

A. When a man dies he at once seems to swell out in his vital body; he appears to himself to grow into immense proportions. This feeling is due to the fact, not that the vital body really grows, but that the perceptive faculties receive so many impressions from various sources, all seeming to be close at hand.

Q. Is this peculiar sensation dropped with the vital body?

A. No; the same is true of the desire body. Because distance is almost annihilated in the Desire World, the man seems to be present with all the people with whom on earth he had relations of a nature which require correction. If he has injured one man in San Francisco and another in New York, he will feel as if part of him were in each place. This gives him a peculiar feeling of being cut to pieces.

Q. Are these sensations part of the "feeling" experienced in viewing the panorama of the past life?

A. Yes, and it is this characteristic of realizing the panorama in definite feelings during the purgative existence that makes the undisturbed viewing of the past life so important. If the panorama lasted long and the man were undisturbed, the full, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of the relatives at the death-bed, and during the three-day period previously mentioned, the man had only a vague impression of his past life.

Q. How does this viewing of the panorama benefit the spirit?

A. The spirit which has etched a deep clear record into its desire body will realize the mistakes of its past life so much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him.

Q. Is this right impression of the panorama remembered by the Ego when it again reincarnates? If not, how does it benefit the man?

A. This sharp, clear-cut feeling is of immense value in future lives. It stamps upon the seed-atom of the desire body an ineffaceable impression of itself. *The experience will be forgotten in succeeding lives, but the Feeling remains.*

Q. How may we recognize this Feeling?

A. When opportunities occur to repeat the error in future lives, this Feeling will speak to us clearly and unmistakably. It is the "still, small voice" which warns us, though we do not know why; but the clearer and more definite the panoramas of past lives have been, the oftener, stronger and clearer shall we hear this voice. Thus we see how important it is that we leave the passing spirit in absolute quiet after death. By so doing we help it to reap the greatest possible benefit from the life just ended and to avoid perpetuating the same mistakes in future lives.

Q. What is the nature of Purgatory?

A. It is entirely beneficent. It eradicates wrong habits by making their gratification impossible. Also, in viewing scenes where he injured others, the individual himself suffers all the anguish he caused to others. Thus he learns virtue and right action.

(Reference: *Cosmo*, pages 108-110)

WESTERN WISDOM BIBLE STUDY



The Bread of Life

By JANE TEMPLETON



Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us

this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:32-39;51.)

In this extract from the matchless discourse on the bread of life by Christ Jesus there is an inspiring message concerning the mystery of our planet and its inhabitants which constitutes one of the basic truths of the Western Wisdom Teachings.

At the time that Jesus lived upon the earth the majority of humanity had become so material and crystallized in selfishness that they were at the point of retrogression. Some special help had to be given, and a Ray of the Cosmic Christ, the Highest Initiate of the Sun

Period, voluntarily offered His services to meet this pressing need. At the Baptism this high spiritual Being took possession of the lower vehicles of Jesus so that He might for a time live upon the earth and by personal precept and example point the way to a higher way of living.

At the end of the three-and-one-half year ministry, Christ Jesus was crucified on Golgotha, the Christ Spirit thus being liberated from the bodies of the man Jesus and made free to enter and permeate the earth with His tremendous vibrations. At the time of His entrance into our planet by means of the flowing blood, there was a great blinding flash of light which temporarily blinded the people. Thenceforth He became the Indwelling Planetary Spirit of the earth, giving of His love and light without stint each year so that the higher nature of man might become paramount and his progress resumed.

It is the will of the divine Creator that every spark of spirit differentiated within Himself should unfold and express the divine qualities which are its natural heritage. Any interference with this Cosmic Plan must be remedied, and so it was with our humanity. Hence the significance of the statement, "I came down from heaven, not to do mine own will, but the will of him that sent me."

Everything that grows upon the earth is sustained and nurtured by His "blood," or His Spirit which permeates every atom of the earth. This in the truest sense is the "bread" that He gives both physically and spiritually "for the life of the world."

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.

Astrological Selections

From the Writings of Max Heindel

The Rising Sign



AS TAUGHT in *Simplified Scientific Astrology*, it is the angle of the stellar ray which determines in what department of life it will be most prominently active, and it has been found by observation that the sign rising or ascending on the eastern horizon when a child is born is the principal factor in determining the basic constitution and form of the physical body. Further investigations have shown that the reason of this fact is that at the time of conception when the seed-atom was planted in the ovum, the Moon, which is the Cosmic agent of fecundation, projected its fertilizing ray through the sign and degree which later rises at the moment of birth (or its opposite). For that reason the rising sign and degree continue to be the avenue of ingress of the life-forces which build the body of the babe until the severance of the umbilical cord, and the nature of the rising sign is thus indelibly stamped upon the new vehicle and retained all through life.

In this connection it should be noted that conception is not necessarily coincident with the physical union of the parents, sometimes two weeks or even more elapse ere the auspicious moment awaited by the Recording Angels or their agents strikes. At that time cosmic conditions are such that they will

form a body which will facilitate the expression of the Ego seeking re-embodiment and aid it to work out its self-generated destiny. It should also be remembered by students that the moment of delivery is not the time of birth from the astrological point of view. The inhalation of the first complete breath usually accompanied by a cry, is the moment when the incoming Ego receives its stellar baptism. This renders it ever after susceptible to the influence of the particular configurations of the stars at that moment, and therefore the stars affect each individual differently from all others, not even the horoscopes of twins are alike.

It is also strongly emphasized that according to this explanation we do not have a certain 'fate' because we were born at a certain time, but that we are born at a particular time *because* we have a certain self-generated destiny to work out. That is a very important distinction for it substitutes divine law for divine caprice, it eliminates the element of 'luck' and inspires man to mastery of 'fate' by working with the Law. If we have made our present horoscope by our past actions in a past life, logically we are now preparing for a future embodiment and may make it what we choose. If we strive to strengthen our body now; to overcome our faults; to cultivate new virtues; the Sun of our next life will

rise under much more auspicious conditions than those under which we now live and thus we may truly rule our stars and master our fate.

When the last three degrees of a sign are rising, or when the first three degrees ascend at the time of birth the person is said to be born 'on the cusp' between two signs, and then the basic nature of the signs involved are blended in his or her body. Thus a person born when the last three degrees of Aries or the first degrees of Taurus were ascending would be neither purely Aries nor Taurus but a mixture of the qualities of the two signs.

The nature of the rising sign is also modified by the presence of Planets. The Sun and Mars increase vitality if well aspected but if afflicted they incline to fever and inflammatory disorders but they also favor rapid recuperation; they make the nature alert and energetic.

A well-aspected Jupiter rising also increases vitality but inclines to corpulence; if the planet is afflicted that makes the circulation sluggish and thus gives a tendency to disorders of the blood. The foregoing remarks about Jupiter apply to Venus in a lesser degree. Saturn rising lowers the vitality and favors chronic ill-health in later life, but at the same time he gives such a tenacious hold on life that though the person may pray to be released he cannot die. Mercury, Moon, Uranus, and Neptune make the body more high-strung and nervous than the average, usable specially to pioneers in music, literature, higher thought, science, and the electrical arts.

Planets placed in the twelfth house are considered as being on the Ascendant if within six degrees thereof, so are all planets in the first house no matter how far from the rising degree; but if a sign is intercepted in the first house, planets placed therein will not have as strong an influence in the life as where the sign occupies the cusp.—*Max Heindel*, in May 1917 issue of this Magazine.

ASTROLOGY IN THE COURTS

NOT so long ago it was a rule that an eye must be given for an eye, a tooth for a tooth. If a person committed a crime no matter what the provocation, no matter what the circumstances, he must suffer a certain punishment and there was no escape from the law once he was discovered. But in recent years a more humane policy has been adopted and we now have probation and suspended sentences whereby first offenders are given another chance and opportunity to redeem themselves in the social polity. Every year sees new applications and a widening scope of this method of dealing with the weak by sympathy instead of by scorn and retaliation.

The Boston City Council [1916] has just passed an ordinance which when properly administered will be a long step in the right direction, viz., the establishment of a medical department and psychological laboratory in connection with the Police Court. All offenders will be passed through this department before they are brought into court and it will be the duty of this department to inquire into their mental condition and the hereditary influences which may have been responsible for their present plight. The environment in which they have lived will also be taken into consideration and the report that will go with each to the judge's desk will show whatever mitigating circumstances there may be to be taken into consideration and thus it will enable him to pass sentence in such a manner that justice is tempered with mercy, and a humanitarian policy adopted toward the offenders.

Surely this is legislation of the most altruistic and enlightened kind. The bare, bald fact that a man has stolen, for instance, is not sufficient reason for the retaliatory process of harsh prison treatment. Before we judge him we ought to find out why he did the act, what pressure of circumstances or men-

tal obliquity caused him to appropriate that which belonged to another. The Editor remembers a case which recently happened in Los Angeles where the officers went to arrest a man who had stolen some trifling thing and they found both him and his wife together with six children on the point of collapse from starvation. Needless to say that they immediately went out and bought a supply of food worth a number of times as much as the man had stolen, and that employment was found for the man so that he could support his family by honest work. Surely it would have been a short-sighted policy to demand that this man be punished and under a system such as that now being tried in Boston we may look for great things when the adoption has become country-wide, as probably it will be soon.

But while a psychological laboratory such as provided for in the ordinance is a long step in the right direction it does not go far enough. We have said many times before and we now reiterate that there ought to be an astrologer in connection with every Court, for such an official could by tracing the figure of every offender brought in see not only the past and the present, but also the future and he would therefore be able to advise the courts that at such and such a future time the conditions of temptation would again become strong in the person under consideration so that preventive measures could at that time be taken to help him over the critical period. In the case of juvenile offenders the services of the astrological bureau would be invaluable both to the growing youth and the community in which he is to live, and be a factor for good or ill, an asset or a liability, a source of revenue or an item of expense. The world is gradually re-discovering astrology and some day it will again be installed in its rightful place as a science of life and a phase of religion. Let us be thankful for the department of psychology in Boston. Let us pray that soon every city

in the Union, yes, or in the world may have a similar bureau for it is a step toward the greater and more efficient astrological bureau and in the meantime let us do all we can to spread the knowledge of our sacred science so that it may soon win the respect and confidence of the community.—*Max Heindel*, in January 1917 issue.

A GOOD GUESSESSER

WHILE lecturing in Portland, Oregon, a number of years ago the writer was a guest of Mr. George Kyle, who was then vice-president of the Oregon and Northern Railway. The family had caught the astrological germ, and were badly infected with the disease, but Mr. Kyle, as behooved a hardheaded business man, stood aloof, until one night when we were seated around the table in the dining-room, and the horoscope of a young lady came up for dissection. It was very evident that she was more than unconventional, but the writer took her part, saying she never had had a chance, she was taken advantage of in childhood by the very one who should have protected her, meaning the father. The circumstances were known to some of those present, and they agreed that the step-father was responsible.

This test struck home in Mr. Kyle's mind. He saw that there must be something in Astrology, or that intimate assertion could never have been made by anyone who did not know the circumstances, and he began to ask questions, seeming rather disappointed when told that it was necessary to know the hour and if possible the exact minute of birth in order to cast a correct horoscope, because he said that that barred him, seeing that he did not know either.

It was then explained to him that there is a method of setting a horoscope like setting a clock, if you set it an hour fast the clock will continue to be that much

ahead of the real time. If you set the horoscope a sign or two fast it will continue to be that many signs or the corresponding number of months ahead in predictions. But, the writer said, "I am a pretty good guesser, and usually able to place people where they belong. You are, in my estimation, under Sagittarius rising and we can cast a trial horoscope for the middle of that sign and then figure to some events in your life and also see if that fits in the general characteristics." This was accordingly done, and we commenced telling Mr. Kyle what were his habits, his weak and his strong points. To all this he agreed. We then figured to the exact day when he had been given the vice presidency of the railroad he then served. That also figured out to the very day so that there was not in this case the necessity of casting two or three horoscopes before the right one was struck.

While we were reading, Mr. Kyle, who is very keen, pointed to the symbol of Neptune, and said, "But what is that, Mr. Heindel? I can see you are getting away from that all the time, and don't seem to want to say anything about it." This showed his penetration, for it was actually true. Neptune was placed in such a position and so aspected that it seemed to imply that the subject would commit treason at some time in his life and be liable to imprisonment and public scandal on that account. This seemed such a far-fetched idea that we did not care to express it. In other words, to our shame, *we doubted the stars*, but when caught we laughingly admitted that such and such was the case; the indications showed treason and probable imprisonment. Then everybody laughed, for, of course, the idea seemed to them as ridiculous as to the writer.

But all of a sudden a change seemed to come first over one face, then another, until all were very serious, they looked at each other dumb with wonder and astonishment. Finally Mr. Kyle said, "Well, after all, that too is right." He

then told the writer that a number of years ago he had been called to Transvaal, South Africa, to build a railroad there. This was at the time the Jamieson raid was undertaken. Mr. Kyle was implicated in that affair, and only a hurried flight from Transvaal saved him from being imprisoned. Moreover, he also admitted that a number of years ago while he was engaged in building a section of the Canadian Pacific Railroad, the Canadian government alleged that there was a conspiracy on his part to hire American labor to the exclusion and detriment of the Canadians. There was at that time considerable discussion in the newspapers, he told us, and finally he was forced to leave the neighboring country and return to the United States. Thus, as usual, the Stars had told the actual truth and the writer was shamed to a confession that in spite of his boasted faith in them he had not had sufficient courage to give their message when it seemed to him to be out of all probability.

There is, in this, a lesson for the young Astrologer, as well as for the old. You may be absolutely certain that the message of the stars is true to the core. Believe in the Stars, and you will always find your faith justified.—*Max Heindel*, in February 1916 issue.

Ye Stars!

*Ye stars! which are the poetry of heaven,
If in your bright leaves we would read
the fate*

*Of men and empires,—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap their mortal state,
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar,
That fortune, fame, power, life, have
named themselves a star.*

—*Lord Byron.*

The Children of Gemini

Born May 22 to June 22



HE children of Gemini are wonderfully quick-witted and bright; they also have the ability to express themselves clearly and to the point, therefore they are always good company. Conversation never lags when they are present, in fact they are sometimes given to monopolizing it entirely, but then they are often so interesting that other people are glad to listen. They acquire learning very rapidly and are very well informed on most subjects. They have a good memory so that what they have won is not lost, that is, of course, provided the horoscope is otherwise well-aspected and configured. Where it is seriously afflicted we find the faults of the Gemini pointing in the opposite direction; then they may be inveterate chatterboxes, shunned by everybody who can possibly get out of their way. The great point to remember with these children is that they have the ability of expression and a great deal may be done during the days of childhood to mould the character in such a way that it expresses itself in a manner congenial to others and to the general benefit of the child and its surroundings, and that will be of help to it later in life.

The children of Gemini are, generally speaking, of a very kind and affable disposition, easy to get along with. They are able to adapt themselves to other people and to circumstances so that they become all things to all men and in that way they usually make many friends and few enemies. They are of a roving disposition and love to travel about from one place to another. They excel in scientific or clerical activities, as agents or representatives of others where their Mercurial talents find an avenue for expression.

From the moral point of view it is not good to have a flexible nature. The children of Gemini are only too easily made victims of flattery and therefore apt to be led unconsciously into paths of wrongdoing. It should be the aim of the parents of these children to hold before them the ideal of the straight and narrow path and emphasize the idea in their minds that that is never to be swerved from under any consideration.

The children of Gemini are very high-strung and nervous and therefore they are easily worried and irritated, which is reflected in their actions and their bodily health. On that account parents with children born in this month ought to be lenient with them in their flashes of temper for they are very quick-spoken under wrath; they need a soothing answer rather than reproof, in order that they may be helped to overcome while they are young and to strengthen their moral constitution in that respect. When the horoscope of a Gemini child is afflicted there is very apt to be some disorder of the lungs and Gemini children will be much helped if they are taught proper breathing exercises and calisthenics. It will at least minimize the tendencies and may entirely overcome them. Gemini children usually grow very tall and straight. They are fine-looking people with a quick walk and brisk movements, and they may be either light or dark complexioned according to the placement and configuration of the planets.

When Gemini is the rising sign the body generated is tall and slender; the arms and limbs are particularly long, fingers slender, hair dark, eyes hazel. The mind is acutely inquiring.—*Max Heindel*, in the June 1917 issue.

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.*

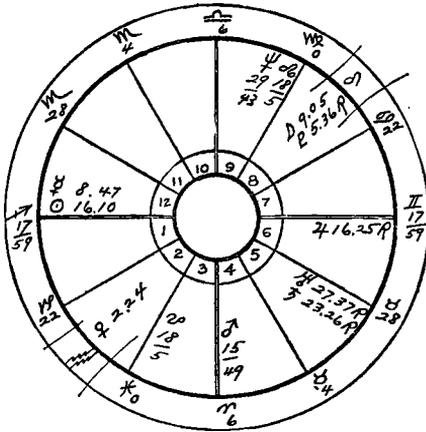
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JOHN H. P.

Born December 8, 1941, 7:21 A.M.
P.S.T.

Latitude 37 N. Longitude 122 W.



Sagittarius, sign of the higher mind, on the Ascendant and with the Sun in almost exact conjunction gives us a very beautiful character. Jupiter being the life ruler gives the Sagittarian a gentle, idealistic, noble nature, and although in this horoscope Jupiter is in the sign of its detriment, in Gemini, Mercury the ruler of Gemini is conjunct the Sun and in the sign Sagittarius, making Mercury and Jupiter in mutual reception; the influence of these two planets is on that account more powerful for both good and evil. The Sun in conjunction with the Ascendant and Mercury, and also trine Mars and the Moon, will strengthen the good tendencies of the Sagittarian nature in every way.

Sagittarian children are most lovable

and kindly disposed towards others; physically they require much fresh air and exercise, and the guardians should permit much freedom in play. There are two sides to the Sagittarian nature, one is the equable Jupiterian child who should be encouraged to play quietly, not expending too much energy; the other Sagittarian child if permitted too much freedom may become restless, high-strung, and nervous, and on account of the desire for action, is prone to overdo.

With the good aspects of the Sun on the Ascendant, and with Mercury trine both the Moon and Pluto, John will have a very good mind, quick and keen. The trine between Mercury and the Moon both of which are mental planets, and the Moon in the fixed sign, Leo, will give determination and a desire to succeed in whatever this child should attempt along mental lines.

The mentality should be directed by training and education toward the line of teaching, for the planetary aspects and positions indicate success as an instructor. Notice that Leo, the "natural" fifth-house sign, indicating schools, etc., contains both Moon and Pluto, aspected favorably by Mercury and the Sun from the Ascendant, personal initiative. Also Saturn conjoined Uranus is posited in the 5th house of this chart and trine Neptune. The mind should be directed toward advanced subjects, for Pluto with both Uranus and Saturn active in the 5th house, and the two latter trine to Neptune in the house of the higher mind (9th) shows that radio, tele-

vision or aviation mechanics would be attractive to this advanced youngster.

Venus is in the second house, indicating finances, sextile Mercury, showing that it would be well to begin while he is young to teach him the value of the dollar, for money will slip through his hands, especially for jewelry and finery.

Regarding his health, Saturn conjoined Uranus in Taurus, denotes that there may be a tendency towards swelling of the tonsils, but do not at any time permit these valuable organs to be operated on. Instead, care in diet, and a few days on fruit juices will relieve greatly. He should, as a child, be taught not to overeat, never to gulp his food, nor indulge his appetite toward sweets and fancy foods, for the tonsils will ever respond to either the wrong or right methods of eating.

COMPASSION

(Continued from page 260)

Eventually, the well-meaning hinderer will say of some indifferent recipient, "I shouldn't have helped. He is unappreciative." Yes, for within himself, the recipient knew you meddled. Obligation that passes the degree of self-respect changes gratitude to humiliation (whether conscious or unconscious) and the shamed one casts aside his benefactor to the benefactor's enlightenment.

Robbed of the necessity for effort, there is no birth into a higher consciousness. The problem which called forth pity or commiseration will have to be studied and mastered sometime. Interference postpones only. True compassion, however, never stands unfeelingly aloof from another's need, but with the understanding of a friend gives the helping hand that does not invade another's self-respect.

NOTICE OF CHANGE OF ADDRESS

Change of address must reach us before the 1st of the month preceding current issue. If it is too late for change of address to reach us before the 1st please arrange to have your magazine forwarded by your local postmaster.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

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 14 to 45 YEARS OF AGE.—EDITOR.

NOTE CAREFULLY: Starting with the July issue Vocational advice will be given ONLY for persons 14 to 45 YEARS OF AGE—instead of to 55 as heretofore.—ED.

Banking. Cashier

VIRGINIA S.—Born February 7, 1925, 2 A.M. Lat. 47 N. Long. 123 W. This young woman has Saturn sextile Jupiter; also Jupiter, Venus, and Mercury in the 2nd house which represents finance and personal earning power. Venus is conjunct Mercury and trine Mars in the second sign Taurus, the sign indicating business, finances, music, etc. The handling of monies in bonding house or bank, or as cashier would be advisable. She should make a special study of economics, corporations and banks.

Foreign Relations. Law

MILES G. B.—Born July 10, 1922, 11:25 A.M. Lat. 42 N. Long. 88 W. Here five planets are elevated in the 10th and 11th houses. Venus in the positive sign Leo is sextile Mercury, strong in its own sign Gemini and conjoining the Mid-heaven. Venus also rules the 9th house (foreign relations and law). Therefore the native with these forceful positions and aspects should have a mind which can deal diplomatically with governmental problems, and should be successful as a judge, or in positions pertaining to law.

Chiropodist. Photography

MR. B. C.—Born September 21, 1895, 8 P.M. Lat. 26 N. Long. 100 W. This man at the age of 48 is established in the healing of the feet. He should be very valuable in the beneficent profession of chiropody; however, should he not be

satisfied with this work we would advise photography or commercial art, as indicated by Libra being the sign on the 6th house (employment) and its ruler Venus conjunct Sun and sextile Uranus.

Stenographer. Secretary

MYRTLE F.—Born May 7, 1891, 3:30 P.M. Lat. 39 N. Long. 91 W. In this chart Gemini, the sign which governs the hands and arms, contains the planets Neptune, Pluto, Mars, and the Dragon's Head, all conjoined, and posited in the 9th house, the house of law and religion. Therefore, at the age of fifty-two, we would advise secretarial work where she is employed in the office of an attorney.

Executive. Politics

MARGUERITE W.—Born December 4, 1914, 10 A.M. Lat. 42 N. Long. 83 W. With Uranus in its own sign Aquarius, conjoined Jupiter in the 1st house, Mercury elevated in the 10th house, with the Sun conjoined Mars in the house of friends, this young woman is a good mixer, one who could organize and handle large groups of people, politically inclined. Or with her Saturn, Pluto, and Moon in the house of labor, she would be a good executive, capable of handling large groups of workers.

Healer. Teacher

LAWRENCE S. L.—Born November 20, 1902, 7:25 P.M. Lat. 53 N. Long. 3 W. Mercury, Venus, and the Sun are in Scorpio, the sign of the physician, the healer, and the last two planets are sextile a strong Saturn in its own sign Capricorn. Mars is also in Virgo, the sign of the nurse, sextile Mercury. This man

will make a mistake if he chooses any other vocation than some branch of healing. The teaching of physiology, anatomy, social hygiene could also be his choice.

Masseur. Secretary

ELMER W.A.—Born February 15, 1897, 12 P.M. Lat. 45 N. Long. 91 W. The Sun in Aquarius is conjoined the Midheaven and in mundane trine to Mars, Neptune, and Pluto, all conjoined in the 12th house (institutions) and in Gemini (sign of the hands and arms). This is an indication of magnetism in the hands, and success is shown as masseur in an institution of healing. Secretarial work would also be good.

Dietetics. Drug Salesman

ANNAS H.—Born September 16, 1908, 2 A.M. Lat. 60 N. Long. 5 E. Neptune in Cancer, the sign ruling foods, the stomach, etc., is sextile the conjoined Mars and Sun in Virgo, the sign of the chemist or nurse. Jupiter is also in Virgo the sign on the cusp of the 2nd house (finances, money earned). Thus the chemistry of foods and dietetics would be a good occupation. Venus in Leo, in the house of drugs (12th), sextile Moon and trine Saturn indicates success as a salesman.

Secret Service

SYDNEY N.—Born November 26, 1920, 10 A.M. Lat. 39 N. Long. 103 W. With Mars in the 1st house in the saturnian sign Capricorn and ruling Scorpio, the sign on the Midheaven, and Mercury conjunct Midheaven, sextile Saturn and Jupiter, the aspects and configurations combine in bestowing upon this native capabilities for governmental work in a secret service capacity.

Printshop Work

DANIEL M., Jr.—Born February 28, 1889, 11:50 P.M. Lat. 41 N. Long. 74 W. In this chart the 5th house, that of publishing, etc., contains Mars and Venus.

Mars sextiles Pluto in Gemini which rules publications, and Venus sextiles Moon in the 3rd house, that of printing, writings, etc. This native now being fifty-four years old, we would suggest work in a printshop (Mercury in the 3rd house) or some work which is associated with publications and writing.

Kindergarten. Hospital

SOPHIE D.—Born August 3, 1903, 6 A.M. Lat. 41 N. Long. 74 W. Leo people are lovers of children. This "double" Leo (Leo rising) has both Sun and Mercury in Leo just above the Ascendant in the house of institutions (12th). Mercury trines the Moon and Uranus, and Sun trines the Moon in Sagittarius in the 5th house (children). Therefore this woman would be exceptionally well adapted to kindergarten work, hospitals for children, etc. and the field ought to be a wide one, considering the great need for day nurseries for the children of working mothers.

Teacher. Publisher

LUCIUS B.—Born July 29, 1908, 10 P.M. Lat. 41 N. Long. 90 W. With four planets in the 5th house, the house of teaching, schools, and publishing and in Leo, which is the natural fifth-house sign, we cannot but advise fifth-house work for this man, that is, one of the many branches of educational work, publishing, or amusements, including the theatre.

Domestic Arts. Nurse

DOROTHY K.—Born October 11, 1908, 7:08 A.M. Lat. 43 N. Long. 88 W. The Moon in the Venus sign Taurus trine both Venus and Jupiter in Virgo, domestic arts would be a good choice, or with both Jupiter and Venus in the sign of the nurse Virgo aspecting the Moon favorably, the vocation of nurse would be a second choice; third, Moon in 7th house, semisextile Saturn in the 5th house (education), instructor in these lines.

Worth-While News



The Case of Esotericism

There are people who boast that they are "in this world but not of it." There is nothing whatever wrong in this attitude so long as it is an objective attitude and not a subjective one. Objectively, the mind is looking outward, and is thus attuned to see the point of view, and is poised ready to act accordingly. When it does act it does so unconsciously because it is thinking outward and not inward. It is this objective outlook which has always rendered the greatest service to mankind, and by which we "see Life whole."

But the subjective application of the "in the world but not of it" attitude can not only prevent clear thinking, but it can lead to personal unhappiness, and even world tragedy. This subjective transcendentalism leads to esotericism; that is, the evolving of philosophical doctrines which are private and confidential, meant only for the initiated. Freemasonry is esoteric, so is Rosicrucianism, and similar doctrines or philosophies; and the effect of these private systems of thought is to establish coterie. The multifarious religious denominations are nothing more than rather glorified coterie all having this subjective approach to the metaphysical. . . . Such "denominations" are more concerned with their individual beliefs than with the practical implications of their religion. This individualism of philosophical doctrines is esoteric, and it is selfish. "I am in the world but not of it—and I don't want to be of it!" it seems to add.

Such reasoning is false because it fails entirely to take into account the self-evident fact that he is very much of the world by reason of his having a material body which reacts to material phenomena. For instance, if I were to say that the lamp-post in the street ahead is really not there because the system of thought in which I believe has convinced me that I can ignore the lamp-post, I would very painfully be made aware of its extremely solid presence if I tried to walk through it. This might appear to be a rather fantastic supposition, but certain esoteric teaching does in fact so teach. However esoterically perfect such a doctrine may be it is quite outside the range of experience. Preoccupation of this kind ultimately leads to obsessions.

Esoteric thought is subjective, therefore introspective and morbid. Introspection disintegrates the mind. The introvert is disinclined for social intercourse in the wide sense, but prefers small groups or coterie of people with like inhibitions, for the introspective mind is a split-mind disintegrated

into innumerable inhibited divisions—that is why there can be no limit to the variety and unreality of esoteric philosophies.

There is, however, another form of thinking which is even more dangerous and antisocial—that is Pragmatism.

Pragmatism says: "I am in the world and I am very much of it." To the pragmatist anything that does not have a bearing on human interests is not worth thinking about. This attitude is diametrically opposed to that of esotericism, but there is one thing they have in common—selfishness, the outlook of the individualist—the precious, private philosophy of the esoteric, and the predatory absorption in material ends of the pragmatic. It is this pragmatic outlook which is responsible for nearly all the mistakes that we make—it is the acceptance of appearances, and just how deceptive are appearances we realize from many unpleasant, and sometimes bitter, experiences.

It is fatefully imperative today that we steer between the Scylla of Esotericism and the Charybdis of Pragmatism. The War Effort is the broad current which will carry us past these twin dangers, and National Service is the boat which is taking us through the swift current of the War Effort. When Peace comes to us again, when the War Effort will have ceased, World Service must be the luxury liner to bring us through the treacherous undercurrents of all forms of selfishness, so that the rest of our journey through life may be, not a leisure cruise, but a pleasure cruise—a real pleasure cruise.—*World Service* (England), February, 1943.

In this article published recently in *World Service* there is something both pathetic and dangerous. Pathetic for the reason that the author is so apparently uninformed on the subject which he so boldly attacks, and dangerous because so many people are all too prone to believe almost anything they read and oftentimes to attempt to put some of the ideas presented into practice to the real detriment of mankind.

To begin with, the author highly recommends objective thinking and as vigorously denounces subjective thought, when in reality the two, being opposite poles of the same activity, both are positively

necessary in order to produce clear, sound judgments.

The author speaks of the objective mind looking outward and therefore being able to see the *other* point of view, and as there can be no other point of view other than the subjective or inward point, certainly one must compare the findings of the two before a just judgment can be formulated. And therefore it is the combined knowledge derived by the objective and subjective information received that makes him capable of deducting a feasible conclusion.

The author next attacks the statement made by some occultists of being "in the world but not of it," stating that such an attitude of mind is subjective and can lead to personal unhappiness and even world tragedy. When properly understood there is nothing subjective nor dangerous about this attitude of mind and course of action. To the occultist, to live in the world and yet not be a part of it means that even while one still lives on the physical plane he has no part in its small jealousies, confusions, strifes, et cetera, for his whole life is given over to loving service to his fellow men wherever it is most needed.

Again, there is nothing even remotely subjective, negative, or inadequate in esotericism. All true esoteric schools are very much alive and dynamically active. Their object is to develop the spiritual powers of the individual and this requires both strenuous and prolonged work, as all true mystic masons and Rosicrucian students can well testify, and therefore the opinion of one who has not traveled the road is of no real value.

The true religions of the world are all God-given and will, one after another, continue to flourish long after those inadequate human beings who presume to attack them have been forgotten.

True, Free Masonry and the various forms of religious denominations have been attacked almost from their very inception by minds incapable of understanding their high origin and purpose

in the world's evolution, and unfortunately one excuse for such attacks is the fact that there are those belonging to both institutions who do not live up to the tenets upon which these organizations were founded. However, the failure of certain individuals does not by any means prove the unsoundness of the lofty ideals which they have failed to exemplify. All things are esoteric (hidden) to the individual who does not or is not able to understand them, and objective or subjective thinking does not enter into it at all, but rather the degree of development reached by the individual, and there is no private or esoteric philosophy which may not be contacted by anyone who has developed his or her mental capacity to a degree where he is capable of contacting it. That which is esoteric so far as one generation is concerned is often quite exoteric to the following one. For example, only a few years ago, *ether*, which always existed, was quite unknown to the world, but now it is being quite learnedly discussed by many of our most advanced thinkers.

All occult students know the real meaning of the word magic, it being a process whereby one may accomplish certain results not achieved by means of laws ordinarily known to mankind. Some advanced thinkers have investigated these laws of nature and have become adept in manipulating these finer forces, and use their knowledge to help their fellow man, where that can be done in harmony with the laws of his growth. Others having studied these laws and become adept in manipulating the hidden forces of the universe, use their knowledge for selfish ends to gain power over their fellow creatures. Both classes use and manipulate the same forces, the difference in results being in the *motive* which prompts the individual. But, be it remembered, that the wrong use of a force does not prove that it does not exist, nor that the force itself is evil—that depends entirely upon the user, and the wrong use of such forces carries with it a serious penalty.

Question Department



Preparing for the Aquarian Age

Question:

Do those passing over now under ordinary circumstances come to rebirth again before the Aquarian Age? For instance: If they still have lessons to learn to fit them to live during that age, will they not be allowed to return and learn these lessons?

Answer:

As we know, the usual time between births is a thousand years; this length of time being given in order to give the spirit an opportunity to embody once as a man and once as a woman while the sun is passing through each sign of the zodiac by precession, which takes about two thousand years. This is done because the lessons to be learned during that time are so different that they cannot be given to individuals living in either a masculine or feminine body only, for experiences are very different from the viewpoint of a man and a woman. So in order to accomplish the desired results it is necessary that the sex of the individual, under ordinary circumstances, be alternated. However, this law like all other laws of nature, is not blind, but is under the dominion of four great beings known as the Recording Angels, and these Recording Angels have charge of all the details related to human evolution.

The Recording Angels see to it that every individual gets an opportunity to obtain all the experience that he or she can stand. Accordingly, if it is necessary for an individual to remain in the invisible world for the whole one thousand years, he or she remains there; but if such is not the case, then the individual may come back within a few hun-

dred years; this for the reason that such a one has evolved to the point that he or she learns quickly.

People who live the life of true probationers, and have assimilated the fruits of their life experiences before they leave the physical plane, at the same time doing a good deal of Invisible Helper work at night in the invisible worlds will not need to spend such a long time in the higher realms between births on the physical plane, for the reason that they have definitely put themselves on the side of the laws of God and are given greater opportunities for evolution by service.

ETHERIC EMANATIONS OF THE VITAL BODY

Question:

Just what are effluvia and miasma? How are they formed and how controlled or used?

Answer:

Effluvia, in material terminology, refers to subtle or invisible emanations, sometimes of a disagreeable nature. In occult terminology this term is applied to certain exhalations of the vital body, such exhalations being etheric in nature and a natural product of that vehicle.

Miasma, used in relation to the vital body, refers to an unwholesome etheric substance generated in that vehicle which causes disease for the reason that when enough of it accumulates in the vital body it obstructs the flow of the life-giving sun forces which normally enter the body by way of the spleen and supply it with vitality.

The effluvia from the vital body is

sometimes *surreptitiously* obtained by black magicians and used in their nefarious practices; but in white magic, such as the healing work done by our Invisible Helpers, the effluvia from the patient's hand, *voluntarily* given when he writes his letters to Headquarters with *pen and ink*, serves as the key of entry to his body so that this vehicle may be cured of its disease.

According to the foregoing: Miasma is an invisible gaseous substance the formation of which causes a diseased condition of the vital body. The term, effluvia, used in its application to the vital body, refers to the normal emanations of that vehicle. Debilitating miasma is removed by the Invisible Helpers by a process known to them, and healthy ether built in by them to take its place. It is the removal of poisonous miasma and the substitution of healthy ether that restores health to the patient.

EXPERIENCES OF THE UNCONSCIOUS INVISIBLE HELPER

Question:

I would like to ask whether one who has been working as an unconscious Invisible Helper at night, will, when he leaves his body at death, be able to recognize those in the spirit world with whom he has been working while out of the body, or will those experiences leave no record?

Answer:

The experiences of the unconscious Invisible Helper working in the invisible worlds during the time when his body is asleep, may be likened to a dream which he does not remember upon awakening. But the experiences are nevertheless stored in the seed atom and will form a part of the panorama of life, so that when he leaves the body at death he will see all that has happened to him, awake or asleep, during the time that he lived in his physical body. However, his

recollection of what happened will not be quite the same as if he had consciously gone through with the happenings; he will nevertheless obtain from the life panorama a knowledge and an idea of what he has done, so that though he will not have the same feeling that he would had he gone through the experiences *consciously* he will soon adjust himself to believe and understand that what seemed a dream was nevertheless a perfectly true experience; and he certainly will recognize those in the spirit world with whom he has previously worked unconsciously.

ALL MAGIC UNDER NATURAL LAW

Question:

I have been told that it is possible for one who knows how, to remove a flower from a room in one locality to a room in another, without going from one place to the other. Do you think this is possible?

Answer:

Yes, this is true. In order to understand the process let us remember that it is a scientific fact that no two atoms in any substance touch one another, but that each atom swims and vibrates at a varying rate of speed in the sea of ether which permeates all matter. It is also well known that all substances, iron, stone, water, et cetera, may be reduced to gas. Knowing this, it is only a step further to the idea that as these substances can be reduced to a gaseous state and as readily changed back to their original form, so it is possible, for one who knows the correct process, to resolve a flower into ether by raising its vibration, pass this etheric substance between the atoms of the walls of the rooms mentioned, and then reassemble its particles back into the original etheric matrix of the flower. It is the etheric matrix which retains its shape and forms the mold which gives contour to the reassembled physical particles of the flower.

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.

Constipation--Its Cause and Cure

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

Causative and Contributory Factors

(THREE PARTS—PART TWO)



FROM a biologic standpoint, it is at once apparent that constipation may be the logical result of many different conditions. More than this, not only may a wide variety of causes, singly or in combination, lead to constipation, but a great many conditions and peccadillos of life, without rising to the dignity of active causes, may still be contributory factors and by their presence increase both its severity and the difficulty of its correction.

Such factors are as numerous as the rays of light scintillating from a center. I cannot hope to name all of them, nor is it necessary. Suffice it to say that they include anything and everything that tends to overstimulate, exhaust, and enervate.

Hasty Eating. Among the habits peculiar to our modern life, none is more conducive to constipation than insufficient mastication. The savage, as well as the monkey and all other lower animals that are provided with teeth for grinding food, masticates his food with great thoroughness; whereas, civilized man is content to bolt his food and to

expect his stomach to perform digestive functions for which nature never equipped it.

Hasty eating leads to constipation in a variety of ways, but chiefly by the rapid introduction into the stomach of a large amount of imperfectly masticated food which, because of its indigestibility, moves slowly through the intestinal tract, and as a result undergoes putrefactive and fermentative changes which disturb the functions of every part of the alimentary canal.

Insufficient Bulk.—Lack of sufficient bulk in one's food is, equally with hasty eating, a common cause of constipation. Fresh vegetables of all kinds are essential for bulk sufficient to stimulate peristalsis. Bulk-giving cellulose is an important constituent of such vegetables as lettuce, cabbage, spinach, carrots, turnips, parsnips, beets, etc. Because cellulose does not yield to the digestive processes, it plays an important rôle in supplying to the intestine the stimulus necessary to cause it to move the food along at a proper rate. Consequently a diet which contains little or no cellulose invariably contributes to constipation.

Starch.—The decidedly starchy foods,

likewise the sugars and fats, when taken in excess of the bodily needs, or beyond the digestive capacity of the individual, cause torpor of the liver, and acid fermentation in the stomach with gas distention and constipation. Those thus affected frequently complain of sour stomach, or "heartburn." A sluggish liver brought on in this way and maintained for a time leads to portal engorgement, congestion of the hemorrhoidal veins, inflammation of the rectum, piles, etc. When there is an inflammation of the rectum, the fecal matter dries out quickly, because the moisture is absorbed, leaving it dry. This, of course, is a prevalent source of toxemia. Neuralgia, rheumatism, or lumbago is especially liable to result from this form of constipation.

Liquid Foods, such as soups, gruels, porridges, and purées, contain so little solid matter that their bulk, even though considerable when eaten, is soon reduced to a very small volume. On this account they should be carefully avoided, unless bulky foods are eaten at the same meal.

Hot Drinks, if continually used, may bring on irritation of the mucous lining of the stomach and bowels to such an extent that normal peristalsis is lost. These subjects complain greatly when their stomachs are empty; any food or drink that will separate the walls of the stomach will relieve. This distress is usually misinterpreted as hunger. This irritable state of the stomach can be brought on from swallowing not only hot foods, but iced foods as well. Overeating and the use of tobacco and alcohol create similar derangements.

Pasty Foods, especially mushes, hot bread and biscuits, and noodles, are objectionable for the reason that they are frequently so hot when swallowed as to inhibit the peristaltic movements in precisely the same way as do hot liquids. Moreover, a second evil is due to the fact that they are seldom, if ever, insalivated. All these contain a large portion of

starchy materials, which depend primarily upon ptyalin in the saliva for their digestion. When insufficiently chewed, these pasty foods in their sodden condition enter the intestine with digestion scarcely begun, and, what is more deplorable, in a state that makes them almost impermeable to the digestive juices. The result is that they undergo fermentation and create poisons that enervate and cause many of the worst symptoms of constipation, i.e., headache, biliousness, dizziness, etc.

Condiments.—Mustard, pepper, pepper-sauce, cayenne, capsicum, horseradish, and the whole list of cold-things-that-taste hot which are frequently added to food for seasoning purposes, are active causes of constipation. They at first produce irritation, then catarrh of the stomach and intestines, later on gastritis and enteritis, and ultimately derangement of the gastric glands. The consequence is loss of the normal reflex activity, to which the peristaltic movements are due, and the resulting stasis (stagnation) in the small intestine.

Irregular Meals.—Intestinal activity is in the highest degree rhythmical. When meals are not taken regularly, the peristaltic impulse by which the feces are pushed forward from the colon into the rectum is lacking, and the bowels do not move, or at best, the movement is very incomplete.

Tea and Coffee have astringent properties which are constipating when used over a considerable length of time.

Tobacco, Alcohol, and the Narcotics have a paralyzing effect upon the sympathetic nerves, the function of which is to control intestinal movements. Without the influence of these nerves, normal rhythmical movement is impossible.

Cathartics.—All laxative drugs are harmful. There is no such thing as a harmless laxative medicine. If artificial means are to be used, the enema is the least harmful, but it washes away the

mucous, the natural lubricant, and this, in time, forms a habit hard to cure.

Depressing Emotions.—Fear, disappointment, worry, and other depressing mental states may, through their enervating effect upon the sympathetic system, cause reflex constipation. Some persons are even unable to evacuate their bowels through fear that they cannot.

Sedentary Occupation.—Physical inactivity is another factor contributing to constipation. Vigorous exercise sets the diaphragm and abdominal muscles at work in such a way that between the two the intestines are vigorously kneaded and squeezed, and thus stimulated to action. The sedentary man or woman not only loses the immediate benefit of muscular activity of the chest, and with it the diaphragm and abdominal muscles, but his abdominal muscles become permanently weakened, relaxed, lacking in tone, and incapable of supporting the intestines in their proper position, thus adding a number of other factors which contribute to the lessening of intestinal activity.

Piles are said to cause constipation, but this is a mistake. Piles are caused by the bearing down necessary to secure an action in severe constipation, and when this is not the case, piles are brought on by congestion of the hemorrhoidal veins due to overeating or anatomical lesions.

Pregnancy is frequently cited as a cause of constipation by professional writers. But I'm here to tell you that the accusation is a libel on creation. If a prospective mother is constipated, it is due in most instances, to overeating. The nervous system is perverted because of toxic absorption; the bowels are distended with gas and refuse to act because of a lack of peristalsis due to general enervation. A pregnant woman will be normal in all her functions, if she is not foolish enough to be made to believe that she must "eat for two," which induces her to overeat and causes her to have an unnecessarily painful labor.

Significance of Lesions

The preceding paragraphs cover in brief some of the most common factors that lead to constipation, but there yet remains to be considered those conditions which, as direct causes of intestinal inactivity, are of even greater importance, when they do exist, than any of the factors reviewed: I refer in general to all those causes that may be classified as mechanical derangements, but specifically to those anatomical deviations which in osteopathic parlance are spoken of as lesions.

What is a lesion?

I'll tell you. A lesion is any structural perversion which by pressure produces or maintains functional disorder. And when I say that such lesions may produce disease, I mean simply this: inasmuch as there are no actual spaces in the body—since each and every part under normal conditions, occupies its allotted place and is dependent upon the integrity of other parts for that of its own—even the slightest misalignment of of vertebrae, a slight deviation from normal in the position of a rib, the contracture of muscles, or the shortening of ligaments may (and often does) exert a pressure upon the nerves sufficient to weaken and pervert the impulses which would otherwise assure normal secretion, motion and circulation of the intestinal tract. Thus it is that lesions in almost any portion of the body, by producing enervation, are of paramount importance in causing constipation.

This takes us back to the basic fundamental, as expressed in our definition of constipation, namely, *intestinal inactivity is due to enervation*. And whatever causative or contributive factors may occupy our attention, we must never lose sight of the fact that they are such wholly because of their power to vitiate nerve force and establish enervation—a condition without which constipation, *per se*, cannot exist.

(Concluded in July Issue)

Patients' Letters

California, February, 1943.
Rosicrucian Fellowship
Healing Department
Oceanside, California.

Dear Friends:

Last night I sent a telegram because my sister's baby and mine were acutely ill. It is with much joy that I report them both better this morning. My sister joins me in sending our thanks to you and the Invisible Helpers.

Most sincerely,
—R.E.

Washington, February, 1943

My dear Friends:

Now for my weekly report. It seems as though I feel much better already. I have gained some of my lost strength, and I have lost some of my fear and lost feeling. I really feel as though God is watching over and helping me in my great desire for health. . . . I truly appreciate all the help you have given me, and you don't know what a glorious feeling it is to begin to live again. . . .

Thanking you, and may God bless you,
I remain a friend,
—Mrs. H.R.

New York, February, 1943.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

On January 7, I wrote you first about X, and the next day, January 8, relief came. Everyone had given up hope and I was the only one to believe and I wrote you for help. It is wonderful because it takes five days for my letter to reach you. And God in Heaven answered, it seemed, when I dropped the letter in the Post Office. I am writing to you with great joy and thanks from my heart. Your wonderful work will always be remembered.

Your thankful friend,
—Mrs. E.H.

New York City, March, 1943

Rosicrucian Fellowship
Healing Department.

My dear friends and Invisible Helpers:

You don't know how grateful I am for all you have done. I am out of bed after four months under the doctor's care. Some doctors gave up hope; some even said that I was getting insane. I thank you all from the bottom of my heart. I still feel a little weak in my stomach and knees.

I am sending five dollars in money order and I will help again whenever I can.

Since I had the revelation and was cured I am a different person from what I was. You have helped me spiritually.

—L.M.

Healing Dates

May 1— 8—15—22—28
June 4—12—18—25
July 2— 9—16—22—29

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.

Like Roses Falling

By MIRIAM OTT MUNSON

*As silently as petalled roses
Drift down softly to the earth
So the angel of deliverance
Takes our rose of life and birth
With its red or snow-white petals
And its essence faint or pure,
Symbol of immortal beauty
That through eons shall endure.
And though death may take the roses,
Still there is a living seed
That in some new spring will blossom
As a heavenly thought or deed;
So like roses gently bosomed
On the calm, renascent sod
Our frail spirits will be garnered
By the Husbandman of God.*

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Children's Department



Rag-a-Tag

By PATSEY ELLIS

(PART TWO—CONCLUSION)

Part One. Rag-a-Tag, a loveable little fairy, had three human faults: he was lazy, he would not keep his promises, and he was always forgetting. Tippy Toes and Feather Fingers tried to reform him and Old Mother Robin predicted a bad end for him, but Rag-a-Tag, even when deprived of his magic wand as a punishment, went blithely on his ragamuffin way, idling with his pet caterpillar when he should have been helping uncurl the flower petals. Meanwhile disaster stalked nearby! All the fairies had gone on a picnic, except Tippy Toes who was nursing little sick Amber Eyes, when Morning Glory's white face appeared at the window, warning him that the wicked destructive pixies had persuaded old Storm-cloud to break down the garden gate, concealing *them* under his wings! With these words, the flower crumpled and fell from the window, leaving the lone Tippy Toes panic-stricken! *Now finish the story.*



IPPY TOES hurried down to see what had happened and there lay the morning-glory, still as death. Pityingly he placed it in a comfortable position and then ever so softly touched it with his magic wand.

A strange hush hovered over everything—not the quietude of a peaceful summer day, but an unnatural stillness that made the fairy leader clench his tiny fists and quiver through and through with nervousness. A queer darkness tinged the western sky and the throbbing heart of the garden seemed to call to Tippy Toes for help.

"The pixies *shall not* enter!" he cried heart-brokenly. "Oh, for just one fairy! I must have some one of my own to help me now!"

And then, just as if one of the magic

wishes he so often granted others, had flown back into his arms, a bright little voice hailed him sweetly:

"Hello, Tippy Toes," it said. "What's the matter? You look worried."

"Oh, Rag-a-Tag! Rag-a-Tag!" cried Tippy Toes, hugging the rascal closer and closer. "I thought you had gone to the picnic and I was left here all alone."

"No, I didn't go," said Rag-a-Tag shortly. "I lost that caterpillar a few weeks ago, and, of course, I wouldn't go without him."

Then Tippy Toes told the little fellow about the pixies and the storm-cloud and how little Amber Eyes had gotten very sick and he could not possibly leave her alone.

"You must save the garden, Rag-a-Tag," said Tippy Toes. "Oh, Rag-a-Tag, you must not fail us now!"

Rag-a-Tag scratched his head and whistled thoughtfully. "Well, of course, I'll do all I can," he said. "But I don't know what to do."

"Listen to me," said Tippy Toes, impressively. "Long ago the Fairy Queen left in my possession a Magic Word, which was to be used only in times of greatest danger. I will give you back your wand and you are to fly to the gate and watch for the storm-cloud and the wicked pixies. When you see them coming, wave your magic wand and say this enchanted word three times ——" Here Tippy Toes cupped his hands around Rag-a-Tag's ear and whispered something very solemnly. "Oh, they can

never get through if you do it right, old fellow. No storm-cloud on earth can get past the magic word of the Fairy Queen."

"You bet they can't," said Rag-a-Tag, consolingly. "I'll take the enchanted word, I promise, and they won't get past while I am on the job. We'll show 'em, won't we, Tippy Toes?"

For awhile he flew along steadily. He tried to imagine how it would feel to be proclaimed a hero by all the little people, and perhaps even the Fairy Queen herself striving to do him honor.

"They won't make fun of me any more, or call me lazy or tease my caterpillar," he said to himself pompously, as he swelled with pride and looked haughtily around at his surroundings.

He was almost at the big gate when he spied a streak of color disappearing under a dense bush of roses down by the path, and he stopped his flight and eyed it closely.

"I do believe that's that caterpillar of mine," he said joyously. "Oh, wouldn't it be fun if he could go along and help me save the garden? Then we would both be heroes and no one would ever dare say anything cross to us again as long as we live."

He lighted on the ground and peeped under the rosebush. Way back in the brownness of the stems, the same little form glided swiftly on . . . and Rag-a-Tag, the careless, the forgetful, followed it in spite of all his promises.

"I'll just crawl a teeny-weeny little way under," he said to himself, excusingly. "Tippy Toes didn't know that caterpillar was around here or, of course, he'd have told him to go along. If I catch him he can carry the magic wand on his nice, old fuzzy back."

Falling down to his hands and knees he went feeling his way among the brambly stems of the rosebush. Soon some eucalyptus leaves came scurrying along and hid themselves under the rose leaves. They were trembling all over and sobbing bitterly.

Behind them came a wee, gray snail,

trying to hurry, which, of course, was very hard for him, but finally he, too, reached the same destination and tucked his head into his shell as if he never intended to take it out again in all his life.

"That's the kind of a house that I should like to live in," said Rag-a-Tag, laughingly. "But, what's the matter with all you fellows, anyway? Isn't there any place in the country to crawl into except this brambly rose-bush? What's the matter with you eucalyptus leaves? What makes you such cry-babies?"

And, then, in answer to his question, a roar, as of a thousand cannon, shook the hilltop from top to bottom.

Rag-a-Tag stood transfixed with horror, his tiny hands clenched, his eyes staring straight ahead and his wee face pale as any Easter lily. The magic wand fell at his feet unheeded. Finally he covered his face with his hands and the little fairy figure shook with anguish. There was nothing left in life for Rag-a-Tag . . . he had forgotten the enchanted word!

A horrible spell came creeping over everything. Far away in the distance a baby bird cried out in terror for its mother, as a flash of lightning showed the monstrous wings of the storm-cloud outstretched in power over the big, front gate.

Another flash revealed the pixies, hovering closely, their wicked faces grinning horribly in triumph.

Again a great roar shook the hill top. Then pitying darkness descended upon the garden.

Three days later Rag-a-Tag had not returned. A careful little snail brought his magic wand to the fairies, but of the loving vagabond there was no news. "If he has only learned his lesson," sighed Tippy Toes, over and over again, but the others were so lonely without the entertaining rascal that they would have been glad to take him back on any terms.

Now it happened that no great harm had come to the garden, because the

fairies had returned just as the storm-cloud came roaring in at the gate. Of course, some of the eucalyptus tree's highest branches were broken and some of the timidest flowers had fallen over in fright, but the bad little pixies had not done much damage and the old storm-cloud was thoroughly disgusted.

"What could I do against an army of fairies?" he asked crossly. "Besides, that garden of Tippy Toes is loved so much that I don't believe anything can hurt it. My advice to you pixies is that you go away as far as possible—and stay there until you learn to behave yourselves."

Then he folded his wings about him and rumbled off to Great Lost Mountain, where he went to sleep and snored so loud that the pixies were in a perfect panic, thinking he was still scolding them and might come back at any moment and shake them into pieces.

At last, Rag-a-Tag was found, under a bunch of fallen leaves down on the trail that sloped to the canyon. It was Amber Eyes who spied him, after she had hunted for many an hour. But when she tried to tell him that she still loved him and didn't care what anybody said, Rag-a-Tag hung his head lower and lower and the little yellow fairy could not get him to open his eyes.

"That's a good sign," said Tippy Toes, hopefully. "I believe he's ashamed of himself, which may mean that he has, at last, learned his lesson."

The next evening when the sun had waved good-bye and slipped down behind the hills at the end of the canyon, poor little Rag-a-Tag lifted his head and looked with tearful eyes out into the gathering twilight. He was so lonely! Night was coming—the working time of the fairies, and oh, how he wished that he might go back to the garden and tell his friends how he understood at last that forgetting things and breaking promises could bring terrible trouble, whether one meant to bring it or not. How he longed to tell them that he had learned at last,

as old Mother Robin had said he would, that lazy persons aren't very good at any thing and sooner or later grief must come to mock them.

Suddenly a beautiful being stood before him. Its lovely wings opened and closed in rapturous rhythm, and outlined against the afterglow of the sunset, it seemed so ethereally fair that Rag-a-Tag dropped to his knees in humility and awe.

"You would not come here if you knew who I am," he said, with downcast eyes. "I am Rag-a-Tag, who forgot the enchanted word—Rag-a-Tag, who would not work and would not learn, and now the fairies do not love me and the little people do not want me in the garden."

But the lovely being did not seem much impressed. "I love you," it said. "The garden wouldn't be much fun without you."

Rag-a-Tag seemed to listen with inner ears. "*Much fun* ——" The words struck an old familiar note. Only one friend in all the world could have said that.

"Look at me," commanded the lovely being, and forlorn little Rag-a-Tag, his face dimpling with delight, ran into its outstretched arms.

"My pet caterpillar!" he exclaimed incredulously. "My pet caterpillar turned into a butterfly!" Then his face flushed with shame as he remembered again his sad, sad plight.

"Can you make the fairies and flowers believe I'm sorry?" he asked the Butterfly. "Can you make them know how much I want to work for them now? They wouldn't ever believe me, but maybe they'll believe you."

Suddenly a soft whirring of wings was heard in front among the tree leaves, and the next moment Rag-a-Tag and the Butterfly were swept into the loving arms of Tippy Toes.

"Come, little friends," he said gently. "Come, let us go into the garden."

[Finis!]

Echoes from Mt. Ecclesia



 HE Community Sunrise Service at Mt. Ecclesia Easter Sunday of 1943 was one that will be long remembered by those who attended. During the solemn hush that precedes the dawn, cars streamed along the highway from Oceanside and neighboring communities to Mt. Ecclesia, where an Oceanside officer directed the parking of cars.

Circling the brilliantly lighted Cross on the Fellowship grounds, seats were arranged for the several hundred guests. The Fellowship orchestra provided music while guests were being seated and the visiting dignitaries were having boutonnières of tiny pink rosebuds pinned to their lapels by the Fellowship Reception committee.

Came the breathless moment for which all the world awaits on holy Easter Morn—that moment when the first rays of the rising sun proclaim to a darkened world: *Christ is risen!* The music ceased; the audience was hushed and expectant. Then from the jutting point of land by the Temple came the clear crisp notes of a cornet in triumphant Salute to the Sun, ringing out across the San Luis Rey valley.

The first speaker to ascend the platform, festive with fronds of palms and regal Easter lilies, was Mrs. Max Heindel, who gave the Invocation. Mrs. Heindel's white costume was enhanced by her corsage of seven of the tiny pink roses. Rev. B. F. Cron, pastor of the First Christian Church, gave a Scripture reading and prayer, the sincerity and beauty of which impressed itself upon the hearts of those listening. Rev. Harry G. Burgess, pastor of the Methodist Church, delivered an inspiring address in which by analogy of cause and effect he pointed out that the resurrec-

tion of Christ was more important than any other event in the history of mankind. Solos instrumental and vocal supplemented the program, and the benediction by Rev. Burgess brought another sacred Mt. Ecclesia Sunrise Service to its close.

Fellowship guests were grateful for the cheery fire crackling in the dining hall fireplace at that early morning hour, and for the excellent food waiting for them, food which had meant no loss of life to any animal.

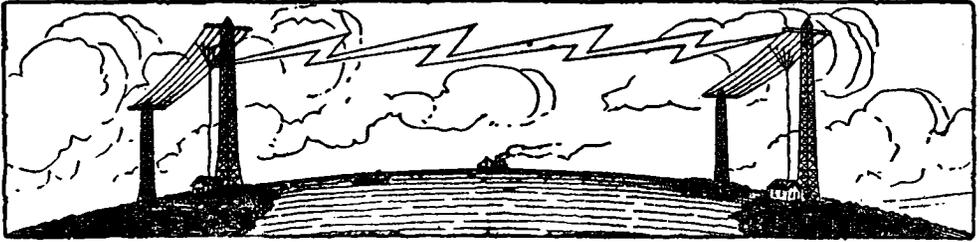
The big bell on Mt. Ecclesia tolled frequently throughout Easter Sunday, calling the people to worship. Three services were held in the Chapel, one in the Sanitarium Chapel and the usual Temple Service at sundown.

It is our earnest prayer that each and every one of you this season may experience through the sacrifice of Christ the crucifixion of your own lower self, that the immortal Spirit within may ascend with Him in triumphant resurrection.

Every once in a while Epigenesis (starting something new) asserts itself in one of our workers. One recently decided to go into the Bee Business in order to assure honey for Fellowship needs. Now on a sheltered hillside sloping down from the Chapel is to be seen the rustic sight of nine white beehives. His fame spread quickly. Oceanside police telephoned twice with a frantic call for the Fellowship "bee man" to come and get swarming bees which were embarrassing city officials by *their* Epigenesis. The bees had selected a private car parked outside the bank on the busiest corner in town!

Limping on swollen ankles and grinning through puffy eyelids he maintains that his project was begun with the proper "aspects" at their height.

Rosicrucian News Bureau



• • • •

*“Our doubts are traitors,
And make us lose the good we oft might
win*

By fearing to attempt.”—Shakespeare.

“Success” these days, to the spiritual aspirant, means more than ever the triumph of Light over Darkness. To “succeed” we must, as individuals, conquer the lower self, but victory as a group also must be won. The Powers for Good must be augmented and strengthened until they reign supreme.

Occult students know that there is a law of success, “as sure and immutable as any of the other great cosmic laws,” and the basis of this law is discriminate action empowered by an unshakable faith and confidence in ultimate victory. Max Heindel has said, “Faith is the force in man which opens up the channel of communication with God and brings us into touch with His Life and Power. Doubt, on the other hand, has a most withering and blighting influence.”

Having in mind as our goal the triumph of the Powers of Light in immediate situations as well as in the world as a whole, we should never harbor a thought of fear or failure for a moment, but cultivate an attitude of invincible determination to aid all we can in bringing about the accomplishment of our common object. This attitude will automatically attract to us opportunities for rendering the assistance we can give, and with a prayer in our hearts for guidance,

we will become the channels needed by the Higher Ones in their noble work for humanity.

Constructive thought and action, fearless and determined, thus becomes our present watchword for success, particularly as applied to the dissemination of the enlightening truths contained in the Western Wisdom Teachings. Continued persistence in sharing with others an understanding of the spiritual principles upon which our existence is based can but bring ultimate *victory* to all humanity: *spiritual success*.

READING, PENNSYLVANIA.

“Our Center at the present time is functioning in a better spiritual sense than it has for a long time. It has come to new life, and everyone seems so co-operative. Our meetings seem to grow more enthusiastic, everyone seeming to be inwardly responsive to the spiritual impact of this beautiful (Easter) season.”

This is a heart gladdening report from the secretary of this Group, and we send up a prayer that this spirit of real spiritual activity and progress may come in such increased measure to the heart of every Fellowship worker that the Light of Love and Service will shine forth with new glory.

The constant coming of new faces into this Group as the weeks pass is another splendid indication of real accomplish-

ment. More and more obvious becomes the growing desire among people today for an explanation of the mystery of life and being, and blessed, indeed, are those who share their deeper understanding wholeheartedly.

OMAHA, NEBRASKA.

Efforts to "keep ablaze the beacon light of true spiritual fellowship" in this city continue in much the usual manner, according to recent reports. Our correspondent writes:

"We are having our Sunday Devotional Service as usual, with a fair attendance. Some of the students who have been helping in the work have either moved away or are busy otherwise, but we do what we can. People are very war conscious here, and it seems that is what they want to talk about. However, we are encouraged by the requests for information and assistance. One recent week we had seven people either call in person or phone for healing. The help we have been able to give in this part of the work has been a source of great joy to us."

HAVANA, CUBA.

The friends of this Group have been made happy by the gift of a phonograph and some records of classical music, which are used to bring the harmony and inspiration of suitable selections into the classes and Services. Our correspondent writes:

"We have recently been presented with a phonograph and some records by some of our members, and now open and close our classes with good music—special music for the spirit. Schubert's 'Serenade,' often played in the Healing Temple at Mt. Ecclesia, is one of our favorites."

Continued efforts are made by these enthusiastic friends to carry the Teachings to others there who may be interested in the deeper truths of life. In addition to the regular classes and Services, literature is distributed in both Spanish

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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and English, and our books and Magazine placed in the public libraries, etc.

NEWPORT, VICTORIA, AUSTRALIA.

It is always a special joy to hear from friends in distant lands who, in spite of war conditions, are continuing to "mass their coals" of spiritual aspiration in behalf of the welfare of humanity. Our correspondent in this city writes us:

"We still meet once per fortnight at the home of one of our members, who, though away much of the time on military business, manages to get home about once a month. There are usually about five of the friends present at our meetings, and we discuss matters bearing on the teachings of the Rosicrucian Philosophy as expounded in the 'Cosmo', and also astrology. We hope that by keeping the class going as it is that it may some day, after this war comes to a conclusion, be possible to extend our activities."

"What Has the Rosicrucian Philosophy Done for Me?"

By JOHN W. LINDSAY

In the establishment where I worked a man entered and engaged me in conversation. He carried a copy of *The Rosicrucian Cosmo-Conception*. He said, "Take this book home and in three weeks from today, I will be back for it."

I took it home and my wife and I read it. In three weeks, the man came back for his *Cosmo*. This is how my wife and I became Rosicrucian students. It has changed our lives. I neither smoke, drink, or eat meat. My temper is being slowly, but surely conquered. I have almost conquered profanity. I am more kind, considerate, and forgiving towards humanity. I try to help my younger brothers, the animals, and all other life waves along the path.

The Twin Laws of Rebirth and Consequence have taught me, too, that God is just, loving, and merciful; that by our own lives we are creating our own

heaven or our own hell. Before getting the Rosicrucian Cosmo-Conception viewpoint, when I saw the crippled, blind, sick, insane, defectives, I could not see a just, loving, or kindly God. It looked to me as if God played favorites; not playing square with us humans. Now I know and understand that these conditions were brought about by sins in other lives and that ripe destiny is being manifested. Today I know that God is ever loving and just and that we progress only by living the life every moment of our lives, helping to carry not only our own burdens and cross but helping the heavy laden we meet on the path with a kind word, smile, or some Christlike act of charity as the Way-maker has shown us in His brief earthly life. Happiness in life comes not from the giving but in the sharing.

During the depression men whom I met and helped have since told me that I saved them from suicide. I do not write this for self-praise. I am not sprouting wings and flying through space to succor life's unfortunates, but I write to let everyone know who is reading this that a human life may hinge on how you treat someone you meet who is in the depths of dark despair and whose mentality is being staggered by the dark forces.

The Rosicrucian Cosmo-Conception and the other God-inspired books by Max Heindel are helping to show and light and path leading to God. God give me the strength to carry on until the end.

Index for 1942—Free

May we remind our friends who keep files of this Magazine that they may have the complete Index for the year 1942.

The reprint each month of an article by Max Heindel makes the Index a convenience in locating this valuable material instantly, as well as all the other splendid articles, stories, and poems.

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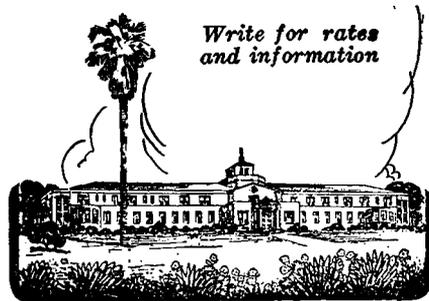
A NEW SANITARIUM POLICY

Beginning January 1, 1943, a new policy went into operation, limiting patients received to those not requiring nursing. It is realized that for the duration few who need nurse care can go far from home.

The Sanitarium now offers the same modern treatment facilities, and equipment, services of the same osteopathic physician and skilled physiotherapist to those able to walk the short distance to our Vegetarian Cafeteria for meals.

Mt. Ecclesia Sanitarium is located in a beautiful 50-acre park with scenic views of ocean, mountains and valley from every room. The modern hydrotherapy department is equipped to handle every case where water treatment is indicated. Separate sections for men and women. Osteopathy and electrotherapy. Short-wave diathermy, massage, colonics.

The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.



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The Ring of the Niebelung—The Rhine Maidens—The Ring of the Gods—The Valkuerie—Siegfried, the Truth Seeker—The Battle of Truth and Error—Rebirth and the Lethal Drink—The Twilight of the Gods.

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