

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June 1913

MRS. MAX HEINDEL, *Editor*

January

1947

VOLUME 39

NO. 1



Contents

<p>New Year Rededication</p> <p>THE CURRENT OUTLOOK—</p> <p>Ideals for the Coming New Year</p> <p>THE MYSTIC LIGHT—</p> <p>ARTICLES, STORIES, AND POEMS:</p> <p>"Man, Know Thyself"</p> <p>That Which Hath Been</p> <p>A Misused Day-Incarnation (poem)</p> <p>The Spectrum of Love</p> <p>Out of the Past</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>The Web of Destiny (Part 5)</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>Jehovah and His Mission</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Raising the Dead</p> <p>ASTROLOGY DEPARTMENT—</p> <p>Planets Are People (Part 2)</p> <p>The Children of Capricorn, 1947</p>	<p>Patric Kilraine 2</p> <p>Kittie S. Cowen 3</p> <p>Crescenta May 6</p> <p>Jean Day 9</p> <p>Helen Van Cleve 12</p> <p>Janice Lorimer 13</p> <p>Charlana Davis 18</p> <p>Max Heindel 21</p> <p>23</p> <p>24</p> <p>Elman Bacher 25</p> <p>29</p>	<p>Reading for a Subscriber's Child:</p> <p>Janet E. T.</p> <p>Vocational Training Advice</p> <p>MONTHLY NEWS INTERPRETED—</p> <p>Working Mom's Way Through College</p> <p>The Teacher's Responsibility and Value</p> <p>READERS' QUESTIONS—</p> <p>Rosicrucian Symbology</p> <p>The God of Our Solar System</p> <p>Centers in the Higher Vehicles</p> <p>Possible Effects of Non-meat Diet</p> <p>NUTRITION AND HEALTH—</p> <p>The Miracle of the Blood (Part 3)</p> <p>HEALING—</p> <p>"Be of Good Courage—"</p> <p>Patients' Letters—Healing Dates</p> <p>CHILDREN'S DEPARTMENT—</p> <p>New Year's Eve with the Little People</p> <p>MT. ECCLESIA NEWS</p> <p>CENTER ACTIVITIES</p>	<p>31</p> <p>32</p> <p>33</p> <p>33</p> <p>35</p> <p>36</p> <p>36</p> <p>36</p> <p>37</p> <p>41</p> <p>42</p> <p>43</p> <p>46</p> <p>47</p>
---	---	---	---

Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

New Year Rededication

*In recent wars, a world grown militant
Piled high men's bodies in red-belching death,
Strewed ocean floors with ghastly human freight,
With men who cherished thoughts of home and love,
Who dreamed of service to their fellow men.
They had their ideals, too, like flowers sublime,
Their dreams to tread in peace their paths through life,
To see a happy world, a world of plenty,
A world secure, a world of love and laughter. . . .*

*For those stilled hearts, those sacrificing souls
Gone hence that we might live awhile, we pause
In chastened mood, Great God, and are resolved
In this New Year to dedicate anew
Our lives; to plan and work for Brotherhood
Of Man o'er all the earth, for Christian love,
For temperance of thought, of food, of drink.
With contrite hearts we pledge again our troth
To Beauty—of thought, of word, and righteous deed.*

*Let us be cleansed of prejudice and hate
Of race, of color, or of foreign creed.
Let us not falter to reprove foul Greed,
To cast it from the paths of this New Age
When mighty atoms, hidden powers of God,
By Him again unloosed, shall harnessed be
By men to serve man through eternity.*

*God of our loved ones gone, who giveth life,
God of the Cosmos and our little Earth,
We ask for life and strength this glad New Year,
To work for Good—to dry at least one tear!*

—PATRIC KILRAINE

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Ideals for the Coming Year

By KITTIE S. COWEN



WE are now approaching the beginning of a New Year; and before we step out of the old one into the new, is a good time to take stock of our accomplishments or failures, our sorrows or joys, the manner in which we have met each happening, our responsibilities in relation to each, and the lessons learned.

Every happening in life, be it sad or joyous, contains valuable experiences which are actually needed in order to further us on the path of spiritual attainment. The development of the powers of the Spirit is the prime object of existence, all other accomplishments being of subsidiary importance. Our will power, which includes reason and judgment, our emotions, chief of which is love, and our creative activity, all must be fully developed and perfectly controlled by the Spirit which is the real I.

How far we are from this ultimate attainment is for each of us to judge for his or her own self. None other has the power to do this for another, and it is very hard to do it for one's self accurately, as the perspective on self is too close for real, correct judgment. And again, the most of us are all too prone to find excuses for our shortcomings instead of acknowledging them and beginning a process of thorough purgation. To excuse a fault or try to hold someone else responsible for it, results in a weakening of moral stamina. To admit it frankly and start about earnestly to eliminate its source from the character, strengthens the moral fiber, quickens the insight, and generates the power to overcome more readily, future difficulties.

Far too many people drift idly along from day to day, just letting nature take its course, so to speak, without making the least effort to change or improve conditions. Better make mistakes and profit by the experiences they bring, than to vegetate. No experience is really bad if one benefits by the lesson it contains; and at the present time the majority of people appear to learn more from sorrow than from joy. Not that this is necessarily so; but it is, however, most imperative that certain lessons be learned and there is always a propitious time to learn them; that is to say, a time when they will be of the most value and result in the greatest good.

And again it depends very greatly on how we approach life's various lessons as to how severe they may be. If we learn to find joy in

—∞ The Current Outlook ∞—

overcoming difficult situations, the most formidable problems become interesting opportunities to demonstrate our powers of reason and judgment in properly estimating their value and the best way to apply the knowledge and strength gained, employing it to the best advantage in our future activities. When we do this, the most perplexing experiences become our most valuable aids in developing our potential powers. Granted that many of life's lessons oftentimes appear simply overwhelming, and there are times when the strongest will may falter; but the only failure is *staying* down. The greatest courage is oftentimes born of the deepest despair.

Every problem in life should be carefully studied from all angles in order to ascertain each and every lesson that it includes, and the benefits to be derived by employment of the knowledge thus acquired. In order to do this we must become wide-awake, observing, and analytical; we must learn to do our own thinking, reasoning, and to form our own conclusions. When we do this, in time our own *within* becomes a trust-worthy tribunal of truth, and by a continued practice of this self-training we shall surely, in the course of time, develop such a superior sense of truth that, intuitively, whenever we hear an idea advanced we shall know at once whether or not it is worth-while or true.



Until we have established this power within, we are so wavering and uncertain, that our ability to judge correctly can never be relied upon wholly. If we wish to become self-reliant individuals, we should never accept, reject, or follow blindly any outside presentations, regardless of how logical they may appear, until we have taken the entire matter before this inner tribunal and received its confirmation or rejection.

No outside power can build this inner *knowing* for us, nor take it away when once it has been established. It then becomes a guiding light for all time, and is thenceforth our greatest asset in developing our spiritual potentialities into dynamic energy.

This being the propitious time of the year for self-examination, it also affords us an excellent opportunity to discover what progress we have made relative to the attainment of the ideals we hold as so essential to the development of ourselves and others, always bearing in mind that ideals are our own individual conceptions of excellence, and therefore when these ideals have been attained, our further development depends upon a new and higher conception of living. Furthermore, let us not fall into the common error of expecting others to live up to our ideals, no matter what their professions may be.

Each individual being the sum of all his past endeavors, gives each one quite a different perspective relative to life. Therefore each one of us must work out his own destiny in his own way; and none of us is

— The Current Outlook —

better or greater than the ideals he possesses. Therefore let us examine our ideals most carefully, remembering that a worthy ideal is never self-centered. An ideal means unselfish service to others.

The man whose ideals lift him above his lower self, is one who thinks deeply, feels keenly the heart beat of others, and renders well directed service in bettering the conditions surrounding mankind. The great achievements of the world are always due to wide-awake, progressive individuals who have worked to attain their ideals and put them to constructive use in furthering the welfare of humanity. It is the courage of conviction that has provided a way for the masses to take the next step in progress. It is the man of vision, the idealist, who becomes the inspiration of his age, the leader of mankind, the savior of a nation.

It has been truly said that the ideal is the ever movable star that kindly advances as we approach it; it is the unattainable which has attained the present and will attain the future. One great thinker has truly said that we grow like the things our souls believe, and rise or sink as we aim high or low.



There are people who say that they have ideals but are at a loss to know how to attain them and want to know if there is any particular way to proceed, any law of success, so to speak. The answer is, yes, there is a cosmic law of success; and cosmic law when complied with is unfailing in its results. The law is as follows: First, determine clearly and definitely in the mind just what you want. Then when an ideal

has been formed, never for a moment harbor a thought of fear or failure, but cultivate an attitude of invincible determination to attain the ideal, no matter what obstacles may be encountered, and continually hold to the thought, I can and I will.

Do not make plans as to how to attain your ideal until you have reached the attitude of absolute confidence in yourself and your ability to attain it, for a mind swayed by the slightest fear of failure cannot make plans that will fully succeed despite all odds. But when you have reached the point where you are fully convinced that you can succeed, you may then plan how to go about attaining your ideal with absolute certainty of success.

Never in the world's history has its people been more in need of high ideals and an unwavering determination to see that they materialize. The time has certainly come when none should fear to "Greatly begin! Though thou hast time but for a line, be that sublime! Not failure, but low aim, is crime."

THE MYSTIC LIGHT

"Man, Know Thyself"

By CRESCENTA MAY

God hath given to mankind a common library, his creatures; and to every man a proper book, himself. If thou read with understanding, it will make thee a great master of philosophy, and a true servant to the Divine Author.—*Quarles.*



WE stand now on the threshold of another year—a year that holds a challenge for every one of us. We can make it the outstanding year of those already lived in this life by grasping the opportunities it holds for us to develop and strengthen our soul qualities—to bring hidden talents to light and use them in the service of our fellow men. Neither time nor God waits for man. Every passing day is precious. Every lesson mastered and applied enriches our consciousness, and that—the expansion of consciousness—is the object of our evolution.

To go about the work of expanding our consciousness in an orderly systematic way we must understand ourselves. The words, "Man, know thyself," were found above the entrance to a Greek Mystery Temple as an indication of the fact that it is necessary for man to understand thoroughly the mystery of his own nature, which is much deeper than is apparent upon the surface. This conforms to the principle of the hermetic axiom, "As above, so below." When man understands himself, and knows himself, he is then able to understand the mysteries of God, for it has been truly said that "Man was made in the image of God."

For a person to understand himself, however, it is necessary not only that

he should understand that which he sees, the physical body, but also the invisible bodies which link him, a Spirit, with the higher realms of nature, and wherein lies the source of his thoughts, feelings, and emotions. This was the teaching given in the mystery temples. Man must realize that he possesses not only a dense, physical body, but also a vital body, composed of the four ethers, a desire body, made of desire stuff, and a mind, which is the link between the Spirit and its bodies. He must know something of the relation of these bodies to each other, along with the function of each—and, most important of all, how to control each and bring it under the domination of the Ego, or Spirit.

Right thought, right feeling, right action—all these are essential in the unfoldment of the latent potentialities of the Spirit into dynamic powers. The Spirit feels at home in an atmosphere permeated by noble thoughts of love and understanding, and consequently is able to function best in such an atmosphere. In moments when we give way to anger, hatred, jealousy, revenge, etc., the Spirit may leave the body and hover over it until some measure of harmony has been restored. That is why we make so many mistakes when we lose control of our emotions. The Ego is driven out, and our actions are directed only by

the emotions of the lower self. When we become calm again, we think more clearly and become aware of the presence of something holy within us—something finer and greater than the little personal self we have just displayed.

Deep within the sanctuary of the soul—that mysterious something we cannot touch with our hands—lives the higher self. Through the experiences of the Ego or Spirit in its vehicles is generated the food for the Spirit—the soul. It is through the soul qualities that we express in our daily life, in our contact with others, and in times of trials and temptations, especially, that the inner man, the true self, stands revealed before the world—a king or a coward, wise or foolish. Although invisible, the soul can be perceived. We can see it in the manner of the walk, and in the expression of the eye. We can hear it in the tone of the voice. Our every manner and action gives a picture of the inner spiritual man—the silent thinker.

We think of a truly great man as one who has character—as one who is inwardly great and reflects that greatness in thought, word, and deed. He is self-disciplined, self-reliant—a good example in whatever station in life he may be placed. He is steadfast, true to his principles, fearless, one who can meet triumph and disaster with the same measure of self-control.

We cannot think or speak or act without affecting those around us to their joy or sorrow, and what we send out into the lives of others surely comes back into our own. However, we are often so self-centered that we are too blind to see that we make the very same mistakes for which we criticize others. Constructive criticism may be definitely helpful, but mere faultfinding is destructive to both the sender and the weaker one who may be affected by it. Some one has aptly said:

“There is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others,
Comes back into our own.”

By means of the faithful performance of the retrospection exercise at the close of the day one may make much progress in learning to understand himself. He is then alone with his conscience and his thoughts, as he goes over the experiences of the day, analyzing every thought, every word, every deed, and the motives behind them. Time spent in severe impersonal self-analysis is exceedingly well spent, for it brings to light deeply rooted faults and weaknesses. When we begin to feel shame and remorse for the unkind things we have said and done during the day and then repent, make what restitution we can, and endeavor to reform, then we not only take spiritual steps upward but also lessen the evil in the world.

In God we are one, but in our partially developed characters we differ. Each has a different path to follow in life. We do not think, feel, or act alike even under identical circumstances. One worships at the shrine of the intellect, another at the shrine of art, science, religion, or philosophy. Still others prize riches and power above the real things of life. One person's horizon stretches no farther than the family circle and a few chosen friends; another, with greater and clearer vision, feels the oneness of all life, and even looks upon an enemy as a teacher—one who teaches him what not to do for himself.

Life is meant for action—physical, mental, and spiritual—so “Let's shun no duty that should be done.” God needs workers, not idle worshipers. Not so much preaching about brotherhood is needed, but the practice of it right where we are. It is easy to pour out love in an abstract sort of way, but

what about loving those near us, those who irritate and hurt us? Our everyday associations provide the real testing ground, and only all-inclusive love and forbearance with each other's shortcomings will enable us to meet our tests and create good will among people.

The mind can be developed by the spiritual person as well as by the materialist; by the philosopher as well as by the criminal. It all depends upon how we use it, for it can lift us up or drag us down. Thoughts can be as creative of good as they are destructive of good. A potential murderer is he who persists in thinking thoughts of hatred and wishes another evil. Greed and envy lead to sharp practices and theft. Suspicion attaches evil motives to the activities of others, and may originate



entirely in our own minds. All these, and many other wrong thinking habits render impossible a harmonious relationship with those about us.

He that sends forth thoughts of hatred and revenge will suffer an unhappy reaction. He himself becomes the object of hatred, and he will chain himself to his enemy by his hateful thoughts. Conversely, if the thoughts and acts going forth from us are of love, the harvest will be of the same kind. It is pure white magic to draw an invisible circle of loving thoughts—the Christ Light—around an enemy, and how the world needs such magicians! If we are sincere, patient, and persistent, we will eventually win our enemy for a friend. The little word “forgive” is the magic key which will turn a potential enemy into a friend.

Occult philosophy teaches that sorrow and adversity are blessings in disguise.

So are our enemies. By their secret and open activities they bring the evil in our nature to light, revealing the hidden flaws in the character so that they may be worked upon and transmuted into the opposite good qualities. Our most dangerous associates are those who flatter us too generously, or who are too weak or sentimental to tell us the truth about our shortcomings and mistakes. Those who really love us would rather hurt us by being honest than to deceive us into further misdoings. True Masons “whisper wise counsel into the ear of an erring brother.”

As we give more time to the inner life, to divine contemplation, we see and comprehend the truth more clearly. When we enter into the silence and listen to the voice of the Spirit within, we may hear it whisper, “Man, know thyself. Study and know thy mind, and withdraw into thy heart for the purification of thy thoughts so that they may become silent messengers of truth, love, and good will to others. Lift thy consciousness to ever higher and higher realms. It can be done, and thou art not alone in thy efforts.”

The Elder Brothers, who have attained before us, silently assist us as we prove our sincerity by the life we live. They are attracted to those whose auras begin to shine luminously, showing that they are ready for higher instructions. They work with such Egos through the higher mind, fostering love and truth, high ideals, inspiration, and courage. Thus they encourage us to assist them in their noble work of transmuting evil into good and hastening the progress of all humanity.

There is still another and a far deeper meaning to the admonition, “Man, know thyself.” Occult philosophy teaches that the misery and suffering in the world have been caused by the misuse of the divine creative force, which began back in the Lemurian Epoch. At that time it was necessary for man to build a brain and a larynx in order

that he might express through the mind and the spoken word, and one half the creative force was turned upward to accomplish this object. Only the other half remained for generation. Then man ceased to *know himself*, but "Adam *knew* his 'wife,'" and as a result she bore him children.

The Lucifer Spirits gained entrance into man's consciousness and caused him to become passional. To transmute this lower nature engendered by the Lucifers is the work of the spiritual aspirant, and he does it by his daily living of purity and loving service to others. He builds an etheric organ in his throat which will speak the creative

word, the sign of the union of the two poles of the Spirit. Eventually, the time will come when the positive and negative poles will be united within every individual, and then man will truly *know himself*.

Let everyone of us search his or herself now. Let us take a truthful inventory of our faults and weaknesses, and bend more zealously to the task of regeneration. Let us accept the challenge of 1947, and ask God's help in striving as we have never striven before to walk in the way of Him who said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

That Which Hath Been

By JEAN DAY

PART I



AVID smiled up at his companion from where he lay on his bed, and said, "I think we shall have to say in true editorial style, 'this controversy must now cease.' What say you, Johnnie? I know, of course, I am the culprit every time, but all the same, let this be my last will and testament on the subject. I simply cannot accept your blind faith, nor believe in your God of justice. I might, you know, if you could solve me the riddle of all those born handicapped right from birth—the helpless children, the blind, the deaf, the crippled, the diseased. You see, Johnnie, I've got much more time than most men for thinking. You told me the other day I had a mind like a razor blade, but it is in a body which as far as individual movement is concerned is of no earthly use to me. No, no, John, your God, who 'made all things bright and beautiful' certainly did not include me, nor a good many

more of the multitude on His list. If I'd done anything to deserve it, or even knew what I had done—but what chance have I had? That is what I am asking, what I have been asking all my life."

The young clergyman, John Morley, was walking up and down the room listening to his friend.

"Well you know, David," he answered, "We have gone over this many times, and I can only answer you in the same way. We do know the majority of human suffering is partly the heritage handed down to us by the initial sin of our first parents, but quite a lot of it is of our own making—we so often flout deliberately the laws of nature."

"Yes," replied David, I grant you the sin of our first parents, and I grant you a lot of it is of our own making. But what about the part which is *not* of our own making? What about the multitudes of people who literally dance through life, just having a good time? Quite good people some of them are,

too, doing no one nor themselves any kind of harm. Oh, forget it, Johnnie, you must be wearied to death of my grousing, and of my theories and speculations. I should remember my old pal is now a fully fledged clergyman, and must be treated as such in the correct way."

John Morely smiled as he replied.

"Weary me? No, you don't do that, not by a long sight. Your theories and speculations are at least interesting, and by the former I take it you mean your idea of having lived in some previous incarnation, and having done something for which you are now paying. Well, you most certainly keep me from getting stodgy minded. You ask me questions which I find I can't possibly answer." John smiled again and continued.

"You see, they were not included in our curriculum, you know, but if I can't answer them I can at least contradict. You say, or rather imply, that you lie there useless. I'm sure you don't really mean that, Davie. You and I both have thirty odd years behind us. It has taken me at least the best part of that time to reach my objective, which was the clergy. But what of yourself? You have written a number of books, including one of poems. You write articles on various subjects for scientific magazines, but better than either of these accomplishments, there is your music. You are blest, doubly blest, since you have an ear so finely adjusted that you can hear and bring to life for us poor mortals music of the most sublime nature. Tomorrow night your *Symphonic Pastorale* is to be heard by hundreds of people. Do you really consider yourself useless with such to your credit? As to whether you have lived before or not . . ."

"Listen, Johnnie," interrupted David, "I've never told you why I think that. For years now, ever since I can remember, I have dreamed off and on of an old lady. She is so familiar to

me that I have the impression I have lived with her somewhere, and the time I *have* lived with her has been just recently. It is always the same dream, but I can never remember what it is all about except that she chuckles, positively chuckles, and looks at me in a cunning sort of way as if she would say, 'I've dished your hash this time m'lad.' She is quite a sprightly old dear, rather sardonic looking, and she always wears the same reddish henna colored velvet dress in Elizabethan style. It is really extraordinary, you know."

John Morely came to a halt at the side of the bed couch and looked down at David rather humorously.

"And you think that is a good foundation for your beliefs?" he asked.

David shook his head. "Not exactly," he answered, "but you can hardly have a dream repeat itself like that without thinking there's more in it than meets the eye. However, apart from that—I—want, Oh, I can't tell even *myself* what I want to know!"

"Yes," said John, "we all have strange and sometimes funny dreams at times, but you know, David, I believe it is possible to induce a dream to repeat itself merely by thinking too much about it."

"It may seem funny to you, old chap, but that dream is pretty real to me, I can tell you." David's voice was slightly petulant.

"I'm quite sure it is, and I am not finding this particular dream funny at all, Davie. I only wish I could feel I'm of some real help to you."

"Oh, but you are, believe me! It's pretty decent of you to stand up to all my argumentative back chat. It is simply colossal for me that your home town should be your first parish. That," he added slyly, "is what comes of having an uncle for bishop, I suppose."

John gave him a pretended dig. "Oh, I take my share in the back chat, too." He smiled as he looked down at David, and although the afternoon light had

begun to fade, he could see the look of strain in the dark eyes and the almost girlish color in the cheeks, which the excitement of talking, emphasizing the slight impediment in speech, generally brought about.

"How goes the new book?" he asked.

"Oh, slowly, slowly," answered David.

"Shall I light up for you before I go?"

"No, no thanks, Johnnie. I like this hour of the day when I can watch the stars come out. The switch is quite handy, anyway."



"Well, I'd better be off." John patted the dark hair affectionately. "I may have to be away tomorrow," he said. "If so, I'll see you another day."

"Rix Howard is coming tomorrow so Dad says," observed David.

"Howard?" John thought for a moment. "Yes, yes. I remember now. The little man with the big eyes. I met him here once. Well, so long, old boy." He reached the open verandah door, then stood still and lifted his eyes skywards. "There's a sight for you, Davie," he said.

"Yes; wonderful, isn't it? Venus in the arms of a crescent moon."

"Very wonderful," answered John. He turned and waved his hand as he walked away.

For some time David lay gazing at that part of the heavens visible to him through the open door.

The evening sky was deepening, and

one by one the stars appeared.

"Venus in the arms of a crescent moon," murmured David. "Such a thin crescent does not as yet detract from her wondrous beauty. She is a precious jewel, flashing sparkling beauty and color diamondlike from every facet, or a ball of flame sending out her sparks everywhere in space. I have heard Johnnie say more than once, 'He maketh his ministers a flame of fire.' A great fellow, Johnnie."

So long and so intent had been his gaze that presently he was dazzled by thousands and thousands of stars, and for relief he turned to the darkened room and closed his eyes. However, in a few moments he was listening—listening to sounds which at first fell on his ears as single drops of water, each giving back a crystal like echo and finally merging into the most exquisite heavenly melodies he had ever been privileged to hear. As their soft cadences rose and fell in perfect measure, he was gripped with an almost painful nostalgia. Tears suffused his eyes, but even as they came, his mood changed with the music. Now it became a thrilling exaltation. He felt his whole being soaring and vibrating as the music swelled louder and louder in quickening tempo to a mighty crescendo. Wave upon wave it beat through him, as if all the Hosts of heaven thundered in acclaim at the passing by of some mighty Potentate, and just as it had so gradually risen and reached its zenith, even so did it die away, leaving David spent and shaken in body and soul. Then in the stillness which followed, he heard a voice close beside him which yet seemed to come from within himself.

"Sleep, my child. Sleep that you may wake—and see a fragment—a fragment of—that which hath been." And David slept.

David looked at the diamond-paned window with its fringed curtains, the thick carpet under his feet, the restful

easy chairs, the round table where the girl was sitting at work, and all the appurtenances of comfort and easy living. He knew them all and loved them, for this was his home. But—that other house—where he had lived before. It was just fringing his memory. The house where something dreadful had happened, where—. The girl moved, bringing him back to the present. He wished she would raise her eyes. As if his wish had compelled her, she rose and faced him. Why, why—she was himself, and as he stared it seemed as if his very identity had merged and become one with the girl. Then the room faded.

A woman lay on a bed—dying. She gave a faint call, and David, going to her, passed a long mirror and saw himself reflected. A girl about sixteen looked out at him, nor was he very surprised. She was pale of face, with very dark hair and eyes, and heavy eyebrows.

“Yes, Mother?”

“Listen, Michael! ’Tis something I must tell you before ’tis too late.” Listening to the halting words which followed, Michael learned she had not been born to this woman whom she had called “Mother” all her life, but had, it seemed, been found under some bushes on St. Michael’s Day in a Devonshire lane. “You must look after Granny and Martin when I——” came in a whisper from the dying woman.

The girl’s face was mutinous as she turned away from the bedside.

“If not an Eliot, who then—?” She looked again in the mirror. “Dark enough for—anything,” she muttered, “and Martin so fair.” Of course, Granny must know. That was why she did not love her as she did Martin. However, Granny was old. She could not in reason live much longer. “We shall see,” she said to herself. “Who is to say *then* that I am not an Eliot?”

(To be continued)

A Misused Day-Incarnation

By HELEN VAN CLEVE

He cast a glance at me as He passed,
And bade me follow Him.
So I arose and left my work.
I adorned myself with pride
Because He had noticed me.
But I lost Him in the crowd.
At the end of day I returned,
Footsore and bedraggled.
The day was wasted, my work undone,
My pride gone, for my garments were
soiled.

I had missed my Lord because I did not
know
That He was in the least task I did,
And that my work well done was serving
Him.

And now the day is spent.
Will I find Him on the morrow?

The Spectrum of Love

By JANICE LORIMER



IF I were asked to give in a few words the essential qualities or characteristics of the Desire World, I would say, "The World at Rainbow's End." There is always one end of the rainbow which seems to disappear into nothing, and perhaps that is why the Northern myth-makers thought the rainbow was the bridge between earth and Valhalla.

The Desire World—specifically the First Heaven—is the home world of all Art and Beauty, the celestial pool which overflows in a stream of color into our own dull physical existence. There every form and every impulse or emotion, and every thought as well, is associated with definite colors, or a color which is basic, as if indeed color were some new dimension. With us, color seems *extrinsic* to the object or subject of perception; but in the Heaven World color is *intrinsic*, a living quality inseparable from the thing it is associated with as surely as third dimension is inseparable from a cube.

It is the upper regions of the Desire World which we call the First Heaven, for here the secret desires of the heart receive fulfillment. The lower regions of the Desire World constitute, generally speaking, what the orthodox Christian calls Hell. That, too, is a world of desire-fulfillment, but it is evil desire, desire for domination and revenge and selfish pleasure, at whatever cost to others, and as all the social barriers of the physical world are let down in Hell, the essential evil of the moral nature shows plainly in all its hideousness. This condition in Hell also has its color-aspects: the hate-filled black, the mercenary muddy brown, the unclean dark crimson of lust, the frantic

flame of resentment and the impulse to destroy, the mottled green of jealousy, and so on.

How different these Hell-colors are from the pure rainbow tints of Heaven!

It is customary among occultists to speak of certain colors as "mental" or "intellectual" in contradistinction" to the feeling-tones of the Desire World, a matter which requires elucidation before we go any farther.

The World of Concrete Thought, which is the home world of the Imagination, includes all that manifests in the lower worlds, for this world is the matrix of the lower worlds, the thought forms acting as Archetypes for all the forms which appear in them. Therefore the World of Thought has the full range of colors which we think of as a characteristic of the Desire World, but with the difference that the mental colors are still purer, and that there are many thousands of them which are as yet not only unknown to the physical sight but even to the astral.

Although we speak of the Desire World as if *desire* were its dominating feature, we must not imagine that the Egos functioning there, either by Initiation or through the change called death, are limited only to desire and nothing else. All feelings and emotions are native to that world, and all express themselves in color which is visible to the eye of the clairvoyant. Even the sensations which we associate ordinarily with the body alone are there visible as color and vibrations, for it is a fact well-known to occultists that sensation has its seat neither in the nerves nor in the brain, but in the desire body. Thus in the Desire World we have color equivalents of sensation,

feelings, emotions, and desires—all these.

For this reason, it is possible to a degree to correlate the physically produced sensations of color with the astral phenomena known to occult science. There is not, however, in all instances an exact correlation; just as there is not in all instances an exact correlation between the Desire World colors and the Mental colors. In other words, we assert a correlation but not necessarily an equivalence.

We usually discover in our reading that writers on the occult aspects of color make no attempt to differentiate between the sensations, feelings, emotions, and desires, but will without a word of explanation describe a specific color as representing a sensation *or* a desire *or* an emotion, *or* even a thought! Consequently, we may find contradictory meanings ascribed to the selfsame color.

The work being done with color by modern science is largely a matter of *sensation*. Colors live on light and exist only in our consciousness," says a famous writer on this subject, Matthew Luckiesh. "A chain of many links is forged between the illuminated substance and the color sensation." He points out that "psychologically, color is a sensation. Physically, color exists potentially in light or radiant energy. Practically, color is produced by the selective emission of light in the case of a primary light-source, or by the selective absorption of light in the case of a reflecting or transmitting substance."*

Another source of confusion in color work is the fact that most people do not know the proper technical names of the colors they see, and they may describe a color as crimson when they mean vermilion, or red when they mean scarlet. The word lavender may cover a wide variety of colors verging on true purple, but green is the most misused word of all. Luckiesh observes that it has been claimed that there may be comparative

insensitiveness in the color vision in this area, although no deficiency in the sense organ itself has been established, and in his opinion the confusion is in the color-names. Occultists also have difficulty with this color, probably for the same reason. We read in one place that green is the color of sympathy; again that it is the color of jealousy; again that it signifies the keenest intellectuality and as such was the color worn by students in Old China; again that it signifies sensuality and lust, as in the story of Lucifer's emerald. Among Christian mystics it symbolizes the hope of immortality, and in early centuries the cross of Christ was sometimes actually painted *green*, while among the Moslems, green is the color associated with holiness.

Although Isaac Newton defined a spectrum of seven colors—violet, indigo, blue, green, yellow, orange, and red—modern science tells us that there are at least 125 different hues in the com-



plete visible spectrum of light. And, instead of the three primary colors of the Newtonian spectrum (Red, Yellow, Blue), modern science defines four: Red, Yellow, Green, and Blue "of certain dominant wave lengths" in which it is impossible to detect any other spectral hue.*

Now it is interesting to know that certain occultists have observed in times past that green, in the Soul World, is a basic or primary color. There is therefore both physically and psychically a particular green which is not a mere mixture of blue and yellow but

* COLOR AND COLORS, M. Luckiesh; D. Van Nostrand Company, New York.

exists as a distinct color in and of itself. It has been said of this green as seen in the human aura that it is the color of "wise individualization."

In addition to the four primary colors, Red, Yellow, Blue, and Green, from the standpoint of sensation Black and White are also colors. Physically, of course we think of Black as the absence of light; but in the astral world Black is actually and substantially visible to clairvoyance and tangible to clairsentience. The same is true of White, which is a living color and perceptible as such to the psychic senses.

What we have said about the four primaries is based on *light* theories, as indicated by the explanatory phrase that these are four colors "of certain dominant wave lengths" only. Students of this subject of course know that the mixtures of the light primaries (called additive primaries) tend toward White; while mixtures of the pigment primaries (called subtractive primaries) tend toward Black. In occult work, it is the additive or LIGHT phenomena which are the most helpful in a study of the Soul World.

Matthew Luckiesh observes that it is "natural to transform our responses into powers of colors," and that "every passion and affection of the human mind has its appropriate tint."

With the preceding facts clearly in mind it becomes possible to discuss the Spectrum of Love.

God is love is a lesson we learn early in mysticism. In the Desire World the Love Principle of the universe becomes both visible to the eye and sensible to the psychic touch.

The Spectrum of Love includes not only the colors of the solar spectrum, but thousands of subtle hues in addition, of which we mention in particular the Purples. If the continuous spectrum is diagrammed as a circle with the spectral colors occupying about three-quarters of the circle, we are told, then the quarter which is left may be dele-

gated to "the family of Purples." These Purples are not discernible in the ordinary spectrum of light. They begin of course with Violet, gradually growing darker until they reach what is called Mid-Purple, a mixture of blue and red; then growing increasingly Red until they reach the other end of the spectrum. This Purple Segment is that in which Etheric Sight first develops. Max Heindel says of the etheric colors of the vital body that they have no exact equivalent in the solar spectrum and that that is why they are described so differently by different observers.

In the Desire World, the Purples represent the highest of all Love vibrations, the Love which is akin to the Divine Love of the Father-in-Heaven.

Now in the inner world experience of human beings we find that the entire Spectrum, visible and invisible, is represented to the soul senses. Thus all the colors of the spectrum, plus the Purples, are perceptible to the opened senses of the soul. They can be *felt* as well as *seen*, as is well-known.

It is far from proper to call Red arbitrarily the color of passion and anger and to label it as a primitive color, to call it evil, or to look with disfavor upon any individual in whose auric envelope it may appear. It is the *quality* of the color, its purity and beauty, which indicate its moral value. Therefore, in Rosicrucian esotericism, the Ruby and the Red Rose have a special significance, which would not be true if Red were intrinsically an "evil" color.

Since we are discussing the color-aspects of Love, we omit those hues of Red which do not bear on the subject: i.e., passion, lust, anger, etc. We will only consider the *pure color* as it is known to the celestial inhabitants of the First Heaven.

Red is the color of the *Courage of Love*. It indicates intense ardor, but when it is clear and beautiful, as it al-

ways must be in the Heaven World, it is a celestial ardor which expresses itself in service to the universe. It is therefore the divine color of the Love which sacrifices itself. It is the glory of the martyr.

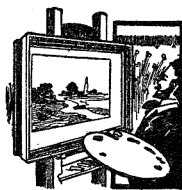
Orange is not a color generally associated with love at all, and in the Mental World one would not thus associate it. But psychically, that is, in the Desire World, orange is the *Pride of Love*. Is there not a Love which takes pride in the object of its affection? Of course there is. Pride can be a virtue as well as a fault. This color is frequently associated with pride of intellect; i.e., the *love of knowledge*.

Occultists say that in the Desire World the color we call Orange is really only one of the Yellow hues; and it seems to be true that the Orange which is seen in the Heaven World is more like burning gold—which may be the origin of the many fairy tales about the Tree with Golden Apples, for such globes of golden fruit, glowing from within, are frequently seen in views of the Heaven World. They are clearly Orange, and yet when compared with the orange pigment of the physical world they are not nearly so yellowish. Perhaps the red-gold of the ancients was meant to approximate this living gold of the Heaven World. When, therefore, we speak of the Orange of the Pride of Love, it is this burning, glowing Orange which is meant, and not the yellowish pigment of earth.

Yellow is another color commonly associated with mentality, but in the likeness of Gold we think of it as a signifier of the Christ Love. Here again we make a distinction between the flat dull Yellow of earth and the fiery living Gold of Heaven. This is truly *Gold*, yet it is clearly the paradisiacal counterpart of what we call Yellow. It is definitely not Orange. This is the *giving* color. Not the *sacrificing* color but the *giving* color, the color of the SPIRIT OF GIVING, Dur-

ing the Christmas season the psychic atmosphere burns with this fiery Christ Gold. It is the Love *which gives of its own essence* for the happiness of others. It is the color of the Christ Star which hovered over Mary at the descent of the Holy Child. It is the color of the Mystic Marriage, because the Bridegroom gives all that he is and all that he has for the welfare of his Beloved. It is accordingly the color of that soul union which every Mystic aspires to, the color of the Golden Wedding Garment in which that divine union is consummated.

It is true that in meditation a pale yellow color, not gold, frequently appears; and Annie Besant describes this color, combined with blue, as seen in certain thought forms produced by meditation on the Logos of our solar



system. But the yellow color here indicates, in terms of the emotions, the LOVE OF TRUTH FOR ITS OWN SAKE; so that once more we see that where the Desire World is concerned, there is actually *an emotion of meditation*, there is emotional quality involved in meditation; yes, the LOVE OF TRUTH is also a Love, and projects its characteristic Yellow into the Soul World.

The yellow or orange robes commonly worn by Buddhist monks are an outward picturing of the dedication of their lives to the Love of Truth.

Yellow has been named as one of the four additive primaries; Green is another. We have already observed how various are the interpretations of this color, not only astrally but physically. From the standpoint of the emotions, there is a clear emerald green which is

said to depict sympathy. But there is also a very delicate translucent luminous green which fairly glitters with silvery energy, and this shows a love of intellectual enjoyment and an outpouring of the psychic energies in creative art. Just as the delicate green of springtime is the token of the blossoms of summer, the fruits of autumn, so this ethereal green of the Soul World is the token of a picture to be painted, or a poem to be written, or a song to be sung. It carries with it also the irrepressible joy of the dancer. It is the color of the LOVE OF BEAUTY.

The greatest art always has an intellectual element, even when its appeal is frankly sensuous, as in the world's great love lyrics. This is the type of art represented by the delicate astral green, an art sensuously beautiful and at the same time keenly intellectual. Oscar Wilde, in his essay, *Pen, Pencil, and Poison*, gives some interesting sidelights on the artistic and psychical powers inherent in this subtle color.

Blue is another primary color, and here we ascend the verge of the higher heavens. Blue is called the color of religious devotion; but again, like Yellow and Orange, it is often called a mental color. It is a sign of religious devotion in that it shows the LOVE TOWARD GOD; and such Love is necessarily more mental than physical. The higher arts, in which the sensuous qualities are reduced to a minimum, are born in the matrix of this holy Blue. We doubt that Blue can ever be found in the aura of any human being who has not a definite upward aspiration, however unformed and unrecognized it may be. Because this color indicates LOVE TOWARD GOD, it is preeminently the color of the angelic emotions; we cannot imagine the Angels apart from this glorious azure background, the esoteric "sky" or "atmosphere" of the Soul World, which is the visible representative of constant and unceasing adoration of the Eternal.

Modern psychological research has shown that women generally prefer Red while men prefer Blue. In the Heaven World this means simply that the Love of women tends more to express the ardor of self-sacrifice while in men Love takes on a more mental quality, mingling with philosophical and theological impulses. Blue is particularly the color of the Madonna, beloved Ideal of the great mystical fraternities and secret societies of the Middle Ages in whose membership the male element predominated. The medieval cult of the Virgin seems to have been introduced by the troubadours and minnesingers, who, in their esoteric teachings, gave to this Virgin Concept a purely philosophical interpretation. These masculine Mystics naturally projected their Ideal Feminine into an azure field.

Indigo is a color ascribed to the more saturnine aspects of religious emotion. It is the color of deep inward Love toward God, the Love felt by the hermit in his cell, going down to the ultimate Roots of the World: CONTEMPLATIVE LOVE. Indigo is of course a dark blue, but its darkness has nothing to do with Black. Incidentally, physiologists tell us that the black eyes found among some peoples are really not black at all but a dark blue.

In Violet we approach the boundary of the Purples, and the Love indicated in this part of the spectrum of the Soul is more akin to the Divine than any other. For here it is not man loving God but God loving man. Therefore it is the color of all *protective* Love. Love toward God is aspirational Love, largely mental in quality. It is therefore Blue. But the Love which goes out protectively, compassionately—the Love which is like Christ's love toward Jerusalem which He compared to that of a mother bird brooding over its young—such Love emanates Violet. Occultists in fact call Violet the color of Mother Love in its purest, most spir-

itual expression. This is the meaning of the Violet light which hovers over young children. It is the color of the Perfect Knight, champion of the helpless, a Galahad, a Parsifal, a St. George. It is also the color of a husband's love toward his wife. It is not usually the love color of the wife toward the husband unless he is in danger or trouble and therefore in need of protective care. From all of which it is clear what we mean when we say that Violet is the color of CHIVALRY in all its modes and manifestations.

The astral Purples carry us into the sphere of the higher soul activities concerned with Initiation, and do not belong within the scope of this discussion; but generally speaking, we may include them also in the category of the Protective Love, although after Mid-Purple has been reached it is the glowing Red of Sacrificial Love which begins to be sensed in the Purple.

Purple may not be included in the spectrum of light in the physical world, but it is certainly included in the spectrum of Soul light in the Desire World,

and may be considered one of the astral primaries.

It would be folly to force all the color phenomena of the soul World into the Procrustean bed of the Newtonian spectrum. Even from a merely physical standpoint, there are 10,000 reflected colors alone, and these, when augmented by lighting may yield still other colors in the uncounted millions; a view which Mr. Luckiesh admits is uncommon but which is, in his opinion, thoroughly justifiable. To the occultist it is unquestionably justifiable, for in the Soul World the colors are infinite. In that fact lies the secret of the indescribable beauty of that world, the despair of all artists and seers.

Mr. Luckiesh suggests that should mobile light become a fine art, it may be the medium for the development of a spiritual civilization to the highest level, which is only another way of saying that Heaven will be manifest upon earth, for the Terrestrial Paradise of holy legend is neither more nor less than this "spiritual civilization" of which Luckiesh speaks.

Out of the Past

By CHARLANA DAVIS



WARM sea breeze stirred through the open window, wafting subtle promises of life and play. The girl on the satin tufted bed turned, in bitter antagonism. Again she looked at the newly delivered package, and left it lying, unopened.

"Why," she muttered, "why does he come now, when it is all so hopeless?"

A year ago, strong and lithe, golden hair flying with the wind, she had been near champion of the tennis courts, uncrowned queen of the lakes. "I didn't get there easily, either," Vera remembered. She had been a sickly child; a

spinal injury occurred at her birth, they said. Exercise and determination and ambition had apparently conquered the irrevocable. Then came the pain, the slow, searing paralysis, the first ministrations of home town doctors, the summoned specialists. Their knowledge worked no miracles. Her legs lay, futile and numb.

She picked up the little white, wrapped package again. Inside, there would be another book, with a card, "To Vera, with all my love, from Paul." Why did she spend her money here at this seaside hotel, humoring the

whims of a mere interne? Why did she stray farther along the path of disillusionment and despair?

At first the answer had been clear. She loved Paul. She always would, and his answering adoration beckoned. There had been a vague hope that Paul's advice, motivated by their attraction, would bring success. She had dreamed, foolishly, of being strong again, of making a home for Paul, of happiness. The picture was only a rose tinted bubble. Today when Paul came for his visit, she must tell him. She would return to her home, there to wait out the hopeless years. His life must not be sacrificed. The virile could not succumb to the weakling. She opened the little package, laid the card and wrapper aside, propped the pillows, turned on the bed lamp, prepared to read.

"Folk Tales From the Old North!"

Vera smiled. Paul, with his vivid red hair, his sturdy, lean shoulders, must be a direct descendant of Lief and his roving Vikings. Every book he sent told of a northern setting. These folk tales looked better, though. The novels only brought discouraging romance to a focus. Sea mist, like a rainbow, seemed to settle through surrounding space, as Vera nestled against her pillows to read the tale she selected at random, "The Tramp and the Woman." It was a simple story, basic with the fundamental integrities of a young civilization. The tramp was grudgingly admitted, warned by the rich but selfish woman of lack of forthcoming food. The old scoundrel, unguided by psychology, but cunningly wise about human foibles, played on the female miser's ignorant greed. He would teach her to make a rich gruel from water and a mere nail! This he did, although in course of preparation he added goodly quantities of the hag's choicest foods. Foolishly unaware, this inhospitable creature provided the wanderer with a nourishing meal.

Vera was still enjoying the flavor of

the ancient yarn when Paul arrived. There followed the fluster of preparations for the afternoon visit to the beach, which was a daily abomination. Lying in the warm sand until eager wavelets caressed unfeeling toes, promised no reward, now. Today, however, the wheel chair, Paul's arms helping her onto the sands, all shrouded themselves with some errötic, almost non-existent fabric. A blazing ocean sun hid behind foam grey clouds, and the air gusts seemed to bring a coolness of eons past.

"Strange, how sleepy I am this afternoon, Paul," Vera murmured.

"Now, you just relax. Nothing will harm you. I'll never go far away again," Paul whispered.

At first, everything grew confused. An ugly old lady admitted a wretched tramp to a vaguely familiar hut of picturesque story book background. The tramp stamped snow from his boots and at the same instant shook away the mystery! The characters changed. As though dimensions had split their veil asunder, a boy and girl stood together in the dim, northern darkness. The girl grudgingly admitted the boy to her tiny home, not because she was generous, but because the lad was handsome.

"I can give you food and shelter and sorrow," the girl mumbled. "Yonder my parents lie, frozen in the storm. Poverty forced them to hunt in the wastes. Only riches bring happiness, stranger!"

The boy offered some consolation. They sat together before the glowing fireplace.

"The new religion is good. It is just," the boy said. "But with it, our people have lost much knowledge written in the ancient tales of the gods. We wrap ourselves in heavy, bunglesome cloth, when the leaf of the sea, found under yonder coastal shoals would warm the skin until the ice of the air would melt, and our wrapping could be light."

"How know you these things?" the girl asked.

"I have studied in a far, southern school, where records were preserved, and to which I now return. When again I come here, I will know much more that is forgotten, save in books of other lands. I can help my countrymen, then. But wait—for you, I leave a book. You will keep it—perchance you too will wait, until I come this way again?"

The girl did not eagerly promise. Instead, she snatched the book, and a flame of evil seemed to smoulder and deepen the blue of her eyes, as she looked at it, not seeing the departure of the boy for his south lands. . . . There was a blur, a short passage of seasons, and once more the girl of the cottage appeared. No longer was she a grief stricken child; now she stood by the shore, a golden, nakedly evil queen.

"Worship, my friends, and you shall know warmth and plenty. Bow in obeisance, for I am Valdina, goddess of the north!"

"We kneel to Valdina, proud and adored, queen of the ice, goddess of seasons," her adorers chanted. There were hundreds of these people—a mighty, kneeling throng, bogged in the cold, sodden sands.

The pseudo goddess flung her arms wide in invitation, and the ocean sent its envoy. A mighty breaker-wave enveloped her slender but well braced body with misted, gushing tentacles of frigid-ity, then crept, crushed and humiliated, and writhed on the cringing beach.

"Worship, poor frozen, feeble beings, and I will give you warmth and strength, for I am Valdina, goddess supreme of the north!" The girl's voice rang strong and clear above the oncoming rush of the tide; and the throng grovelled in their meekness.

But who was this—this stranger who dared approach a goddess? It was no other than the boy returned from the south.

"You are a fraud, and you must suffer." His words were low, unheard by the multitude, but their accusation weakened the girl like a heavy mantle of shame.

There followed a rumble, far at sea, and then a monster wave, hurled from the very ocean floor, raged in its errand of complete destruction. The worshippers were gone. The girl lay pitiful and broken. The red haired boy seemed unharmed. His ministrations soothed and comforted; but soon the girl's form seemed convulsed by pain. Came transition, with a warm, sweet relief!

Vera sat bolt upright. A tigress wavelet snarled about her ankles.

"The water, Paul, it is cold!" she exclaimed.

"You feel the water, Vera? You are sure?" Paul's hands were almost rough as he grasped her arms, his questioning eyes intense.

"Paul—have you known, all the time, or was it only a dream?"

"It was not a dream, Vera. You saw yourself—a queen, and perhaps a goddess?"

"How long have you known this, Paul?"

"In the army, once, I stood on the selfsame spot, by the sea. I wasn't sure then. I thought perhaps I was losing my sanity, until—I met you. Then, there was no possibility of error."

"Oh, Paul, how selfish, how cruel and deceitful I was!" the girl cried.

"This is another life, Vera. I have worked with the Higher Ones for this moment. Two things are now important: first, that we never forget each other again; second, that you felt the waves. Life is returning now, with understanding."

"You will help me, Paul? I shall live, and be free, once more?"

"You will live, and be free through the knowledge of the past—with me. You do want it that way, Vera?"

"Oh, yes, Paul. I do."

MAX HEINDEL'S MESSAGE

Taken from His Writings



The Web of Destiny

(FIFTH INSTALLMENT)

"The Dweller on the Threshold"



WHILE we are studying *The Web of Destiny, How Made and Unmade*, it is expedient that we devote some time to the mysterious "Dweller on the Threshold," a subject that is quite misunderstood. Our investigation of the previous lives of a number of people who have applied to the Fellowship Headquarters for relief from so-called obsession, have proved that their trouble is due to one phase of what has been mistakenly called by previous investigators "The Dweller on the Threshold." When cases are examined merely by the use of spiritual sight or by reading in the etheric record, such a mistake may very easily be made as to confuse that apparition with the true Dweller on the Threshold. However, when we look up the cases in the imperishable records contained in the Archetypal Forces, the matter is at once clear. The facts developed in these investigations may be thus summed up:

At the moment of death when the seed atom in the heart, which contains all the experience of the past life in a panoramic picture, is ruptured, the Spirit leaves its physical body, taking with it the finer bodies. It then hovers over the dense body which is now dead, as we call it, for a time varying from a number of hours to three and one half days. The determining factor as to the time is

the strength of the vital body, the vehicle which constitutes the soul body spoken of in the Bible. There is then a pictorial reproduction of the life, a panorama in reverse order from death to birth, and the pictures are etched upon the desire body through the medium of the reflecting ether in this vital body. During this time the consciousness of the Spirit is concentrated in the vital body, or at least it should be, and it has therefore no feeling about this matter. The picture that is impressed upon the desire body, is the basis of subsequent suffering in the life in Purgatory for evil deeds, and of enjoyment in the First Heaven on account of the good done in the past life.

These were the main facts which the writer was able personally to observe about death at the time when the teachings were first given to him and when he was introduced by the help of the Teacher to the panoramic reproductions of life when persons were going through the gate of death, but the investigations of later years have revealed the additional fact that there is another process going on during these important days following death. A cleavage takes place in the vital body similar to that made by the process of initiation. So much of this vehicle as can be termed "soul" coalesces with the higher vehicles and is the basis of consciousness in the invisible world after death. The lower part, which is discarded, returns

to the physical body and hovers over the grave in the great majority of cases.

This cleavage of the vital body is not the same in all persons but depends upon the nature of the life lived and the character of the person that is passing out. In extreme cases this division varies very much from normal. This important point was brought out in many cases of supposed spirit obsession which have been investigated from Headquarters. In fact, it was these cases which developed the far-reaching and astounding discoveries brought out by our most recent researches into the nature of the obsession from which the people who appealed to us were suffering. As might be expected, of course, the division in these cases showed a preponderance of evil, and efforts were then made to find out if there were not also another class of people where a different division with a preponderance of good takes place. This was found to be the case, and the following seems a correct description of the conditions and their reason:

The vital body aims to build the physical, whereas our desires and emotions tear down. It is the struggle between the vital body and desire body which produces consciousness in the physical world, and which hardens the tissues so that the soft body of the child gradually becomes tough and shrunken in old age, followed by death. The morality or immorality of our desires and emotions acts in a similar manner on the vital body. Where devotion to high ideals is the mainspring of action, where the devotional nature has been allowed for years to express itself freely and frequently, and particularly where this has been accompanied by the scientific exercises given probationers in the Rosicrucian Fellowship, the quantity of the chemical and life ethers gradually diminishes as the animal appetites vanish, and an increased amount of the light and reflecting ether takes their

place. As a consequence, physical health is not as robust among people who follow the higher path as among people whose indulgence of the lower nature attracts the chemical and life ethers, in proportion to the extent and nature of their vice, to the partial or total exclusion of the two higher ethers.

Several very important consequences connected with death follow this fact. As it is the chemical ether which cements the molecules of the body in their places and keeps them there during life; when only a minimum of this material is present, disintegration of the physical vehicle after death must be very rapid. This the writer has not been able to verify because it is difficult to find men of high spiritual proclivities who have passed out recently, but it would seem that this is so from the fact recorded in the Bible that the body of Christ was not found in the tomb when the people looked for it.

As we have said before in relation to this matter, the Christ spiritualized the body of Jesus so highly, made it so vibrant, that it was almost impossible to keep the particles in place during His ministry. This was a fact known to the writer by the teachings of the Elder Brothers and by what investigations he has made of the subject in the Memory of Nature, but its bearing upon the general subject of death and the after existence was not known until lately.

The real "Dweller on the Threshold" is the composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all the past period of our evolution. This "dweller" stands guard at the entrance to the invisible worlds and challenges our right to enter therein. This entity must be redeemed or transmuted eventually. We must generate poise and will power sufficient to face and command it before we can consciously enter the superphysical worlds.

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

Jehovah and His Mission

Q. What is the mission of Jehovah?

A. It is the work of Jehovah to build concrete bodies or forms, by means of the hardening, crystallizing Moon forces, being Regent of our Moon.

Q. How does this relate to the birth of children?

A. He is the giver of children and the Angels are His messengers in this work.

Q. Is there any evidence to support this statement?

A. It is well-known to physiologists that the Moon is connected with gestation; at least, they have observed that it measures and governs the periods of intra-uterine life and other physiological functions.

Q. Is Jehovah the God of the Jews?

A. Jehovah is not the God of the Jews alone. He is the Author of all Race-religions which led up to Christianity.

Q. What was His relation to the Jews?

A. He did take a special interest in the progenitors of the present Jews—the Original Semites, because they were the “seed race” for the seven races of the Aryan Epoch.

Q. Why were they called the “chosen people”?

A. Because they were chosen to be the seed for a new Race, which was to inherit the “Promised Land”—not merely insignificant Palestine, but the entire Earth, as it is at present.

Q. Did Jehovah lead them out of Egypt?

A. He did not lead them out of Egypt. That story originated with their descendants and is a confused account of their journey eastward through

flood and disaster out of the doomed Atlantis into the “wilderness” (the Desert of Gobi), there to wander during the cabalistic forty years, until they could enter the Promised Land.

Q. What is meant by “promised” here?

A. The land was called the “Promised Land” because as land or earth suitable for human occupation, it did not exist at the time the “chosen people” were led into the “wilderness.”

Q. How did the Earth appear then?

A. Part of the Earth had been submerged by floods and other parts changed by volcanic eruptions, hence it was necessary that a period of time elapse before the new Earth was in a fit condition to become the possession of the Aryan Race.

Q. How did the Original Semites fulfill their mission?

A. They were set apart and forbidden to marry into other tribes or peoples, but they were a stiff-necked and hard people, therefore they disobeyed the command. Their Bible records that the sons of God married the daughters of man—the lower grades of their Atlantean compatriots. They thus frustrated the designs of Jehovah and were cast off, the fruit of such crossbreeding being useless as seed for the coming Race.

Q. What became of these cross-breeds?

A. They were the progenitors of the present Jews. There were a few who remained true and survived, and from that faithful remnant have descended the present Aryan Races.

(Reference: *Cosmo*, pages 333-336)

WESTERN WISDOM BIBLE STUDY

Raising the Dead



Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died: whom

when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

—*The Acts*, 9:36-41.

The Apostles were all spiritually developed men, and under the tutelage of their exalted Teacher they unfolded their spiritual powers to a still higher degree. They became able to imitate Him and perform miracles similar to those He performed while functioning in the body of Jesus. This incident is an example of Peter's use of this power, but it also reveals to the understanding person much more than a mere physical healing.

Frequently the word "dead" as used in the Bible does not mean that the silver cord is actually severed (from which there would be no resuscitation), but rather that the person is in a coma, or that he or she is in a state of consciousness which has resulted from

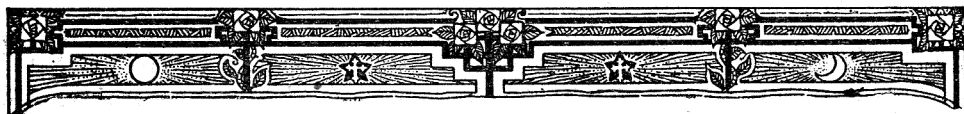
transcending the things of the flesh. In other words, the Apostles, having become initiates themselves, could, like Christ Jesus, initiate lesser developed ones into higher states of consciousness when the latter were ready. They were taught this as a part of their training.

Usually there is a period of purification, or "sickness" as it may appear to the unenlightened, before the initiatory rite takes place. Sometimes actual illness may be necessary to prepare the body for the new influx of Spirit. There may be certain mental and physical conditions which have to be changed before the body is prepared to undergo the new experiences imminent.

That Dorcas was laid in an "upper chamber" signifies the higher state of consciousness which accompanies initiation. This involves the raising of the spinal spirit fire to the pituitary body and the pineal gland in the head, leading to positive clairvoyance and conscious functioning in the invisible worlds.

The coming of the Christ Ray as the indwelling Planetary Spirit of the earth made initiation possible for all, and therefore many of the pious ones who became early followers of Him were ready to be taught how to use this power they had accumulated within themselves by their lives of righteous living. Their "good works" shone as a symbol of their readiness.

Today the same golden opportunity exists for all humanity. "Who-soever will" may come into the glorious way of living which leads to the conscious unfoldment of latent potentialities into dynamic spiritual powers. The ability to heal and "raise the dead" comes to all who unfold the *Christ within*.



Astrology Department

Planets Are People

A Treatise on Esoteric Relationships

By ELMAN BACHER

How mysterious is this human life, with all its diversities of contrast and compensation; this web of checkered destinies; this sphere of manifold allotment, where man lives in his greatness and grossness, a little lower than the angels.—Giles.

PART II (continued)

The Twelfth House—The Enemy



AFFLICTED Moon rules the 12th: *womanhood* is the key to this karmic problem. It represents, for this incarnation, a time for adjusting all unredeemed destiny that originated when the aspirant used a female body, unredeemed destiny that concerns domestic experience, the opportunity to develop, through feelings, an increased faculty of sympathy and tenderness. The Moon symbolizes the feminine polarity of the human psyche, and whether the aspirant is male or female, this karmic aspect indicates disorders and insufficiencies of this faculty. "Trouble through the mother" is the classic interpretation of afflictions to the Moon. In this sense, the aspirant's mother is seen as his "enemy." Such being the case, he will realize that her influence on his life parallels his own on someone else—in a past life. His heavy responsibility to her in this incarnation fulfills what he left undone—in the past. His affection for her is never adequately returned and he learns what the withholding of love

means. He is tied to home conditions now, for he sought to escape them—in the past. Women baffle him, he never seems to gain a clear understanding of them. He never tried to be a "real woman"—in the past. Or he treated women with indifference—in the past. The aspirant will realize that women are not his "enemies." He must, however, cultivate a deeper understanding of and sympathy for the basic elements of "woman-nature" if he is to redeem this karmic state.

Afflicted Saturn rules the 12th: The karma is *repression*. The "enemy" is crystallization. Persons who represent this position are a seeming blight on the life of the aspirant. They stimulate his feelings of insecurity; they lead him into paths of suppression and denial; they (apparently) block up the flow of Life. Through his relationships with them he receives his severest disciplining; through them he fulfills his deepest and longest-overdue responsibilities. They serve to remind him of everything in his nature that is impractical; they hold him to earth while he yearns for freedom.

He is an individualist while they are

hidebound; he is mystically inclined, they are orthodox and observant of forms; he attaches no particular significance to money, they interpret everything in life in financial terms. His instinctive tendency and desire is to free himself from them and escape the fetters of their influence. The tendency will remain until he realizes that he cannot escape his rightful responsibilities; that he must learn to utilize intelligently the things of earth; that money, though it has no power of its own, still is a medium of exchange among people, and he must learn its proper use. The philosophical aspirant will realize that he is not tied to difficult and disappointing relationships that are not of his own making, but will seek to give of his best to these conditions and learn whatever there is for him to learn from the others involved with him.

Afflicted Neptune rules the 12th: The Enemy is *deception*. This "enemy", because of its subtlety, is a difficult one to defeat.

Treachery, betrayal, mental confusion, and perversion constitute its armor. The opponents of the aspirant who has this position are underhanded and sneaky—they "don't play fair." Well, the aspirant himself didn't play fair in the past, and now he must learn what it means to be the recipient of such treatment. He professed one thing and did another; he solicited the trust of others and betrayed that trust; he used spirituality—or a claim of it—as a smoke screen for power or gain; he trafficked—not wisely but too well—with astral forces; he misrepresented and misled. The aspects made to this afflicted Neptune represent the types of people through whom this karmic re-

turn will be made. One person may influence him into a destructive habit; another may share a wrong-doing with him—and leave him "holding the sack"; his faith and deepest love may be expressed toward someone who proves unworthy of anyone's high regard. The aspirant's two best weapons in dealing with this particular "enemy" are *faith in spiritual principles and knowledge*. With knowledge he can bring himself into a more perfect alignment with *spiritual honesty*—the finest corrective for that form of subconscious conditioning which results in illusion and deception.

So it is with the other planets:

Uranus (unbalance), Jupiter (extravagance and greed), Venus (possession), Mercury (thought), and Mars (manhood and sex). Each one, as afflicted ruler or occupant of the twelfth, indicates a certain group of people who serve, however unconsciously, as one's most valued teachers.

PATTERNS OF LIFE

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in the great school of God. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends largely upon the will the person exercises in *ruling his stars*.

PART III

The Alchemy of Relationship

The mechanics of relationship provide the occult student with a perfect "field of research" for the study of alchemy. The interchange of reactions of two people who are "close to each other" is the pabulum which either one, or both, may utilize in the "weaving of the golden wedding garment." From the base metal of a subconscious mixture of attractions and repulsions, each person may distill, by his own transmutations, the essence which is called *love*. The Great Teacher has instructed us: "Love your enemies, and do good to those who persecute you." Why? Because He knew that a reaction

of hatred or vengeance creates a bond between the recipient and perpetrator of an evil deed, and only when that reaction is neutralized by good will the bondage be dissolved.

How true it is that we so often, though unwittingly, cause pain to those we profess to love, mislead those we would help, and injure those toward whom we have the "best intentions"! There are so many relationships in which we can just as easily express our negative aspects as we can our positives. These relationships are, generally, our most intimate ones—those in which other people contact and stimulate various phase of our natures. The comparison-study of the horoscopes of two persons who are "close to each other" will reveal the significance of the relationship to each of the persons concerned—the mutual harmonies, the mutual problems, and the mutual agencies for alchemical transmutation. In this application the stellar science indeed offers a key for the unraveling of mysteries. No phase of life is more illusionary than *relationship*; nowhere is the keen eye of detachment more needed to "see through" the fogs of desire, fear, enmity, and conflict.

In attaining a detached and impersonal viewpoint of a relationship, we realize that terms such as "husband-wife", "parent-child", "brother-sister", and "lover-beloved" are as garments to be worn for identification on the physical plane. The essence of these relationships is found superphysically, on the mental, emotional, and spiritual planes.

This essence, its purpose, and its reality are found in the mutual conjunctions of the two horoscopes. Two agencies of Spirit find their expression through the same degree (approximately) and the horoscopes are thereby riveted together like two boards—each mutual conjunction being a nail. A perfect, classical example of "alchemy through relationship" is found when

each planet so involved has one square and one sextile. Each person stimulates a latent disharmony in the other, but *each person contains within himself the means of transmuting that disharmony*. The house in which the conjunction falls in each chart will indicate, of course, the department of that person's life through which the relationship will be expressed and which will be most directly affected by it. The complete "picture of disharmony" is found by combining the square aspects in each chart with their position in the other person's chart. Then the effect of each person, for evil or unhappiness, on the other is seen in completion.

The "alchemical picture" is found in the same way, with reference to the planets making the sextile aspects in each chart, and the position and effect in the chart of the other. When the sextile is "used," the square in each chart is transmuted to a degree, the

Horoscopes for Subscribers' Children

If you would like to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 16 YEARS of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but this gives you twelve opportunities a year for a reading. Note particularly, however, in order to AVOID DISAPPOINTMENT, that due to the large number of applications, the chance of any particular name being drawn is unavoidably quite small. Be sure to give: Name, Sex, Birthplace; Date Hour, and Minute of birth, as nearly as possible. Also particularly state if *Daylight Saving Time* was in effect.

NOTE: We neither set up nor read horoscopes anywhere EXCEPT in this Magazine.

sextile in the other chart is sympathetically stimulated, the houses involved are favorably stimulated; the relationship, as a whole, is improved in quality and the possibilities for mutual harm are thereby lessened. By continual application of this process, the relationship becomes, more and more, one of love—since each person concerned assists the other in attaining awareness of his Higher Self.

An astro-chemical function of a more difficult and intense nature is created when only one of the two persons "uses his sextile." When this happens, the "evil" that is continually expressed by the other, under stimulation of the mutual conjunction, is "met constructively" by the alchemist in his expression of his sextile aspect. The "evil-doer" intensifies his negative tendency by the repeated expression of his square aspect and the result is depletion of the capacity to do good. To paraphrase a medical term, this condition might be described as "sextile-anemia." A tragedy—no less. It is tragic for the evil-doer and doom for the relationship. There will come a time when the negative person can no longer respond to his sextile possibilities and the relationship, as an exchange between two persons, can live no longer. The relationship is dissolved, each comes to a parting of the ways. The alchemist goes on to an upward expression of living—the other must face the results of his wrong-doing.

To the degree that a relationship is complicated by a variety of mutual aspects will it be complicated in its expressions. There may be two or three mutual conjunctions, one of which may be afflicted, one benefic and one mixed. It is such relationships as these that go on for years and years—or lives and lives. Further, since no life contains only one significant relationship, each one of these aspects in one chart represents relationships with yet other people. The person who has to deal with

a complex relationship with one person may, for greater understanding, study his "exchange" with the other people represented by his various aspects. *He can learn from every one of them*—and should—if he would make that one relationship a thing of fulfilled harmony. The people represented by benefic mutual conjunctions are those **through whom** he "tunes in" on his best self, and through them he understands more and more clearly what he can contribute to the relationship that contains many mixed conditions. His trines symbolize expressions of his Higher Self—the people who reflect his trines *show him his best contributions to any relationship.*

(To be continued)

1947 EPHEMERIS

SECOND EDITION

Contains Longitude, Latitude, and Declinations of all the planets, including Pluto. Also the time of the Sun's and Moon's entrance into each Sign, and a Daily Aspectarian. There will be three *eclipses* in 1947, two of the *Sun* and one of the *Moon*.

Price 35c—Prepaid

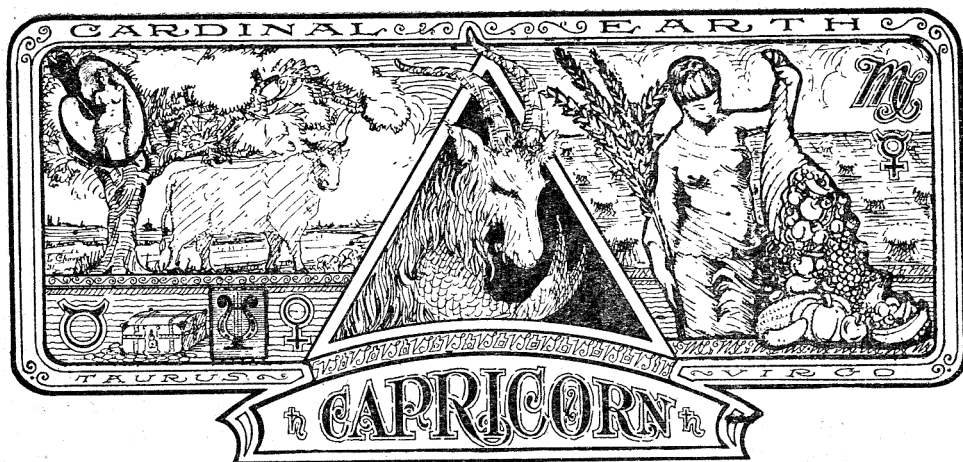
THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Index for 1946—Free

The printed Index of The Rosicrucian Magazine is now ready and will be sent free of charge to anyone requesting it. All material which appeared in the Magazine during 1946 is listed separately under author's name, title, and the department of the Magazine.

Please send your request to:

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



The Children of Capricorn, 1946-47

(Birthdays: December 22 to January 21)

THE children of Capricorn, ruled by Saturn, demonstrate the characteristics of this planet, for they are discreet, practical, and persevering. This sign marks the beginning of practical experiences and brings all things to a natural and matter-of-fact conclusion. In its highest sense it is *ideals made practical*.

These people are seldom superficial but are usually earnest and cautious. They may be considered by many to be inhibited, for they rarely express themselves freely, nor do they appear to enjoy life to any great extent. They never act on the impulse but are of a quiet, thoughtful, and serious nature—often too serious. However, this does not in any way interfere with their ambition, nor prevent them from fulfilling that ambition, for this sign produces many great men, especially in political and governmental fields.

Capricorn, the natural ruler of the 10th house, governs the social standing, profession, etc., and thoroughly expresses the persistence of the goat making the steady climb to the top, when others, even some of the fixed signs,

would finally abandon the struggle. This inborn inclination makes them long for a high position, and by their perseverance, tact, and diplomatic talent, they usually reach their goal. Although they may often be disappointed, they are never entirely discouraged, and they usually make the most of every opportunity. Through their concentrated effort they plow their way through and triumph over adverse circumstances.

The Sun rising in this sign brings out the justice, purity, and honor of the sign and makes captains of industry, such as found in great social and business enterprises of the world. These attributes of the Capricorn prove the statement, "There is no failure except in ceasing to try."

The negative side of the Capricorn nature is expressed as melancholia and suspicion, but there is power to fight off effectually this inherent gloomy, worrying disposition.

Since the nature of Saturn is to obstruct, the flow of vitality forces of the Capricornians is usually at low ebb, especially in the early part of life. However, those born from December 22nd, 1946, to January 20th, 1947, will have the Sun in conjunction with Mars,

which will give an abundance of vitality and an urge for action, furthering the natural desire for accomplishment and adding some of the daring proclivities of Mars to promote these activities. Mercury in opposition to Uranus (December 22nd to 31st), with its impulsive and temperamental tendencies, will give these Capricornians an opportunity to test their discreet and persevering qualities. This will be the channel through which they will, through necessity, learn to cooperate with others, rather than try to force their own, usually erratic, ideas upon others.

Mars square Neptune (December 22nd to January 10th) gives a fanatical, irascible spirit, which may express itself in either religion or atheism, with something of a militant attitude and extravagance in speech. Self-indulgence very often is allowed to develop under this influence. The square of the Sun to Neptune, (December 25th to January 9th) supports the foregoing negative vibrations, and can bring the individual in contact with the less desirable lower realms of the Desire World, giving these inhabitants an opportunity to make use of all the inherent weaknesses in the character.

These influences will call upon all of the patience and persistence of the natives of this tenacious sign to rise above their urges to protect their prestige and support their inordinate desire for recognition of their claims to superiority. Mercury sextile to Neptune (December 22nd to 25th) provides the inspirational qualities, although these spiritual powers may be latent, but are capable of development. Those born after January 3rd have the sun sextile Jupiter, which will prove to be of great benefit from a health standpoint, as well as favor the general welfare of the individual. Furthering this nearly impregnable configuration is the cheerful disposition which this creates, for it indicates an inborn faith which cannot be thwarted.

Venus enters Sagittarius January 6th, which is one of her strongest positions, indicating an idealistic, genial, and optimistic disposition. Its trine to Saturn until the 19th makes the person faithful and most dependable as a friend or advisor.

Mars makes a sextile to Jupiter (January 5th to 21st), which blends the somewhat conservative and dignified Jupiter with the enthusiasm of Mars, and indicates a straightforward and honest person with the ingenuity and constructive ability to accomplish anything he may attempt. Consequently, he is successful in business and very popular in all of his social contacts. There is increased vitality, power, and endurance. Added to these attributes are those indicated by Mercury sextile Jupiter (January 13th to 21st).

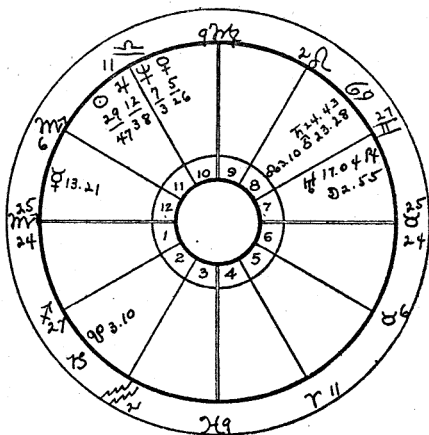
Mercury in Capricorn gives a most practical and prodigious mind, quite capable of reasoning out problems as well as ferreting out secrets in the most uncanny manner. It makes splendid detectives and gives an interest in science, such as chemistry, etc. The Jupiter influence supplies the more kindly, sympathetic qualities to the nature, expressing a more generous attitude toward those who may not have the same ability for outstanding accomplishment. Mercury in conjunction to Mars (January 11th to 21st) gives a keen mind, providing enthusiasm and dexterity. This energizing force could be used for destructive and evil purposes, ruthlessly gathering clues against others in order that one may further his own ambitions and profit thereby. However, the aspects of Jupiter provide the innate qualities of honesty and sincerity, and while these people will be able to accumulate wealth and social standing they will never betray a trust. Venus sextile Neptune (January 10th to 21st), gives an idealistic nature that is pure and chaste, with a fertile imagination and deep emotions, which very often makes an inspirational musician.

Reading for a Subscriber's Child

JANET E. T.

Born October 23, 1945, 8:30 A.M.

Latitude 41 N. Longitude 74 W.



Faust's words: "Two souls, alas, are housed within my breast, and struggle there for undivided reign," very aptly describe this individual.

First, we have the sign Scorpio on the Ascendant, and Mercury in Scorpio, which is a fixed and Mars sign—indicating strength and power, a penetrating and resourceful mind, a person who will always stand up for her rights. The Moon in Gemini also shows a love for action and mental alertness. Then Mars, the planet of energy and action, is in conjunction with Saturn, and both are square the Sun. This thwarts this girl's energy and action at every turn until she learns to rise above inner resentment and bitterness, which this conjunction creates. This planetary configuration represents a combination of Lucifer and Satan, linked arm and arm, and battling for supremacy over the Spirit.

Janet should be taught self-control early in life, for any emotional disturbance will quickly react upon her stom-

ach. This is due to the fact that Saturn and Mars are both in the sign Cancer, which rules the stomach. Saturn restricts the gastric juices, and Mars causes irritation. This affliction will be the cause of most of the illnesses to which this child may be subject.

The other side of Janet's nature, as indicated by the Sun in Libra, shows a dislike for anything unpleasant. She will do almost anything to avoid discord and will make every effort to establish harmony in the environment. Jupiter, Neptune, and Venus are also in Libra, trine to the Moon, giving an exceptionally idealistic, kind, and peace-loving nature. With Jupiter and the Sun in the 11th house, she has influential friends, as well as a sociable disposition and a fondness for pleasure. Venus and Neptune in Libra give musical and artistic ability, and the trine to the Moon in the 7th house ensures an appreciative audience whenever she appears in public.

Uranus in Gemini trine to Jupiter gives an intuitive and versatile nature, fond of scientific pursuits in general. There is an inclination for the study of the occult and all subjects which require investigation. Virgo ruling the Midheaven and Mercury in Scorpio furthers this interest.

Since all of the planets are above the horizon, there will be opportunities for their full expression. Music will be the best outlet for Janet's strong emotional nature. The rhythm and harmony of music will help to restore her equilibrium when she has been disturbed over any unpleasant encounter. Venus rules the cusp of the 6th house, which governs one's health and service, indicating the effectiveness of harmony or any Venusian influence upon the health.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Lawyer. Commercial Artist

PAT Mc.—Born July 25, 1929, 12 M. Lat. 34 N. Long. 118 W. Leo governs this vocation, with this sign ruling the Midheaven and the Sun in the 9th house. This indicates ability as a lawyer, and Libra on the Ascendant, with Venus, its ruler, in Gemini, also points to the same vocation. Leos make good orchestra leaders or organizers. The Libra influence adds to the musical and artistic trend. Venus in Gemini shows dexterity in artistic pursuits such as required by commercial artists. Other possible occupations along the same line are stage director, theatrical agent, or a position connected with the sporting goods business.

Artist. Lawyer

PAUL N. H.—Born May 24, 1922, 7:49 P.M. S. T. Lat. 42 N. Long. 88 W. This chart strongly favors law as a vocation. Libra is on the Midheaven, and Jupiter, the Dragon's Head, and Saturn in this sign and in the 10th house trine to the Sun, shows the possibility of a rise to a high position in state or law. Mars in Sagittarius, which rules the Ascendant, is an ideal position for a lawyer. It makes for much success in that direction by sharpening and quickening the mental and oratorical faculties. People with Mars in Sagittarius are also fond of sports and outdoor exercise in which they usually excel. Jupiter is the ruling planet, and placed in the 10th house, indicates success in business and public life and an interest in the upliftment of humanity, music, art, and literature. Mercury and Venus in conjunction in Gemini indicate a good orator and lawyer, as well as manual dexterity in art. The Moon exalted in Taurus favors art and music.

Assayer. Chemist

ALEX B.—Born August 16, 1920, 12:30 A.M. Lat. 40 N. Long. 74 W. Here we have the rulers of the Ascendant and the Midheaven, Mercury and Neptune, in conjunction in Leo, and the Sun and Jupiter placed in the 3rd house. This gives exceptional educational advantage and interest in travel. The Gemini Ascendant added to the 3rd house planets gives a scientific turn of mind. The Moon and Saturn in Virgo give a retentive memory and a desire to study and investigate along scientific lines. Chemistry is strongly favored, and this native should excel as a dietitian. The sextile of Sun and Jupiter to Mars in Scorpio strengthens this evidence and gives exceptional ability as an assayer of ores, etc. Virgo placed on the 4th house cusp is further indication of success in dealing with lands and mines. Neptune in the 3rd shows ability in inspirational writing and speaking.

Therapist. Technician

HELEN E. W.—Born October 23, 1906, 6:30 A.M. Lat. 40 N. Long. 84 W. This chart strongly favors work in connection with healing, as indicated by the Sun, ruling the Midheaven, in the 12th house in conjunction with the Ascendant, Scorpio, and by Mercury in Scorpio trining Neptune and Jupiter in Cancer and sextiling the Moon in Capricorn. Mars in the scientific sign Virgo, which also rules the health, gives evidence of a penetrating, painstaking ability in laboratory research work. As a therapist or technician in connection with healing, hygiene, or health foods this native would be successful. Special literary research, as well as detective work is also favored.

Monthly News Interpreted

Working Mom's Way Through College

The chances are that a stranger in the hills of Maine last summer, asking a pretty young milkmaid heading toward the barn what she was doing, would have gotten an answer quite different from the old Mother Goose rhyme.

"Why," Marion Millett would have said, looking at the stranger with a twinkle in her eye, "I'm putting my mother through college."

That's how Marion spent her vacation from college last summer. In the rocky hills near Norway, Maine, Marion operated the 250-acre Millet farm all by her 19-year-old self, tending and milking 40 cows, and doing all the other innumerable jobs connected with farming. . . .

The vice-versa arrangement this past summer was brought on by a new law that required Mrs. Verna Millet, the mother and a school-teacher, to go to some college and take refresher courses.

"Mother had to get a little more education," Marion grinned. "Somebody had to take care of the farm, and here I am. I suppose it's hard work, but I love it." . . .

Last year Marion went away to Lewiston to enter Bates College. During the winter Mrs. Millet held down two jobs—farming and teaching school. Last summer she went to college, and Marion took over.

"Turnabout's fair play," Marion said. "She puts me through college, I put her through college. Simple, isn't it?"

The summer over, Marion is back in college now, but still missing the animals—and, in particular, the pet goat. The summer when she was the sole boss over 250 acres is over, but Marion has memories. She's the girl who rewrote Mother Goose:

"Where are you going, my pretty maid?"

"To put my mother through college sir," she said.—*The American Weekly*, November 10, 1946.

Ross Hayes of San Marcos, California, was recently featured in the Chicago Tribune in an article titled, "Tops Among Teens," as a young lad who was doing the things in the world that might be expected from the modern boy of this approaching New Age; and now we have a very worthy example of the approaching New Age girl.

Marion Millet is a girl with a keen sense of the right way of meeting con-

ditions as they are presented in life, a well developed sense of honor, gratitude and filial relationship between parents and children. Here is a girl who senses the values of life and is more than willing to do her part under all circumstances. And it is this very spirit of doing the right thing at the right time that is going to make her life an example worthy of emulation.

The keynote of the approaching New Age is *cooperation*, which can be brought about only through loving, self-forgetting service to others—each for all, and all for each. First we find this manifestation in the family, then the community, the state, the nation, and then in the entire world. The Federation of the World must come about and it will, for it is in line with evolution which is the foundation on which our whole solar system is founded. And it is the Ross Hayeses and Marion Millets who will have the vision, will power, and love of humanity to devise ways and means to bring it into manifestation.

The Teacher's Responsibility and Value

Malvina Lindsay, columnist of *The Washington Post*, does not mince words in the discussion of teacher shortages this year. Says she:

"Communities, faced with their closed or overcrowded schoolrooms, their substandard teachers, will at last have to take stock of themselves. What are they 'sacrificing' for the schooling of their children? About 1.4 per cent of the national income—while Great Britain spends 2 per cent, Soviet Russia around 13 per cent. For what are their state treasuries—now generally solvent—expending funds? Roads first, then public health, then education.

"What are they doing to attract teachers? Paying them less than the garage mechanics who take care of their cars. Making drudges out of them in community chores. Letting elderly school boards and noseey Mrs. Grundys direct their social life,

failing to show them the appreciation and honor for which their souls are starving.

"The basis of solving the teacher problem lies in shocking Americans into realizing the national peril of short-changing educationally today's children. They need to see that the teaching task is so important the supermen and superwomen should be developed to handle it."—*Scottish Rite News Bulletin*, September 5, 1946.

There is no greater responsibility than teaching children, other than parenthood. Every teacher, worthy or otherwise, leaves a greater or lesser impress on the immortal Spirit of the child destined for eternal association with an infinite God. The teacher's influence has much to do with molding a child's character. It has been said that in the environments of a child's early life is found the beauty or the deformity of his old age. Just as the ideals of youth form the realities of old age, so do school associations play a most important role in the formation of the child's character. Every teacher has much to do with the forming of the child's ideals; yes, even in forming his habits, including posture. History tells us that Plato was stoop-shouldered, the result of which was that half of his pupils walked bent. Imitation is so strong in children that if the teacher stammers, unconsciously, some of his pupils will begin to stammer. If he is egotistical many of his pupils will become egotists.

The personal influence of a teacher on the life of his pupils is more lasting than are the facts which are presented in the text books he uses, for he is more than books; he is a living example presented to the child day after day, and repetition is the most important method in habit forming.

Few people are fitted by nature and culture to mold the minds and habits of others. The teacher is, therefore, a special creation; much more so than are poets, artists or musicians, and therefore should have the most careful training; and moreover he should have special natural qualifications such as ability to impart knowledge, interest in the

welfare of children, consciousness of his own responsibility, and a realization that the future welfare of the country depends upon the education of its children. Furthermore, the true teacher must be an ideal man or woman. He must stand for morality, culture, progress, and humanity. He must realize the responsibility of his position in relation to both pupils and parents, always working for the welfare of the town or community, and when he has done his best there his responsibility rests.

Parents should not expect the teacher to take over their own obligations to the child. It has been truly said that the home is the garden of moral training, and mothers are the great formative influences in the lives of their children. It is the home, more than all other environments, to which the child owes its training up to the seventh year of age. During the time of birth to the seventh year, or change of teeth, the lines of growth of the physical body are determined. The sense organs take certain definite forms which give them their basic structural tendencies and determine their line of development, and all future growth follows the lines laid down in those first seven years.

Parents should make personal friends out of the teachers who instruct their children and should give them all the aid possible in making a success of their difficult but most important work; and as citizens of the community they should see to it that the teachers of their children are well paid. All teachers should be especially trained for their vocation and should receive enough compensation to prevent financial worries from interfering with their work. Raise the standard of your teachers and you have raised the standard of your community. The children of today will be fashioning the destiny of the world tomorrow. Let us give them the best that we have and the best will be sure to manifest in the world's future prosperity.

READERS' QUESTIONS

Rosicrucian Symbology

Question:

In a book of Rosicrucian symbology I noticed a combination of symbols—the all-seeing eye, the chalice (or cup), the egg, and the flame. The chalice represents the cosmic womb; the egg, humanity nascent, and in process of evolution; the flames, primordial heat—the vivifying life of the Absolute. It was stated that the complete meaning of these cannot be known outside the initiations of the first and second grades. These symbols seem to give a complete description of the life conditions in the ancient Saturn Period as described by Max Heindel in the *Cosmo-Conception*—warmth, the whole globe composed of Virgin Spirits, and outside this “warmth globe” the Lords of Flame. Is there a deeper meaning than that?

Answer:

We doubt if there is a *deeper* meaning to be found for these symbols until one has passed through the first and second of the Lesser Initiations. However, truths pertaining to the macrocosm (the universe) may also be applied to the microcosm (man) and there is much information available in addition to the basic facts you quote which can be most useful to the spiritual aspirant.

Concerning the chalice, Max Heindel, in his lecture on *Parsifal*, repeats a part of the legend wherein it is stated: “On the night when our Lord and Savior Christ-Jesus ate the Last Supper with His disciples, He drank the wine from a certain chalice, and that was later used by Joseph of Arimathea to catch the life-blood which flowed from

the wound in the Redeemer's side.” In another article dealing with this subject he states: “It has generally been supposed that the cup used by Christ at the Last Supper contained wine, though as a matter of fact, there is no Biblical foundation for that supposition. . . . Furthermore, research in the Memory of Nature shows that water was used, and that so far as the esotericist was concerned wine had had its day. . . . The use of water at the Last Supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, a watery sign. A new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial. Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood when diluted with water surge so passionately as when wine is imbibed. Therefore, bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity. . . . However, even the foregoing consideration does not bring us to the heart of the mystery hidden in the ‘Cup of the New Covenant.’ The old wine-cup given to us when we entered Aryana, the land of generation, was filled with destruction, death, and poison, and the word which we then learned to speak is dead and powerless. The new wine-cup mentioned as an ideal for the future epoch, The New Galilee, is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight

appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed cup, is truly a creative organ, capable of speaking the word of life and power. . . . This organ we are now building by service."

In *The Mystical Interpretation of Easter* you will find some further interesting information concerning the symbolism of the egg.

THE GOD OF OUR SOLAR SYSTEM

Question:

In *The Cosmo-Conception* on page 188 I read as follows: "At the beginning of manifestation, God differentiates within Himself these virgin spirits . . ."

Will you kindly explain to me whether the above refers to the Logos of our solar system, or to the Planetary Spirits (Logos) of our scheme of evolution?

Answer:

The God of our solar system is the Being to which reference is here made. We believe a careful re-reading of Chapter 5 in the *Cosmo* will help to make this clear.

CENTERS IN THE HIGHER VEHICLES

Question:

We read in the *Cosmo* that the desire body has centers of perception. Please let us know if such centers exist also in the soul body or in the mind body.

Answer:

On page 60 of the *Cosmo* it is stated that, "The dense body is built into the matrix of the vital body during antenatal life, and with one exception, it is an exact copy, molecule for molecule, of the vital body." From this we conclude that the vital body, or soul body, has the same centers of perception that the dense physical body has.

As for the mind, although it is a mere unformed cloud at present in ordinary

humanity, it undoubtedly has incipient centers of perception. In the Vulcan Period we will function in the mind, as indicated on page 423 of the *Cosmo*: "Yet the efficiency of even this splendid vehicle will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital bodies, are added to the mind body, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all the vehicles."

POSSIBLE EFFECTS OF NON-MEAT DIET

Question:

The storage of meat has led to shortage of fats for soap, etc., and shortage of hides for shoes, etc. If the people gave up meat eating, would it not be difficult to supply other more necessary things?

Answer:

No, we do not think so, for science is rapidly supplying products of vegetable and mineral origin which are as satisfactory as, or superior to, the animal products we have been accustomed to use. Besides, we need have no fear that *all* the people of the world will at once become vegetarians. Such a change is a gradual process, and there will be a gradual adjustment to the new conditions.

Occult philosophy teaches that evolution requires the adoption of a non-meat diet, and whenever man resists the trend of the times, the Higher Ones in charge of evolution take measures to enforce the demands of the higher law. A shortage of meat necessitates man's learning to find substitutes for animal products, and at the same time he learns the advantages of the vegetarian diet. Thus we may see in many circumstances which on the surface appear "accidental" evidences of the fact that the Higher Ones are guiding mankind onward and upward.

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.


As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

The Miracle of the Blood

By JAMES WEYLAND

PART III

N following the evolutionary progress of man, according to occult philosophy, it is noted that *individualization* is one of its objects. That is, the Spirit must become freed from all outside influences—must become an entirely independent, *indwelling Ego*—in full control of all its vehicles. Warm blood is essential for this step in evolution, and we find various stages leading to individualization in the different types of animals.

In *The Cosmo-Conception* we find it stated: "Where there is vitality and motion, but no *red blood*, there is no separate desire body. The creature is simply in the transition stage from plant to animal and therefore it moves entirely in the strength of the Group Spirit.

"In the *cold-blooded* animals which have a liver and *red blood*, there is a separate desire body and the Group Spirit directs the currents inward, because in their case the separate Spirit (of the individual fish or reptile, for instance) is entirely outside the dense vehicle.

"When the organism has evolved so far that the separate Spirit can commence to draw into its vehicle then it (the individual Spirit) commences to direct the currents outward, and we see

the beginning of passionate existence and warm blood. It is the warm, red blood in the liver of the organism sufficiently evolved to have an indwelling Spirit which energizes the outgoing currents of desire stuff that cause the animal or man to display desire and passion. In the case of the animal the Spirit is not yet entirely *indwelling*. It does not become so until the points in the vital body and the dense body come into correspondence. . . . For this reason the animal is not a 'liver.' That is, he does not live as completely as does man, not being capable of as fine desires and emotions, because not fully conscious. The mammalia of today are on a higher plane than was man at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage. This difference in status is accounted for by the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in their human stage. The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will in the Jupiter Period, be a purer and better type of humanity than we are now.

The Group Spirits of the animals, from the birds downward, guide their

charges by means of the nuclei in the blood, and always aim to preserve the integrity of their domain in the blood of the species under their charge. Like the human Race Spirits they resent the marriage of their "subjects into other species and visit the sins of the fathers upon the children as we see in the hybrids. Where a horse or a donkey produces a mule, for instance, the mixture of the strange blood destroys the propagative faculty so as not to perpetuate the hybrid which is an abomination from the standpoint of the Group Spirit, for the mule is not so definitely under the domination of the Group Spirit of the horse or of the Group Spirit of the donkeys as the pure breed. Yet it is not so far away as to be entirely exempt from their influence. If two mules could mate, their offspring would be still less under the dominion of either of the Group Spirits, and so a new species *without a Group Spirit* would result. That would be an anomaly in nature, an impossibility until the separate animal spirits should have become sufficiently evolved to be self-sufficient. Such a species, could it be produced, would be without the guiding instinct, so-called, which is in reality the promptings of the Group Spirit. They would be in a position analogous to a litter of kittens removed from the mother's womb prior to birth. They could not possibly shift for themselves, so they would die.

"Therefore, as it is the Group Spirit of the animals that sends the separate Spirits of the animals into embodiment, it simply withholds the fertilizing seed atom when animals of widely differing species are mated. It permits one of its charges to take advantage of the opportunity for re-embodiment where two animals of nearly the same nature are mated, but refuses to let the hybrids perpetuate themselves. Thus we see that the infusion of strange blood weakens the hold of the Group Spirit and that, therefore, it either destroys the

form or the propagative *faculty* where it has the power.'

"In the higher mammals which are upon the threshold of individualization, and particularly in man, who has become an individual indwelling Spirit, there are no nuclei in the blood corpuscles. Even in the foetus which is formed under the sole guidance of the mother during the first three weeks, and therefore has nucleated blood corpuscles in that period, they cease to be formed as soon as the Ego which is to live in the body enters. This happens about twenty-one days after conception, and by the time of the quickening (when the seed atoms of the dense, vital, and desire bodies are connected by the first two parts of the silver cord—about four and one-half months after conception) the indwelling Ego in the foetus has destroyed all the nucleated corpuscles. From thenceforth none are formed, for the Ego must be master of its vehicle, and that is not the case where there is a nucleus or center in the blood corpuscles which affords a foothold for another Spirit."

In the human being we find that "at the twenty-first year the Ego comes into possession of its complete vehicle. It does this by means of the blood heat and by developing individual blood. This is done in connection with the full development of the light ether.

"In infancy, and up to the fourteenth year, the red marrow-bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is the largest in the foetus and gradually diminishes as the individual blood-making faculty develops in the growing child. The thymus contains, as it were, a supply of blood corpuscles given by its parents, and consequently the child, which draws its blood from that source, does not realize its individuality. Not until the blood is made by the child does it think of itself as 'I' and when the thymus gland disappears, at the age of fourteen, the 'I' feeling reaches its full

expression, for then the blood is made and dominated entirely by the Ego. The following will make clear the idea of its logic:

"It will be remembered that assimilation and growth depend upon the forces working along the positive pole of the vital body's chemical ether. This is set free at the seventh year, together with the balance of the vital body. Only the chemical ether is ripe at that time; the other parts need more ripening. At the fourteenth year the life ether of the vital body, which has to do with propagation, is fully ripe. In the period from seven to fourteen years of age the excessive assimilation has stored up an amount of force which goes to the sex organs and is ready at the time the desire body is set free.

"This force of sex is stored in the blood during the third of the seven year periods and in that time the light ether, which is the avenue for the blood heat, is developed and controls the heart, so that the body is neither too hot, nor too cold. In early childhood the blood very often rises to an abnormal temperature. During the period of excessive growth it is frequently the reverse, but in the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by over heating the blood. We very appropriately call this an ebullition or boiling over of temper and describe the effect as causing the person to 'lose his head,' i.e., become incapable of thought.

"This is exactly what happens when passion, rage, or temper over heats the blood, thus drawing the Ego outside the bodies. The description is accurate when, of a person in such a state, we say, 'He has lost control of himself.' The Ego is outside of its vehicles and they are running amuck, bereft of the guiding influence of thought, part of the work of which is to act as a brake on impulse. The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of

it and keep him out. This is called 'obsession.' Only the man who keeps cool and does not allow excess of heat to drive him out can think properly. As proof of the assertion that the Ego cannot work in the body when the blood is either too hot or too cold we will call attention to the well-known fact that excessive heat makes one sleepy, and if carried beyond a certain point, it drives the Ego out, leaving the body in a faint, that is, unconscious. Excessive cold has a tendency to make the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

"As the vital body nourishes the dense vehicle, we may readily understand that blood is its highest visible expression, and also that a positively polarized vital body would generate more blood than a negative one. Woman, who is physically negative, has a positive vital body, hence she generates a surplus of blood which is relieved by the periodical flow. She is also more prone to tears, which are white bleeding, than man, whose negative vital body does not generate more blood than he can comfortably take care of. Therefore, it is not necessary for him to have the outlet which relieves excess of blood in woman.

"To show further the connection of the Ego with the blood we may mention the burning blush of shame, which is an evidence of the manner in which the blood is driven to the head, thus overheating the brain and paralyzing thought. Fear is the state when the Ego wants to barricade itself against some outside danger. It then drives the blood to the center and grows pale, because the blood has left the periphery of the body and has lost heat, thus paralyzing thought. His blood 'freezes.' He shivers and his teeth chatter, as when the temperature is lowered by atmospheric conditions. In fever the excess heat causes delirium.

"The full blooded person, when the blood is not too hot, is active in body and mind, while the anemic person is sleepy. In one the Ego has better control; in the other less. When the Ego wants to think, it drives the blood, at the proper heat, to the brain. When a heavy meal centers the activity of the Ego upon the digestive tract, the man cannot think; he is sleepy.

"The proper heat for the real expression of the Ego is not until the mind is born from the macrocosmic concrete mind, when the individual is about twenty-one years old. Statutory law also recognizes this as the earliest age when man is deemed fit to exercise the franchise."

There is a close and vital relation between the blood and thought. All our thoughts, feelings, and emotions are transmitted to the lungs, where they are injected into the blood. As previously noted, the blood is the highest product of the vital body, as it carries nourishment to every part of the dense body, and is the direct vehicle of the Ego. "The pictures it contains are impressed upon the negative atoms of the vital body, to serve as arbiters of the man's destiny in the post-mortem state."

Thus we have a basic reason for learning to think correctly and constructively. Actually, our thoughts are taken into the blood and are built into the body tissues! It is no wonder that scientists have found that the conditions of the blood directly affect the state of the mentality, and vice versa. Our thoughts and emotions become embodied in our facial features and expressions, and in the whole of our bodies. The thought is father of the deed, and consequently, wrong thinking, along with wrong acting, if continued long enough, will bring one to the state of being soulless.

Slowly human beings are learning the importance of thought power, and the fact that it is a *creative force*. It is

essential that man learn to use this creative power *unselfishly*, and that is why we are placed here in this Physical World. "Whether we know it or not, every day, every hour, we are here learning the lesson of *right thought*, and as we learn it more and more we shall become creatures like our Father in Heaven."

By learning to control our thought power and directing it along constructive lines we can eradicate many of the ills that beset the human body, and at the same time fashion the luminous soul body which will be necessary in order to function in the conditions of the coming New Age.

(To be continued)

WRITERS!

(BOTH EXPERIENCED AND AMATEUR)

We want Articles and Stories

—1500 to 5000 Words—

on:

Nutrition and Health—diet, hygiene; natural methods in health problems.

Astrology—articles and fiction from a scientific and constructive viewpoint. Not prediction.

Philosophy—technical, occult or mystic slant—both articles and stories. Must conform to fundamentals of Rosicrucian philosophy.

Manuscripts should be typewritten, double-spaced, and on one side of paper only.

Though payment is small (\$3.00 to \$15.00) our Magazine is international and goes to all parts of the world.

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.



"Be of Good Courage - - -"

THE optimistic, courageous attitude is essential to maintaining one's own health, as well as to aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

"The energy from the sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions. The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with the food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease."

Furthermore, "the thoughts of fear and hatred take form and in the course of time crystallize into what we know

as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force—*courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love.*"

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

December	3— 9—15—23—30
January	6—12—19—27
February	2— 8—15—23

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

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception	\$2.00
Paper Bound	1.00
The Rosicrucian Mysteries	2.00
The Web of Destiny	2.00
Mysteries of the Great Operas ...	2.00
Ancient and Modern Initiation ...	2.00
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Occult Principles of Health and Healing	2.00
Rosicrucian Philosophy in Questions and Answers	2.50
The Rosicrucian Christianity Lectures	2.50
Freemasonry and Catholicism	1.50
In the Land of the Living Dead ..	1.50

On Astrology

Message of the Stars	3.50
Astro-Diagnosis	3.00
Simplified Scientific Astrology ...	2.00
Astrology and the Ductless Glands	.35
Tables of Houses (3), each50
The three cloth-bound in 1 vol. .	2.00
Simplified Scientific Ephemerides	
From 1857—each year35
Ephemerides, bound (20 years) ..	6.00
Astrological Charts, sml. .05; large	.25
Horoscope Data Sheets, 1 doz.....	.15
(8½x11 in., printed both sides)	

Booklets

Mystical Interpretation of Christmas35
Mystical Interpretation of Easter ..	.35
Mystery of the Ductless Glands ..	.35
Nature Spirits and Nature Forces	.35
How Shall We Know Christ?15
Rosicrucian Child Training35
Christ or Buddha?35
Evolution15
Earthbound15
Salads and Vegetarian Menus35

ABOVE PRICES INCLUDE POSTAGE

Catalog of Publications sent on request.

Write for list of our books published in foreign languages.

Discount to Dealers

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

PATIENTS' LETTERS

Ontario, Canada, October 15, 1946

The Rosicrucian Fellowship
Oceanside, California
Dear Friends:

I am much better, but I cannot tell you how. It is too big for me! All I know is that something wonderful has happened. That terrible dead weight of fear is gone, and I am happy once more.

Lovingly and joyfully yours,
—M.L.G.

Ohio, October 1, 1946

The Rosicrucian Fellowship
Dear Friends:

I must write and thank you for the wonderful help you have given me with my legs. Remember the letter I wrote you about them just last Monday evening? Well, today they are completely well! The doctors and all my friends say they never saw such a bad rash of that kind leave so quickly. It was remarkable, and I give you prayers most of the credit.

—G.S.

Minnesota, Sept. 10, 1946

The Rosicrucian Fellowship
Dear Friends:

You may take my name off the healing list now as I feel that I am completely restored to health. I am grateful beyond words to the Invisible Helpers for their loving, ministering aid. They have helped me overcome a very nervous condition with its attending ailments.

Enclosed is a small love offering—small, indeed, compared to the wonderful love and help given.

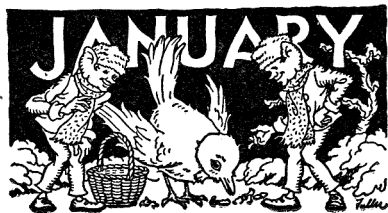
—M.O.R.

To Restore Your Health

YOU MAY SOLICIT the aid of the Invisible Helpers who work on the body of the patient during sleep. They are under the instruction of the Elder Brothers of the Rosicrucian Order. Contact with them is made through application to the Healing Department, and maintained by a weekly report. You will receive suggestions on diet, exercise, etc. in harmony with the work of the Invisible Helpers. This Department is supported by free-will offerings. If you are ill and would like to avail yourself of the help to be obtained through this system of healing, address,

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

Children's Department



New Year's Eve With the Little People

By PATSEY ELLIS



T was twilight and the last hours of 1946 were slipping quietly away. Along the palm bordered driveway leading past the Chapel a little snail trudged wearily along, stopping now and then to catch his breath and rest a while. A friendly fairy, carrying on his arm a basket of dainty yellow acacia blossoms which had been grown especially for the Christmas Season, alighted beside the little snail and gave him a friendly pat.

"You seem tired," said the friendly fairy. "Have you come a long way?"

"Yes, I have," answered the little snail. "I've come from the big white Temple. Every year I go all the way over there two or three days before Christmas and hide in a rose bush beside the door. I like to listen to the organ music and see the happy human faces as they go in and come out. The human people are so kind—at Christmas time."

"Yes," said the friendly fairy, wistfully. "The human people are very kind—at Christmas time."

The two little beings exchanged thoughtful glances. Then the snail took a deep breath and said, "Well, I must be hurrying along. Am I still very far away from the Tree? Do you know?"

The friendly fairy measured the dis-

tance in his mind. "I'm afraid you are," he said gently. "You are just in front of the Chapel."

The little snail burst into tears. "I'll never make it now," he sobbed. "This is the first time I've ever missed seeing the Tree all lighted up, and tomorrow the human people will take off the lights for another year."

The friendly fairy laughed reassuringly, as he picked up Mr. Snail and popped him into his basket of acacia blossoms.

"You'll make it all right this year," he said. "Just curl up in a corner and shut your eyes and away we will go."

The little snail peered out from the fluffy yellow loveliness of the acacia blossoms and smiled. "It's the first time I've ever got a lift," he said.

In the twinkling of an eye the friendly fairy and his basket alighted on the very tip top of the great Star Pine. He picked up Mr. Snail and placed him tenderly right by the Christmas Star.

"Oh, thank you," murmured the little snail. "It's the very first time I've ever flown anywhere, and now just look how high I am! You've put me right by the Christmas Star!"

The twilight shadows deepened over the Garden. Suddenly the lights came

on all over the Tree, and the big star glowed with joy. The little snail gasped in admiration. The friendly fairy whispered to his companion, "I must leave you now and take my flowers to some mocking birds who live down on the fifth branch from here. They are expecting guests and I promised to bring them these flowers to help decorate their home." Down the fairy went to the mocking birds' nest, and there everything was very busy and happy. He presented the flowers to Mrs. Mocking Bird, who received them with much delight.

Bobo, the big red and blue macaw that lived near West Hall, and the three green parrots who were neighbors of his, had come over for the New Year's celebration, and the mocking bird family were entertaining them. Of course, Bobo and the parrots could not get into the nest, but they sat on a limb reserved for them right nearby. The mocking birds felt much honored by the presence of such distinguished guests.

"Good evening, Mr. Bobo," said the friendly fairy. "I'm glad to see you out tonight."

"Thank you, thank you, Sir," chuckled Mr. Bobo pompously, bobbing his head up and down as he often did when especially pleased.

Here they were interrupted by the rollicking laughter of the three parrots and the mocking bird children. Suddenly, the fairy felt the need of quietness. Waving goodbye to Mr. Bobo, he dropped to a lower branch, and ran lightly out to the edge of the springy bough.

"How beautiful the tree is," he mused. He balanced himself on the tip and looked about. "It seems to me I've never seen it so radiant and so bright. I wish the human people could see the fairy lights. They do not know that after they have finished their decorating of the tree the little people of the Garden do their own decorating."

The sound of busy preparations underneath the Tree came up to him.

"Now, I must go down to the ground and see how they are getting along down there," he said. He patted the branch of the big pine lovingly. "There never was a tree like you—so good, so noble, and so beautiful," he breathed.

The Spirit of the Tree heard and answered the friendly fairy.

"I am glad that the little people love me, and I wish all the human people understood and loved me as well. It is a great privilege to be the Christmas Tree in the Garden. That is when I am most loved and understood, for the blessed Christ makes all living things love and understand each other better at this Holy Season."



The fairy's eyes glowed with happiness, and for a few moments he basked in the loving radiance of the Tree Spirit. Then he silently thanked the Shining One, and slowly floated down to the ground floor.

There he found all the Garden People very busy enjoying the refreshments which had been prepared for them by their committee. Miss Muffet, the pampered gray and white kitten of Ecclesia Cottage arrayed in her best

bib and tucker, was serving catnip cookies and talking to everybody about everything.

"I hope you have fully recovered from your perilous journey to Ocean-side," she said to Tommy, her shy but well-mannered friend of Rose Cross Lodge.

"It was a bit hectic dodging cars on the return trip, but I made it all right," he replied. "It's good to be back where the people are kind to us animals."

"Indeed, it is," said Tiny, the nervous little Chihuahua-Toy Terrier pet of Rose Cross Lodge residents, as he stopped in passing to serve the cider.

At that moment, Scuffy, the rabbit, came in carrying an armful of carrots.

"There are the very last I could find," he said apologetically, "but they are good quality and will make mighty fine juice."

"And so are these walnuts. They came from the tree back of the Library," added Scratchy, the squirrel, as he placed a sackful on the ground beside him.

A small black-furred animal, having a white stripe running down the middle of its back, looked over from the outskirts of the group and said timidly, "I think this is the loveliest New Year's party we've ever had."

Muffet gave the little fellow a quick glance, and then, still under the influence of the Christmas Spirit, said cordially, "My Dear, we're very glad to have you."

From a hole down near the trunk of the Tree a bright-eyed gopher thrust his head, for once unafraid, for the Spirit of the Christ permeated the Garden and took away all fear. He placed a lighted candle at the door of his home as he looked around. "It's getting along toward midnight, isn't it?" he inquired rather hesitantly.

"Right you are, little fellow," said the friendly fairy. "1947 will soon be here."

Yes, 1947, the New Year, would soon be coming, and 1946 would be gone forever. The Garden people became silent and rather solemn. Not one but felt that he could have been a little kinder, a wee bit more loving and forbearing during the past twelve months. From the topmost bough of the Christmas Tree, where Timmy, the snail, looked out from the big star, down to Grumpy, the gopher, at the door of his underground home, there flowed a wave of love and good fellowship. Everyone of the Garden people determined to make 1947 a better year. The lights on the majestic Tree twinkled with happiness and the Angel of the Garden stretched arms of love in benediction over all his little helpers.

The friendly fairy was so happy that he drew his magic wand out of his pocket and flourished it around his head. It's power touched the hearts of the young mocking birds, which burst into a song of ecstasy and joy. Teeny, the tree toad, joined in with a trill like a bubbling brook. The crickets, too, came under the magic spell and chirped joyously. Pretty soon everybody was singing. Muffet found some books and sent Scamper, the squirrel, to pass them around.

"Tell them it's page 56," she called after him.

But the song books were not needed, for each little being was singing a song of joy from its own heart. They were so happy and so carried away with their singing that they did not notice a chubby little figure coming through the front gate. The chubby little figure walked up near the Tree and called lustily, "Well, here I am. Don't you know me? I'm the New Year. I'm 1947."

The Garden people gathered around the little New Year and greeted him joyously. At that moment the lights on the big Tree winked out. 1947 had come to stay.

MT. ECCLESIA NEWS

"O, tender Christ, bless Thou this year!

Bless Thou its dawn, and bless
Its noontide and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told.

—*Mary D. Brine.*



AS this issue of the Magazine goes to press, gentle but plentiful rains—surely just the kind that the nature spirits most enjoy bringing!—continue to bless Mt. Ecclesia and the surrounding region, giving mother earth a much needed thorough soaking. Already our grounds, as well as the nearby hills and valleys, are responding with a fresh, clear green growth, and our gardeners are pleased to be relieved for a while of the duty of watering the plants on the grounds.

During the past several months all those who have passed by the cashier's desk in our dining room have had the opportunity of dropping into a glass jar the three cents necessary for a meal of concentrated food which is being distributed in large quantities to the hungry people of the world. A number of Mt. Ecclesiastes recently attended a dinner in Oceanside that was given in behalf of the "Meals for Millions" foundation, which has charge of this most commendable philanthropic work. As told by the *Oceanside Daily Tribune*:

"Residents of Oceanside and Carlsbad had the opportunity to enjoy the food which the starving people of the world can enjoy for only three cents a meal last night when a special public dinner was prepared at the Christian Church from the multi-purpose food of the "Meals for Millions" foundation.

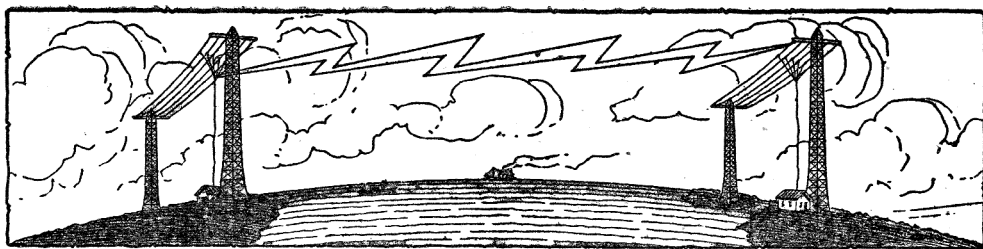
"They came, they saw, they tasted, and found it good, and after a program

featuring Ernest Chamberlain, Secretary of the foundation, Mrs. Joy Day at the harp, and a film of the UNRRA, showing what starvation means in other parts of the world, they made a generous donation to the local fund.

"Mr. Chamberlain explained how the multi-purpose food was discovered by research financed by Clifford Clinton. It contains all the proteins and other ingredients needed to sustain life, and can be manufactured for three cents a meal. Its basis is the soya bean."

Another recent occasion in Oceanside of interest to Mt. Ecclesia residents was a motion picture, "The God of Creation," shown at the Baptist Church. Vivid full-color scenes from astronomy and natural science were featured in the movie, which was produced in Moody Institute of Science. In the opening section the audience takes a trip to the stars by means of solar photographs taken through the giant 100-inch telescope of Mt. Wilson Observatory, and views complex gyrations of our own solar system. Lapse-time photography is utilized to demonstrate the beauties of natural science. The illusion of flower buds developing into full-blown blossoms in a few seconds is created through this time-compressing photo technique. The metamorphosis of a caterpillar through the various stages from worm to butterfly, and pollination of flowers are seen on the screen in full color. Believed to be the first of their kind are the natural color pictures of photosynthesis, the mysterious food-manufacturing process resulting from the action of sunlight on green leaves. Through photomicrography the audience peers into the microscopic world of a drop of water and observes the complexity of tiny organisms, enlarged more than a million times.

Ere long there will be movies showing the nature spirits at work!



Center and Study Group Activities Of The Rosicrucian Fellowship

*A Flower unblown: A Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed:—
This is the Year that for you waits
Beyond Tomorrow's mystic gates.*

—Horatio N. Powers.



S spiritual aspirants, individually and collectively, we are wondrously challenged by that which lies "Beyond Tomorrow's mystic gates." With what high inspiration may we contemplate the boundless opportunities for zestful living in His service! With what profound inner satisfaction may we realize anew the privilege we have in being conscious co-workers with Christ and in making our part of His vineyard blessed with the fruits of love and service to others!

Our "Book unread" is the Memory of Nature, that imperishable record sheet upon which we write with our every thought, word, and deed. We may make of this book a thing of indescribable beauty and inspiration to others, *if we will*. We may fill its pages with a glowing record of comfort to the sorrowing, encouragement to the weary and down-hearted, understanding to the ignorant. Day by day we may inscribe the story of dauntless ef-

fort on the upward Way, of unflagging zeal in the eternal Quest. We may, *if we will*, behold more clearly each day the Christ within our fellow men.

NEW YORK CITY

The past year's reports from this Group, which meets at 266 West 73rd St., includes an account of the celebration of the Center's eighth birthday, an occasion of much enjoyment and inspiration for a number of visitors, as well as the members. The address of welcome emphasized the privileges and responsibilities belonging to students of the Rosicrucian Teachings, and a prayer for greater usefulness "as self-conscious channels for the beneficial workings of our Elder Brothers" ended the evening on a high note. A full program of activities has been consistently carried on by these faithful workers during the past years, and we extend our hearty appreciation for their fine cooperation.

FIRENZE, ITALY

It has been a source of much pleasure to receive letters from a Probationer of many years' standing, Mrs. Erminia Tofani Boni, of this city, who continues in the midst of difficult postwar conditions to share the Teachings with those in her community. Although severely wounded when her home was bombed during the war, she manifests an admirably optimistic and courageous attitude, and cheerfully aids friends in studying the Rosicrucian Philosophy and astrology. Several new students

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order, and by Correspondence Courses in esoteric Philosophy, Scientific Astrology with spiritual interpretation and Bible Study which gives the occult or hidden meaning to many scriptural passages. *These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. Students' voluntary offerings largely support the expense of printing, postage, etc.*

A written request to be enrolled in any of the above mentioned classes is all that is necessary. THE ROSICRUCIAN FELLOWSHIP considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

have enrolled for the Philosophy Lessons as a result of her efforts, and a number have been given assistance from our Healing Department. This zealous worker has also been giving a part of her time to translating the Fellowship books into Italian, and we look forward to the time when we will have the principal ones printed in this language and ready for a wider distribution in Italy.

SYDNEY, AUSTRALIA

Reports from this little Study Group, which meets at 2 Cronulla St., give encouraging evidence that the Work is being faithfully continued there. A weekly class in the Philosophy is conducted, some of the recent subjects studied being, "The Star of Bethlehem," "The Mystery of Golgotha," and "The Lord's Prayer." The secretary writes, "Our classes are small, but those who attend are very interested." This nucleus of thoroughly interested students, having survived the confusion of the war period, will, we are sure, attract an increasing number of seekers after Truth as conditions become better adjusted.

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find these in the December issue. They will also be printed in the February number.