

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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The New Patriotism



IN THESE days of rapidly expanding horizons a new conception of patriotism is growing into a reality. The love for one's country, fostered by the separative Race Spirits, is being broadened from a selfish regard for the interests of one nation, into a concern for all nations and all peoples. The fact that we are actually one world bound together by the eternal ties of Spirit, is beginning to seep into the mass consciousness, and a sound structure for world peace and progress becomes possible.

Under the sway of the Race Spirits, which hover in cloudlike form over their respective countries, people love their native land with a blind loyalty. They consider it admirable to fight and kill their fellow men to further their own national interests. This separative influence, however, is now noticeably yielding to the power of the unifying Christ Love. The coming of the Christ Ray as indwelling Planetary Spirit of the earth (at Golgotha) began the emancipation of human beings from the Race Spirits. Its power is manifesting from *within* the individual to release him from his bondage to a national consciousness. As this takes place, one's patriotism no longer applies to his country alone. He thinks of all men as his brothers—the world becomes his country.

As Max Heindel pointed out: "When we release ourselves from the toils of the desire body and live up to the vibrations of the vital body, we become imbued by the Christ Spirit. Then and only then do we rise out of the national, the separating principle. Then do we become capable of being brothers to men."

This is the new ideal of patriotism, growing toward a grand flowering of the concepts of individual independence and freedom nurtured by such advanced Egos as George Washington, Abraham Lincoln, and a host of others. As times passes, more and more people will become liberated from the domination of the Race Spirit—freed by the power of the *Christ Within*. The Aquarian Age vibrations, increasing in intensity, are hastening this process. In time races will disappear, and there will actually be *one* world and *one* people.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Irresponsible Parents and Delinquent Youths

By KITTIE S. COWEN



THE home is the foundation upon which the human kingdom depends for its existence; and the nature of the home determines the kind of progeny it will produce. Children seeking rebirth are ordinarily attracted to parents whose basic nature is in harmony with their own. There are times, however, when for a specific reason such as when the payment of a karmic debt falls due, that individuals varying greatly in their evolutionary status may be drawn together for a particular purpose.

The home is the foremost school of character building. It is there that every child receives its best moral training—or its worst. It is there that it becomes imbued with the principles of conduct that endure through maturity and even after earth life ends. It has been said, and quite truly, that “Home makes the man.” The child cannot help imitating what it sees in the home, for everything to it is a model to be imitated—every gesture, mannerism, speech, habit, et cetera. Models, therefore, are of the greatest importance in molding the nature of the child; and if we expect fine characters, fine models must necessarily be placed before it, for its repeated acts of imitation form habits, and habits determine the action of the human being for good or evil.

No home is complete without both parents. In fact it is the presence and the blending of the powers of the two that constitutes this basic institution. The respective functions and duties of the parents are clearly defined by nature—each to fill his or her own sphere; and neither can occupy the position nor perform the functions of the other; yet at the same time their work is intimately related.

Although man's qualities belong more to the head and woman's more to the heart, yet it is necessary that man's heart qualities be cultivated as well as those of the head, and woman's head powers cultivated as well as those of her heart, for a heartless man is as much out of keeping in civilized society as is a stupid, unintelligent woman. To maintain the high right standard in the home the culture of both parents should be in harmony. A pure womanhood should be accompanied by a pure manhood, and there is no legitimate excuse for either setting the God given law of morality aside.

It is in the home more than anywhere else that the real character of the individual manifests and is so readily imitated by the children.

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It is here that a father's influence and his responsibility can scarcely be overestimated and it is equalled only by that of the mother whose highest qualities express themselves in nurturing and bolstering up the most lofty ideals not only of her children but of all mankind. She is the presiding genius of the fireside where the true mother creates an atmosphere of serenity and contentment suitable for the nurture and growth of character in its highest form. The worthy mother is compassionate, gentle, patient, and self-denying. Being loving, helpful, and truthful her very presence sheds brightness everywhere, and she has often been designated as the angel of the unfortunate, for she is ever ready to help the weak, raise the fallen, and comfort the grief stricken. A high principled, refined, educated mother is perhaps God's greatest gift to the world.

Let us turn from this picture of life as it should be to the present existing conditions. The men and women of the world today are absolutely shaping the destiny of the world of tomorrow. So let us examine on what plane a vast number of them are functioning. This we can discover by investigating the present world situation. The greatest



menace to the cultured home today is alcohol in all of its various guises; and this enemy is rapidly spreading its evil influence everywhere. Relative to present world conditions *The Union Signal* states that there is now one licensed liquor store, saloon, or beer parlor in the United States for about every one hundred families, and more whisky than ever, the rate of production being approximately 166,000,000 gallons per year; and one of the most appalling features of the alcohol problem is the alarming increase of women drinkers. Robert Pritchard, national chairman of Alcoholics Anonymous, states that there are more than 600,000 women alcoholics in the United States today, and that one of every four confirmed drunkards is a woman. The *Temperance Advocate* states that sixty-two per cent of American youths between sixteen and twenty-four years of age are drinkers. Health Officer Dr. George C. Ruhland declares that of the 12,000 persons jailed annually in Washington, D. C., 8,000 are confined because of drunkenness or acts resulting from being drunk. The Supreme Court in summing up the evidence in two particular cases states: "The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained in these liquor saloons, than to any other source. We do not suppose there is a more potent factor in keeping up the necessity for asylums, penitentiaries, and jails and in producing pauperism and immorality throughout the country than liquor."

Dr. Robert Seliger writing for the *Woman's Home Companion* states relative to controlling alcoholism: "The best place to start is the

—∞ The Current Outlook ∞—

home. The mothers of America could greatly reduce tomorrow's crop of problem drinkers right now by providing their children with a more secure environment and a sounder spiritual armor with which to ward off the blows of later life. In our homes, schools, and churches the youth of the nation must be given a sounder view of life."

Dr. Seliger's views are most excellent, but how, we ask, are the mothers in America going to dissuade their children from becoming problem drinkers when they are problem drinkers themselves? What kind of a spiritual armor and sounder view of life can irresponsible parents give to their children, and who is going to start a crusade against the false, wicked propaganda daily issued by the press, the radio, and billboards conspicuously placed all along the country roads, not to mention the cocktail bars found so frequently in a great number of homes? Certainly not the irresponsible, immoral, drinking parents in all too many homes.

To quote from the October 15, 1946 *Signs of the Times*: "In our opinion the desperate situation facing us as a result of the alarming



increase of drinking among women (and the rising generation) demands not only an educational campaign in every home, but a mighty moral appeal from every Christian leader in the country, and the most effective state and federal legislation to restrict the activities of those who for filthy lucre, are prepared to destroy the very life and future of this land."

The change for good must begin in the home. The fall of Athens became inevitable when its people ceased to have a true family life, its public men became corrupt and loose in morals, and its women unchaste. The decline of Rome was attributable to the general corruption of its people. The greatness of any nation depends basically upon the moral standard of its population. When morality, sobriety, honesty, justice, and reverence for the Creator of all things cease to be upheld, any nation is in a bad way, and it is only by a restoration of these virtues that it can be saved from ultimate destruction.

We believe that there are enough God-fearing, enlightened people in the world today who can and will comprehend the disastrous situation and set about to remedy it. The present need is for a few great men and women of vision to lead a veritable crusade against vice and replace it with a way of wholesome, clean living with never a fear of failure; for when a people are on God's side, they have all the power of His mighty Being to sustain them in their efforts to supplement evil with righteousness.

THE MYSTIC LIGHT

Practical Christianity

By ALFA LINDANGER

Personal Christianity is not a creed, however orthodox; not a ritualism, however Scriptural; not a profession, however outwardly consistent; not a service, however seemingly useful; but is Christ in man.
—Coleridge.



OD has a plan—and that plan is Evolution.

The evolutionary scheme of the Earth and Man is allegorically outlined in the Christian Bible—the Book of books.

The occult key to the Bible may be found in *The Rosicrucian Cosmo-Conception*, where the mystery of life and death is logically explained, throwing spiritual light upon the much misunderstood Christian Religion. (The word *religion* is undefined, but it may well mean the urge of the human heart to find God).

Christianity is the religion of which Christ Jesus is not only the founder, but also the *object*, since it is *by* Him and *in* Him that man conquers his lower nature and recovers his union with God—or his higher Self. “I am the Resurrection, and the life: he that believeth in me, though he die, yet shall he live.”—John 11:25.

The ultimate goal of man’s evolution is *divinity*: to achieve perfection for *all* humanity. As Christ said: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

The *first* help in attaining this divine object was given primitive humanity by the great spiritual leaders through the Race religions, based on law, for the purpose of curbing and conquering the

unruly desire body. The first steps of this are in Right Action, as exemplified in the Ten Commandments: “thou shalt—thou shalt not.”

The *second* help is the Christian Religion, where the object is purification and control of the vital body through Right Thinking—and union with Christ through selfless love and compassion, when the Christ Spirit is born within.

The *third* help to ultimate perfection is yet to be, for this is the religion of the Father. Then *all* peoples will become *one* in truth and unity. This sublime ideal is so high, we cannot yet conceive of its marvel and beauty, for it means the spiritualization of the physical body in luminous splendor, one with the Father.

This threefold design for human advancement, defining God’s plan of universal life and brotherhood, is concealed in the beautiful emblem of the Rose Cross—symbol of the world mystery: man’s *past* evolution, *present* constitution and the key to his *future* development.

The first stage of human enlightenment, exacting obedience through “the fear of God” in the race religions, was necessary to prepare the advent of Christ by teaching the fundamental principles of moral behavior by race consciousness of kinship, limited to

tribe and nation. Christ Jesus came to plant the seeds of universal brotherhood through the unifying concept of altruism: "love thy neighbor as thyself." And He said: "Think not that I am come to destroy the law, or the prophets: I am *not* come to destroy, but to fulfill."

Thus Christ Jesus did not deny the mosaic laws. He acknowledged them all; but He told the people that these laws had served their purpose, that henceforth *love*, or right thinking plus Christian charity, must complete the law of right action. As Max Heindel writes: "Love will supersede the law"—i.e., transmuting selfishness into *unselfishness*—do right because it is right. "Do unto others as ye would be done by."

"But I say unto you: love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." This is the summing up of all moral conduct.

These sayings of Christ Jesus do not merely represent abstract ideals, but are meant to be concrete livable verities. Certainly they are not namby-pamby sentimentalities; although scoffed at by the unthinking and worldly minded.

In the Beatitudes—His Sermon on the Mount—Christ Jesus gives us the ideals, precepts, and rules of practical Christianity. More important than any theological erudition concerning the teachings of Christ Jesus, is the practice in daily life of these lofty doctrines, which He proclaimed.

Let us try to define "practical Christianity." Whatever is *practical* is workable, usable, sensible, and recognized in a material way. Most people believe that altruistic Christianity is desirable to follow, and all right in theory, but rarely in practice. How can any one be true to the simple Christian tenets of honesty, integrity, and

justice in a cruel world of cut-throat competition, money-greed and self-seeking?

The great economic laws that Christ Jesus so well understood: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you," have been regarded as nonworkable ideals, fit only for the dreams of visionaries. Actually, they are fixed, economic, and scientific laws of nature. Why doesn't the world try this plan of Christ Jesus?

It removes God's Kingdom from the fanciful realm of imagination and puts it into a world of reality, where its principles and laws may function in the little shops or big factories, in the great marts of commerce, in the senatorial chambers and parliaments of



many nations, for only religion can give life and binding-force to international agreements. Until ministers and preachers are ready to take these revitalizing, but sadly neglected truths, into their pulpits and meeting places, there will be little response to any sort of sporadic revivalism or evangelism.

Half a century ago there was a man, who tried to adjust his life according to the golden rule laid down by Christ Jesus, and he told people about his experiences in a wonderful book called:

"In His Steps." This man, the Reverend Charles Sheldon, took as his text the words of Peter, the apostle: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in His steps."

The prime idea and subject of this book was, and is, "What would Jesus do?"—in any of the manifold circumstances and under any of life's difficult conditions and situations. How would Christ Jesus handle such? Dr. Sheldon meditated upon this vital question, then decided to call a few of his parishioners together for discussion and to work out some way of testing the Christ principles of moral obligation and responsibility in ordinary business transactions and in the home.

A small group of earnest people in his congregation were so imbued with faith and eagerness to serve in this noble purpose, that they banded together and pledged themselves for one year's trial—not to take action on anything



important without first prayerfully asking themselves: "What would Jesus do in this case? Then, each one will emulate Jesus the best way he knows how, no matter what the result might be. Our aim shall be to act just as He would if He was in our place, regardless of immediate effects. We propose to follow in His steps as closely and literally as we believe He taught His disciples to do."

The experiences of these devoted Christians are most interestingly and

impressively related in the minister's great book of momentous lessons for every one of us. For instance: What would Christ Jesus do in a bank? What would He do in the Chamber of Commerce? How would He run a modern newspaper with its conflicting policies of "honest" and "advantageous" advertising? What would Jesus do in the home? About this He might say: "Above all, love one another, respect one another's individuality, and do not intrude upon each other's privacy. Every member of the family to have a share in the home toil and duties, as he shares in the privileges of the home."

The greatest kindness we can show our children is to teach them to obey the rules of good conduct and good taste; for home *can* and *should* be a place where love *reigns* and God *abides*. The Christ said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

This little group of men and women, dedicating themselves to the imitation of Christ, tried most valiantly to follow the Golden Rule, obeying the admonition of St. Paul: "Return to no man evil for evil; provide things honest in the sight of all men." Sometimes they faltered, wrestling with their conscience, when having to go contrary to the worldly accepted standards of so-called *Good Business*. A few gave up, but most of them won out in their enthusiasm and faith, thereby showing their fellow men that "all things work together for good to them that love God."

"As a man thinketh in his heart, so is he." St. Paul says: "Be ye transformed by the renewing of your mind." This is the present and most important work of the disciples and followers of Christ: to spiritualize, or renew, the mind. By the power of the Will each of us must change or transmute destructive negative thoughts of defeat, doubt,

fear, and worry into channels of faith, hope, and purposeful, creative efforts in mobilizing our intellectual faculties for the benefit and upliftment of questing humanity. We need to watch our thinking, so that we do not fall into the habit of criticizing other persons and conditions in the world about us, and the way to overcome this often unpleasant tendency to be critical, is to remember these words of Christ: "What is that to thee? Follow thou me."

The world is slowly awakening and beginning to find out that the welfare of one people is closely bound up with every other people by a law of world union and world needs. As a Christian nation our main work at present is to try to do away with poverty and want; and after having satisfied physical hunger and filled the breadbaskets of the world, we must enlighten and feed the hungry heart and inquiring mind in a definite educational way, rather than keep tinkering with outworn ideas and bolstering up the weak pillars of society through *material means* alone. The only way in which men can save themselves and save the

world, is by *being* Christian—not by preaching.

Then we may show those who believe civilization is tottering that the true road to safety and peace is human concord, brotherliness, and true fellowship. These build a sound and noble structure, firmly based upon the eternal laws of God and the spiritual precepts of Christ Jesus for our guidance.

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true;

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,

By accumulating wisdom

In the scrapbook of your heart.

Do not waste one page on folly:

Live to learn, and learn to live.

If you want to give men knowledge,

You must get it, ere you give.

Do you wish the world were happy?

Then, remember day by day

Just to scatter seeds of kindness

As you pass along the way.

For the pleasures of the many

May be ofttimes traced to one,

As the hand that plants an acorn

Shelters armies from the sun.

Feed My Sheep

By SOPHIA B. McINTYRE



T was summer in the village of Ardmont. Miss Marty Falkner, retired nurse, was returning from the deep sleep that the pure air about her nephew's California home always afforded her, when she heard softly fall upon her half-conscious ears the words, "Feed my sheep." Still only half awake, she heard herself murmur, "Yes, Father. Gladly. Tell me how and where."

Miss Marty had barely awakened

enough to recognize the thrill of joy that always swept her whole being following reception of one of these psychic messages, when she heard heavy footsteps on the stairs outside her room, and a masculine voice calling, "Aunt Marty! Hi, Aunt Marty! You awake? Edy Brooks wants you! Her brother, Benny, is here. Says one of his kid brothers has cut his foot with an axe!"

Miss Marty sprang from her bed.

"Yes, Jimmy! I'll be right along! Tell

Benny that Edy must put a tourniquet above the ankle the way I showed her the other day, and not to be afraid! I'll come right over!"

Quickly Miss Marty dressed, caught up her First Aid kit, always resting on a stand just inside her bedroom door, hurried out, down the stairs, and almost into the arms of her nephew, Jimmy.

"Here, Aunt Marty, you take my lunch box for your breakfast! Mary'll fix me another. And here's a loaf of bread and some butter she tied up for the kids." He talked as he walked beside her down the path to the gate. "Probably won't find a thing to eat over there. Take care of yourself." He stooped to kiss her.

"I will, Jimmy. You take care of yourself, too. I can't spare you."

He held the gate open. Miss Marty affectionately patted his arm as she passed him. Then she hurried on down the country road, past a barren field, a vacant house, and around to the rear of a group of small khaki tents in the field beyond. Here six children of various ages were gathered about a low bench on which lay a boy of twelve, one foot elevated on the top of an empty box.

A tall, thin, dark girl of sixteen raised tear-swollen eyes, as she heard Miss Marty's approach, but her taut lips uttered no sound as, still clutching the stick in the tourniquet on the boy's leg, she moved aside so that Miss Marty could examine the wound.

"I don't think it's going to be so bad!" said a freckled, tow-headed, husky boy of perhaps fourteen, setting a pail of water down at the foot of the bench. "Axe was awful dull. But Dad was already gone, and we got scared. Sorry we got you out of bed so early, Miss Marty."

Miss Marty dropped lunch box and package on an upturned empty orange crate. "That's all right, Benny. It was time for me to be up, and I'm glad you came for me." She examined the

injured foot. "No, Jerry's foot is not bad at all. A slice—not a deep cut. I'll take over, Edy. Benny'll help me."

Miss Marty heard a deep sigh from the girl as she turned away. "Some hot water, Benny, first thing!" she ordered, opening her First Aid kit.

Benny brought hot water, and the injured foot was cleansed, sterilized, and bandaged. Then Miss Marty turned to Jerry and said, "If you'd avoid trouble with that foot, son, you'll have to keep it absolutely clean till it's healed. Understand?"

"Yes, ma'am, Miss Marty," answered the boy.

"Better lie in bed for a few days, so you won't be tempted to walk on it. It'll heal quicker. After that I'll find a crutch for you."

When Miss Marty rose from her knees beside the bench, she saw Edy pouring hot cereal into tin pie plates on a deal table close to the central tent that was the family kitchen. "Bring Jerry's over here, Edy. He may sit up, keeping his foot on the bench while he has breakfast. Then he'd better lie down."

"The tents are so dark, Miss Marty. We have Mom's invalid chair in the truck. Wouldn't that be better for Jerry?" asked Edy.

"Yes. Much. Keep him in the air and sunshine."

"Will you have breakfast with us?"

"I believe I will, thank you. My nephew—he's the sheriff, you know—is seldom sure where he'll be at noon, so his wife always fixes a lunch for him. As I came away this morning, he insisted on my taking his lunch. He knew I'd had no breakfast."

Miss Marty carried lunch box and package to the table, sat down on the box that Benny had placed for her, and opened the lunch box. "Just as I thought," she said. "Roast beef sandwiches, and I don't eat meat.

Maybe you children would like them. And here's pie and cake, too. Jimmy's a hearty eater. But I don't eat those either. Have to watch my weight."

There was a warm feeling about Miss Marty's heart, as she saw the eager hands extended for her gifts. "But I do love my niece's homemade bread and delicious coffee," she said as she opened the package. "Mary didn't have time to cut and spread the bread. So, Benny, if you'll just get me a knife."

An hour later Miss Marty's mind was busy with a puzzling problem, as carrying the empty lunch box and her kit, she leisurely walked past the vacant house toward home. At twilight the problem was still troubling her. Desiring solitude in which to solve it, she crossed the field, followed by her huge Siamese cat, Pixey, entered the rear garden of the apparently deserted house, and sank down on a bench beneath a fast-dying tree. Pixey leaped on the bench beside her, and Miss Marty's hand fell to fondling his soft ears, while she looked about the neglected garden.

As her glance strayed to the attractive house, noting areas devoid of paint and fading green shutters with half-open slats, she was startled to see what appeared to be lights moving about behind the shutters.

Miss Marty, having heard that the former owner had died the year before, and that since that time the house had been unoccupied, was on the point of going to investigate the phenomenon, when she heard a heavy vehicle rumbling along the highway a short block away. She glanced across the fields between, and saw a truck stop before the village market. When her eyes again turned to the house, she was surprised to see no lights there.

A puzzled frown was corrugating Miss Marty's forehead, when she heard a blast of noise from the truck engine, followed by a heavy rumbling as the truck went on its way. Instantly bright

lights appeared to be turned on behind the windows of the house.

For a moment Miss Marty's heart leaped sickeningly, then a smile smoothed all wrinkles from her brow and fair face. "Ah, ha!" she thought. "The ghost with the lights is laid! Lights from those neon signs in the market windows, are reflected through those half-open shutter slats onto the house windows. Trucks and autos stopping in front of those signs shut off the reflections. That's what's given rise to the idea among the village people, that a ghost in this house turns lights on and off half the night here. But—oh, oh!"

Again Miss Marty's heart leaped as, glancing at a small window set in the rear door, she saw a shadowy gray face take shape back of it. Feeling the fur of the cat moving beneath her fingers, she glanced down and saw that every



hair on Pixey's back was stiffly erect, while his blue-green eyes were glaring directly at the ghostly face peering through the window. Before she could speak to him, an unearthly yowl left the cat's throat, and he leaped from the bench and fled in the gathering darkness.

"Dreadfully evil appearing face," thought Miss Marty. "No wonder Pixey was afraid of it. Yet it may belong to one of the 'sheep' I was asked to feed this morning, so guess I'd better investigate."

She was about to rise when she heard a voice say, "Mind if I sit with you a bit, Miss Marty?" Edy Brooks came toward her through the gloaming.

"No, indeed, child! I shall be glad of your company. I came out to free

my mind of a problem, but it's still with me, and may be more easily solved tomorrow than now."

"You're lucky to have only one problem. I have seven, and no possible solution to any of them that I can see!" said the girl.

"Could I help?" asked Miss Marty, sympathetically.

"Only by advice, Miss Marty, if you'd not mind giving me that. It will ease my mind, too, if I may talk over my problems with you. What I'd ever done without you, since Mom passed on last May, I hate even to think of!"

"I really haven't done much of anything to help you, Edy. I guess it's having some one near that you know you can call on when needed that's been the most comfort to you, and—I'm still here."

Edy grasped Miss Marty's arm and hugged it. "I haven't been able to sleep for a week for worrying over what we're up against. There's plenty of work here for Dad and Benny. Dad can turn his hand to anything, and everybody likes him. Benny and Jerry are good boys and willing. People like

them, too, but we can't find any place to live. All summer while there's been no rain the tents have been all right, but we couldn't live in them after the rains come. Living in the dust bowl ruined Mom's lungs, and I'm afraid weakened the lungs of the two littlest ones, so they have to be watched. The truck's broke down and no money to fix it, and there's no houses to be had anywhere."

Miss Marty felt the hands on her arm grip it more tightly. "Dad says the only thing left for him to do, is to write his and Mom's folks, and ask them to take us children in."

Edy's head dropped to Miss Marty's shoulder, while sobs shook her thin form. Miss Marty softly patted the hand clasping her arm.

After a moment the girl continued: "Oh, Miss Marty, I just can't stand thoughts of that separation! I promised Mom I'd keep us together. Once separated we'll never be together again! I know it! Divided around among different homes, each of us taught something different, we'd be bound to grow apart!"

(To be continued)

Druids Unveiled

By KATHARINE HILLWOOD POOR



WEBSTER states that the word "Druid" is of Celtic origin and means "very wise" or "men of wisdom." Other authorities consider the origin of the name under dispute. One meaning is "the man of the oak trees," as coming from the word Dryad, an early god of the Greeks, later a wood or tree nymph.

The first Druids were true children of the Magi of Egypt and Chaldea. They were a sacerdotal caste found in early Britain and Gaul. Their initiates

were both men and women, and many years were spent in preparation to become a Druid. Only the members of illustrious families were admitted to their schools for training. They were sworn to secrecy for their science was supposed to be very mysterious. Druids were priests, prophets, teachers, judges, physicians, and expounders of the law.

There were three orders of Druids. Neophytes wore striped robes of blue, green, and white—the three sacred Druidic colors. The lowest rank, the

Ovates, dressed in green, the Druid color of learning. The Bards were robed in light blue to represent truth and harmony. The Druids, the third order, dressed in white, symbolic of their purity and of the Sun. They were the religious leaders.

Mystery veils the origin and religion of the Druids, but the Druid priests are said to be descendants of the last Atlanteans. Their supreme Deity was identified with the Sun, this undoubtedly coming from their Atlantean forbears, the servants of Incal, the Atlantean Sun-god.

They taught the existence of one God whom they named "Be'al." Antiquarians say this name means "the life of everything," or the source of all beings. They burned sacred and extinguishable fires and greeted the Morning Star, beautiful Venus-Lucifer. Fire was regarded as a symbol of their divinity and the Tau cross was also a sacred symbol.

No images were used in their worship for they considered it blasphemy to represent any god by a human figure. Nor did they have temple buildings, but worshiped out of doors in groves of the oak, their sacred tree, where their Deity was supposed to be present. Perhaps in this legendary worship is found the inspiration of Bryant's beautiful phrase, "The groves were God's first Temples." Each one of their sacred trees was believed to have its dryad or spirit which transmitted the mystic powers of the oak to the priests. Mistletoe which grew on the oak trees was a sacred plant which absorbed a healing magnetism. Mistletoe and serpents' eggs were the universal remedies of the Druids.

Circles of stones enclosed large areas which were their sacred places for rites and ceremonies. These sacred circles were generally placed under the shadow of some wide spreading oak. An altar or Cromlech was in the center, a large stone placed like a table upon other

stones set up on end. Stonehenge on Salisbury Plain in England and Carnac in Brittany are said to be ruins of these great Druid Circles.

They also worshiped in high places, piles of stones upon the summits of hills, called Cairns. Their rites were devoted to their Deity, using the Sun symbol. The Druids taught the immortality of the soul, reincarnation, and their favorite studies were astrology, geography, geology, and physical science. Their sacred scriptures and verses were never written but were committed to memory and no less a person than Julius Caesar—to whom the Druids were a thorn in the flesh—states it took twenty years to do this. The three chief commandments of their religion were: Obedience to Divine Law, concern for the welfare of mankind, suffering with fortitude all the evils of life.

Druids of the Celto-Britannic days called themselves Snakes or Serpents, symbols of wisdom. "I am a Serpent, I am a Druid," is attributed to Taliésin, the last of the Druids, and may be interpreted as "Master of Wisdom." The Druids celebrated two festivals in each year. The first was in early May and called Beltane, or the "fire of God." A large fire was built upon some high elevation in honor of the Sun. Sacred dances held at this time were precursors of the Maypole dance held to this day in some places.

The second festival was the "Fire of Peace," held on All Saints' eve. The Druids assembled at this time to discharge the judicial functions. All questions of controversy, crimes against persons or property were brought here to be settled.


The Bards were supposed to be endowed with powers of inspiration. They were the oral historians of all private and public transactions and were accomplished genealogists.

The druidical system was at its height at the time Caesar and his Roman hosts

(Continued on page 91)

Fear vs. Christianity

By THOMAS H. BLANDI, M.S.

T is indeed a very strange feeling when an advanced student of occult philosophy enters an orthodox church and listens to the exhortations of the religious leader—exhortations of the creed bound type, indicating that “only we possess the key to your salvation”; exhortations of what may be termed *churchianity* as opposed to true *Christianity*. After listening to many such leaders one would almost conclude that the church of each, and only his church, holds the panacea for all ills: spiritual, mental, physical, and economical. Yes, even the national economy!

Many thinking persons do not find this reasonable or credible, as they cannot rest on the satisfaction found in the church's explanation of the inequities of life: poverty and riches, sickness and health, abundance and scarcity, etc. They cannot reason how a just God permits these and many other evils. It is all so confusing, contradictory, and senseless.

It would appear that the orthodox churches, at least those that have a grain of truth, have become super-saturated with dogma, tradition, fear, and the like, thus almost completely obscuring their truths. Surely, Christianity teaches that Christ came to save *all* men! The reasoning mind cannot accept the idea that any group of people have been favored with a monopoly on His saving grace. Is it any wonder then that religious leaders are bewildered at the declining and revolving church attendance, as well as at the growing indifference to organized religion?

It was in reading a weekly publication published by an orthodox religious group that the keynote of this article

was found: “Not until God fearing parents again rear God fearing children will we have a sound foundation upon which to build for the future.”

The occult student asks, “Is God to be feared?” If so, how are we to account for the assurance that “God is love”? (John 4:8).

How simple and logical is the Rosicrucian explanation of the mysteries of life, especially the nature of God. Instead of our churches teaching the *fear* of God, how much more simple, sensible, and satisfying it would be to explain the *love* of God. Fear belongs to the old Jehovistic regime—the regime of law, abrogated by the coming of the Christ. “The law was given by Moses, but grace and truth came by Jesus Christ.” Thus comes to us the desire for opportunities to love and serve others in order to merit the great reward—attainment.

Only ignorant persons live in fear and superstition. Enlightened people have long since broken these shackles and sought the freedom and peace of mind that come with faith based upon knowledge. They have sought and they have found—the deeper truths of esoteric Christianity. Orthodox religion does not make complete the circuit that is necessary for true spiritual enlightenment.

As to “God fearing children,” the place to start is with the parents themselves. How many parents use the church as a substitute or a cover for their own shortcomings as good citizens of a community? As an illustration, parents often shirk their parental responsibilities by transferring them onto the shoulders of the churches with a sort of “Do as I tell you, and not as I do,” “I am too busy,” or “If you do

as the church teaches you, you will be all right," etc., philosophy.

Here again occult teachings require us to recognize and be constantly aware of our responsibilities to our children, neighbors, community, and, last but not least, to ourselves. We are taught that we must not shirk our responsibilities and that we cannot escape them. We must accept and fulfill each responsibility we have incurred. This, however, is not because of the fear of being punished, as was the case during Old Testament times. Rather is it because we have learned that God in His great wisdom has established certain immutable laws which enable us to progress toward Godhood in an orderly way, if we work consciously with them. One of these is the Law of Consequence, or Cause and Effect. "As a man soweth, so shall he also reap."

Furthermore, we know that personal development comes only through leading an exemplary life, or many such lives, as scientifically explained in occult philosophy. Thus we cannot escape the consequences of neglect of duty, be it an act of omission or commission. Christianity teaches us to "love one another, even as I have loved

you," and the fulfillment of this injunction enables us to "shun no duty that should be done." Through efforts to transcend self comes the inner assurance that "Perfect love casteth out fear," and both reason and experience prove that life lived in love for God is infinitely more satisfying than life lived in fear of Him.

As we speed on the highway toward the Aquarian Age, we shall find love replacing the religion of fear to a greater and greater extent. Max Heindel pointed out: "The process of preparation for the Aquarian Age has already commenced, and as Aquarius is an airy, scientific, and intellectual sign, it is a foregone conclusion that the new faith must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct. . . . The Christian religion will eventually unite the nations, cause them to beat their swords into ploughshares and bring peace and good will on earth. . . . a universal brotherhood of *separate* individuals having varying interests, but ready to give and take through love, sinking individual preferences for the common good."

That Which Hath Been

By JEAN DAY

(CONCLUSION)



MICHAEL raised herself on her elbow. What was that? By the faint light on the landing she knew Martin must still be with his books. Then Granny came up the stairs in her russet velvet gown and passed into the lighted room.

"Granny at this time of the night? 'Tis private, no doubt, what she has to say to Martin," thought Michael. Flung

ing off the bedclothes, she crept over behind the arras which hung before the door and listened. She was shivering. But what is Granny saying?

"You won't forget, will you Martin, to read the book. You'll read the book?" What book Michael wondered.

Returning to her bed, Michael had hardly drifted off to sleep when a series of scenes from her former lives began to pass before her.

A young man asking for Michael's hand in marriage. "But, sir: an Eliot weds only with one of her own standing." . . .

Martin staggering into the room carrying Jane Curnow, who would have, but for Martin's timely aid, been under the horse's feet. . . .

Jane paying her visits, and bringing with her baskets of fruit from her own garden. . . .

Martin casually telling Michael he intends to wed Jane Curnow.

Michael saying: "Martin, listen! I have something of importance to say to you. I have thought a good deal of how . . . and when I should have to tell you this. I think the time is now. Our mother told me the story the night before she died."

"Monstrous serious, Michael! I do not feel serious tonight."

"It is possible you may think it serious, Martin. To make a short story of it, Mother found, the night before we left Devonshire, a babe under some bushes. She said it was the 'Saint's Gift' to her, sent to comfort her after Father's death. Do you . . . can you understand, Martin, what I am trying to tell you?"

"Not quite, Michael. What became of the child? Or is it important?"

"'Tis for you to say, Martin. The child was found on St. Martin's Day. It was named Martin Eliot."

"Michael . . . in heaven's name . . . you cannot mean . . . that I—Oh, God . . ." Martin rushing from the room in an agony of despair. . . .

Martin, leaning his head down on the table as Micheal enters. She kneels down beside him.

"Will you not speak to me, Martin? Think you I do not suffer with you? Suffer also on my own behalf in that I who love every hair of your head, should be the one to acquaint you of this thing. After all, what is a name? Who could say you were not Martin Eliot?"

"By the Lord Harry, Michael . . . If

you taunt me again with . . . Oh, forgive me, little sister. I have been uncouth and boorish with you. My plebeian blood, no doubt, will out, and show me in my true colors. I have been thinking . . . that soon I'll . . . away from here . . . away from London . . . but not before I make some inquiries."

"Inquiries? What inquiries?" asked Michael.

"To find traces, Michael. There must still be some one to whom I belong."

Michael's voice holds a note of terror, as she exclaims, "No, no, Martin, you must not."

"But yes, Michael! Do not be afraid. Your good name shall not suffer by it. No one shall hear of my inquiries, but it is only right that I must know . . . who . . . and what I am."

"No, no, Martin," wails Michael. "Please—no."

Martin turns and lays his hands on her shoulder.

"Why, Michael? Be reasonable. What are you afraid of?"

"Oh, Martin! You are hurting me. Please let me go."

"Tell, me Michael," says Martin softly. "What is it you fear? Could it be that there is some error, Michael—say for instance in the sex of the child? Could it have been St. Michael's Day?"

"No, no. Please let me go. You hurt me, Martin."

"Tell me, Michael," insisted the boy.

"Martin! Martin. Please let . . ."

"Tell me, Michael. *You* were the child found on St. Michael's Day. *You* were the 'Saint's Gift'?"

"No. I swear it. I swear it on the Holy Rood. Let me go," cried the girl.

"Michael, do not perjure your immortal soul. Do you know this book?"

"'Tis . . . Granny's Diary," cries the girl, and falls fainting to the floor.

Three days passed before John

Morely visited David again. They talked for a while of where John had been, the people he had seen during his absence, of a book he had been reading.

"Well, Davie lad," said John, "how are things with you?" He drew his chair nearer to the bed couch. With a smile David answered brightly, "Oh, good, Johnnie, pretty good."

"You sound all right, anyhow," said John.

"I must seem so to you after the peevish way I was acting the last day you were here," replied David.

John laid a hand on David's. "That is permissible sometimes, old man," he said.

"It is not permissible any longer, friend John," answered David.

John raised his eyebrows. "How is that? Why no longer?" he asked.

David considered for a moment. Then he said, "Last time you were here, and indeed many other times, I railed at a God who could make a chap like me, and many others of like ilk, to lie here helpless. Well, I know better now. I know that I alone am responsible for my halting speech, my useless legs, and my—club foot."

"Your—club-foot?" John's voice was shocked.

"Yes. You never knew that, did you, Johnnie?"

"Oh, Davie boy—I am—sorry." John paused. "But how are you responsible? Who ever told you such a thing? It's a monstrous thing to say."

David put out a hand and lifted a book from the table at his side. "Once I was blind but now I can see—or rather, I can understand just a little better than I did. I told you I could never remember the whole of that dream I had, but that night after you left me I dreamed it again, and remembered it all. I was just on the verge of something else, too, but no doubt it will also be revealed sometime." He held out the book.

"See, Johnnie," he added, "here is

a book that has answered, as far as I have got with it, a great many of my questions. It has told me many things. Have you ever seen it?"

John took the book, and looking at it, shook his head.

"No," he answered, "I don't know it at all." Aloud he read its title.

"*The Rosicrucian Cosmo-Conception*. From whom did you get it, Davie?"

"Rix Howard brought it to me. You remember I told you he was coming to see me. You know, John, I believe what this book says is true. I believe life is unending, and that we live in a human body, not once, but many times."

"But, Davie lad," said John. "Surely the penalty is not commensurate with the crime, in your case, at any rate."

"How do you know? Listen, John. There is a book mark at a page I have been reading. Will you read it from the middle paragraph?"

John opened it and began to read.

"That Christ taught Rebirth and the Law of Consequence is perhaps shown in no other place as clearly as in the case of the man who had been born blind, where His disciples asked, 'Who did sin, this man or his parents, that he was born blind?' (John 9:2)

"Had Christ not taught Rebirth and the Law of Consequence, the natural answer would have been, 'Nonsense! how could a man have sinned *before he was born*, and have brought blindness upon himself as a result?' But Christ does not answer in that way. He is not surprised at the question, nor does He treat it as being at all unusual, showing it was quite in harmony with His teachings. He explains, 'Neither hath this man sinned, nor his parents, but that the works of (the) God should be made manifest in him.'

"The orthodox interpretation is that the man was born blind in order that Christ might have the opportunity of performing a miracle to show His power. It would have been a strange way for

a God to obtain glory—capriciously condemning a man to many years of blindness and misery that He might 'show off' at a future time. We would consider a man who acted in such a manner a monster of cruelty."

There was a silence of a few seconds when John Morely had finished reading.

"I'll own to not having seen that incident in that particular light before," he said, "so I'll withhold judgment until I've read more of the book."

"It has made all the difference to my outlook already," answered David.


"I have grumbled about being useless, but I shall grumble no more. I've set my hand to the plough, Johnnie, and I know I can do better work than I've ever done before. I'm not looking back at all."

"Davie, if that book with its particular gospel makes all that difference to you, and makes for greater efficiency and happiness in your work, who am I to say you are wrong?"

"I've put the study of that book down in *my* curriculum, Johnnie," said David smiling.

Draw Power From Spirit

By FRANCIS SIMS POUNDS, M.D.

 FROM youth to old age, among the high and the low, regardless of race, color, or creed, truly "it is the Spirit within which enliveneth." It is Spirit which inhabits our bodies moulded of clay—Spirit which animates the flesh that otherwise must sicken and die and revert to dust. It is Spirit which generates our secret aspirations, inspires all noble thought, urges us to holier desires, shines forth to our fellows in exalted speech and praiseworthy deeds.

These are commonplace in the language and experience of men, but the origin and nature of the Spirit within is no commonplace. Rather, it is the one ever prevailing miracle before which we stand in humility and admiration—in wonder and in awe.

If mankind is so endowed above every other living creature, he should become fully aware "whence cometh my strength." His paramount need must be to fathom the sea of power so that he himself may grow in power—to link the Spirit within to the One Source from which it came.

Self-conscious man may do this through a contemplation of the Supreme. Favored with high gifts of reason, insight, and intuition, he may inquire into the nature of *Spirit itself*. He may form at least a mental picture of certain attributes predominant in a *Spirit* of which his Spirit is a part. Within the bounds of human understanding, he can define and devise a method whereby he may draw upon the *source* for greater enlightenment—for increase of moral strength and creative power.

Surely we as creatures endowed with higher intelligence are justified in making such queries. Evolvment of the whole personality rests upon it. We ask: What is the nature of *Spirit*? What are the distinguishing attributes of the Supreme? How may *we* in a contemplation of these attributes reach an attunement approaching the Ideal? The answers will lead us eventually to a higher state of consciousness, to a clearer understanding of our true selves, as well as of others. The sum total of these spiritual values will crystallize

into the Ideal Life we prefer to live *here and now!*

Inevitably this Ideal we hope to live by must take its pattern from the Supreme Ideal inherent and absolute in Infinite Perfection. Of this Supreme Ideal we must needs form a vivid concept—a mind's eye picture held constantly in view. For the truth is, we may grow no higher in mental and spiritual stature than our visualization of the Supreme.

Perhaps in past experiences we have conjured up a false picture. Have we envisioned a Supreme Being seated on a canopied throne somewhere high in the heavens? Have we imagined Him as wielding a scepter overlording the fate of mortal men? Have we pictured Him as a Being influenced by moods—subject to prejudice, anger, revenge? Does His over-all reign excite in us timidity, fear, and trembling?

Obviously such a distorted conception of Infinite Perfection would fail to inspire us with admiration or devotion. Neither would it urge us to emulation. Nor would it strengthen us with power. If we have entertained such a limited concept of *Spirit*, small wonder that our mortal lives have been restricted in consciousness. . . . On the other hand, would it not seem more reasonable—more desirable and uplifting—to envision habitually a Being of Pure Spirit? Above all, One shorn of the traits of mortal men. A being constant to a norm of goodness, of peace, and equanimity, yet ever manifesting *power*. Even men themselves—an elect few—have achieved a high state of peace and equanimity and a spiritual power born of self-mastery and self-realization. In the coming age of enlightenment, a vast number of so-called average men will undoubtedly evolve and rise to join more advanced beings.

How shall the average man make a beginning? First, he must conceive and envision the Ideal. Second, he must

continue to dwell upon the distinguishing attributes of a Perfect Source. Third, he must summon all his inner faith and deep desire.

How may we best construct the Ideal we hope to reach? Could it not be through a study of men who have held and gained an Ideal of perfection raised to the nth degree? Every man, through the Spirit within, possesses the faculty of *perfectability*. In the past, *some* men—inspired men, holy men, great men—have *used* this faculty of perfectability to such a degree as to reach a state of perfection far above and beyond the average men of their day. These few have dwelt upon a concept and held the vision of *perfection itself*. All the ancient sages, the savants, seers, and prophets, the saviors of men, have held this vision and in their lives and works have left an example which all men may follow. *Their* Ideal was to make the attributes of *Spirit* a power in their own lives. And so may any man, in large part or small, draw that power to himself.

What should the attributes of Spirit include? First of all, Will, or Supreme Power. Here we should build up a concept of power far beyond any degree of power yet known to man—that Power which created the universe and controls the cosmos in all its immensity, as well as in its smallest detail. We ourselves are immersed in it. We through a consciousness of our divine origin and relationship may call upon it—if we only will. In truth, were we adequately attuned in faith and desire, we should at all times find the Supreme Power at our immediate command. Without such attunement, without faith and desire, human power must be subject to the limitations of its own consciousness. The choice is a challenge to every man.

Secondly, the attributes of the Spirit should include *Supreme Wisdom* or *In-*
(Continued on page 75)

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny

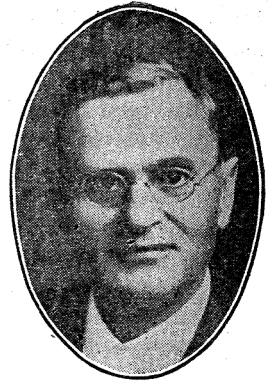
(SIXTH INSTALLMENT)

"The Dweller on the Threshold"
(Continued)



As before stated, a worldly life increases the proportion of the lower ethers in the vital body to that of the higher. Where, in addition, a so-called "clean life" is lived and excesses avoided, the health during life is more robust than that of the aspirant to the higher life, because the latter's attitude toward life builds a vital body composed principally of the higher ethers. He loves "the bread of life" more than physical sustenance, and therefore his instrument becomes increasingly high-strung, nervous, and delicate, a sensitive condition which greatly furthers the objects of the Spirit, but which is a hardship from the physical viewpoint.

In the great majority of mankind there is such a preponderance of selfishness and a desire to get the most out of life as they view that matter, that either they are busy keeping the wolf from the door or accumulating possessions and taking care of them, and hence they have very little time or inclination to undertake the soul culture so necessary to true success in life. The writer has often heard them contend that if they pay the minister to study the Bible during the six days and give them on the seventh an epitome of what he has found, that should be all that is required to get a ticket to heaven. They



subscribe to the church and do the things ordinarily called for in life as honorable and upright; for the rest, they "have a good time." Therefore there is so little that persists in each life of the majority and evolution is so frightfully slow that until one is able to view the act of death from the higher regions of the World of Concrete Thought and, so to say, look downward, it does not appear that anything is saved of the vital body. This body seems to return complete to the physical body and to hover over the grave, there to disintegrate simultaneously with the latter.

As a matter of fact, an increasing part cleaves to the higher vehicles and goes with them into the Desire World, there to be a basis of consciousness in, and to live through, the purgatorial and heaven lives, generally persisting until man enters the second heaven and unites with the nature forces there in his efforts to create for himself a new environment. By that time, it has been absorbed by the Spirit or almost so, and whatever may remain of a material nature will quickly fade away. Thus the personality of the past life has vanished and the Spirit will not meet with it in the future lives upon the earth.

But there are some people who are of such an evil nature that they *enjoy* a life spent in vice and degenerate practices, a brutal life, and who delight in giving pain. Sometimes they even

cultivate the occult arts for evil purposes so that they may have a greater power over their victims. Then their fiendish, immoral practices result in hardening their vital body.

In such extreme cases where the animal nature has been paramount, where there has been no soul expression in the preceding earth life, the division in the vital body spoken of before cannot take place at death, for there is no dividing line. In such a case, if the vital body should gravitate back to the dense body and there gradually disintegrate, the effect of a very evil life would not be far-reaching, but unfortunately there is in such cases an interlocking grip of the vital and desire bodies which prevent separation.

We have seen that where a man lives mostly in the higher nature, his spiritual vehicles are nourished to the detriment of the lower. Conversely, where his consciousness is centered in the lower vehicles, he strengthens them immeasurably. It should be understood that the life of the desire body is not terminated by the departure of the Spirit; It has a residual life and consciousness. The vital body is also able to sense things in a slight measure for a few days after death in ordinary cases (hence the suffering caused by embalming, post-mortem examinations, etc., immediately after death), but where a low life has hardened and indured it with great strength, it has a tenacious hold on life and an ability to feed on the odors of foods and liquors. Sometimes, as a parasite, it even vampirizes people with whom it comes in contact.

Thus an evil man may live for many, many years unseen in our very midst, yet so close that he is nearer than hands and feet. He is far more dangerous than the physical criminal for he is able to prompt others of a similar bent to criminal or degenerate practices without fear of detection or punishment by law.

Such beings are therefore one of the

greatest menaces to society imaginable. They have sent countless victims to prison, broken up homes, and caused an unbelievable amount of unhappiness. They always leave their victims when the latter have come into the clutches of the law. They gloat over their victims' sorrow and distress, this being a part of their fiendish scheme. There are other classes which delight in posing as "angels" in spiritualistic seances. They also find victims there and teach them immoral practices. The so-called Poltergeist, which enjoys breaking dishes, upsetting tables, knocking hats over the heads of the delighted audiences, and similar horse-play, is also in this class.

The strength and density of the vital body of such beings make it easier for them to give physical manifestations than for those who have passed beyond into the Desire World. In fact, the vital bodies of this class of spirits are so dense that they are nearly physical, and it has been a mystery to the writer that some of the people who are taken in by such entities cannot see them. Were they once discovered, one look at their evil sneering faces would very soon dispel the delusion that they are angels.

There is another class of spirits belonging to this same category who appeal to persons seeking spiritual development outside the spiritualistic line, by posing to them as *individual teachers* and giving them a lot of goody-goody nonsense. They also play upon the credulity of their victims in an almost unbelievable manner, and even though for years they may keep their intentions secret, sometime or other they will show themselves in their true colors. Therefore it cannot be reiterated too often that no one should accept from any one else, either visible or invisible, teachings in the slightest degree contrary to his own highest conception of ethics.

(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.

Involution, Evolution, and Epigenesis

Q. Are not the first and second chapters of Genesis contradictory?

A. Only seemingly so as in reality there is harmony between the two accounts of the creation of man.

Q. What are the two accounts?

A. In the first chapter it is written that man was the last, and in the second chapter that he was the first created of all living things.

Q. How do we harmonize these?

A. The first chapter deals chiefly with the creation of Form, the second chapter is devoted to the consideration of Life, while the fifth chapter deals with Consciousness.

Q. What is the key to the meaning of these facts?

A. That we must differentiate sharply between the physical Form, and the Life that builds that Form for its own expression.

Q. Is the order of the creation of the other kingdoms correctly given?

A. Not as correctly in the second chapter as in the first, although it is true that if we consider man from the Life side, he was created *first*, but if we consider him from the standpoint of Form, as is done in the first chapter, he was created *last*.

Q. What causes degeneration?

A. All through the course of evolution—through Periods, Globes, Revolutions, and Races—those who do not improve by the formation of *new* characteristics are held back and immediately begin to degenerate.

Q. What is necessary for evolutionary progress?

A. Only that which remains plastic and pliable and adaptable for molding into new Forms suitable for the expres-

sion of the expanding consciousness; only the Life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave. All else must straggle on behind.

Q. Is this according to occult teaching?

A. This is the kernel of the occult teaching.

Q. Is not progress unfoldment?

A. Progress is not simply unfoldment; not simply Involution and Evolution. There is a third factor, making a triad—Involution, Evolution, and *Epigenesis*.

Q. What is the relation of Spirit to the Form it inhabits?

A. The words Involution and Evolution are familiar to all who have studied Life and Form, but while it is generally admitted that the involution of spirit into matter takes place in order that Form may be built, it is not so commonly recognized that *the Involution of spirit runs side by side with the Evolution of Form*.

Q. What part does Epigenesis play in the family?

A. The father and mother give the substance of their bodies for the building of the child's body, but, particularly in the higher races, Epigenesis makes it possible to add something which makes the child different from the parents.

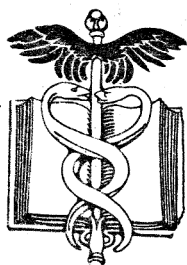
Q. What results when Epigenesis is inactive?

A. Where Epigenesis is inactive in the individual, family, nation, or race—there evolution ceases and degeneration commences.

(Reference: *Cosmo*, pages 336-37, 344)

WESTERN WISDOM BIBLE STUDY

Peter's Vision



On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

And saw heaven opened, and a certain vessel

descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

And the voice spake unto him the second time, What God hath cleansed, that call not thou common.

This was done thrice: and the vessel was received up again into heaven.

—The Acts 10:9-16

The lovable Peter, the "Rock," was a Jew by birth, and therefore steeped in the Jewish laws and customs. The Torah had been the basis of his religious training, and from early youth he had been taught that it was sinful to eat "unclean" foods—those not prepared according to the rabbinical teaching. His had been a high privilege in becoming an apostle of Christ Jesus, and being taught many of the deeper mysteries of the inner wisdom of the New Dispensation. However, he had not hitherto been required to sanction unreservedly the teaching that it is not that which goeth into the mouth but that which cometh out that defileth a man. Those of the Abrahamic Covenant (but not the gentiles) were entitled to the glorious promise of the Messiah.

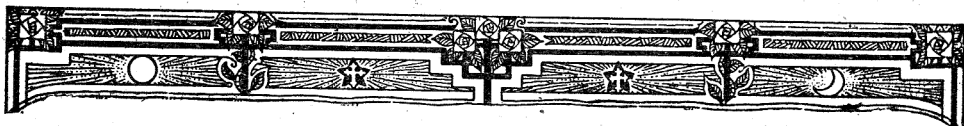
In order that Peter might be given

the clarity of understanding which he prayed for a vision was shown to him three times. It was in this way indicated that all food was given by God, and that "uncleanness" in no wise depended upon the provision made by the Torah in regard to the method of preparing food. There was to be no distinction between *kosher* and *unkosher* meat, nor between gentile and Jew, so far as the followers of the Christ were concerned. A fundamental tenet of Christianity was being established.

When the seeking Peter, in the first vision, was commanded, "Rise, Peter, kill, and eat," he was too astounded at an admonition directly contrary to what he had been taught to think of obeying. He felt sure that he was being tempted by the Evil One. However, when the vision was repeated twice more, and he was told, "What God hath cleansed, that call not thou common," he realized at last that the will of God was being revealed to him. God had created everything, everything was pure. He was never again to call any of God's creatures unclean or unholy.

Having been convinced of the meaning of his vision, Peter accepted it wholeheartedly. Plainly, the coming of the Lord of Love was to abrogate the Law, and the apostles were henceforth to act and teach in accordance with this teaching.

(The flesh of animals was not yet explicitly forbidden as food for human beings, as it had served and would continue for a time to serve a purpose in man's evolution. Those sufficiently enlightened would know that under the Christ Dispensation abstinence from meat eating would become universal. Only the harmless life is consistent with the teachings of Christ Jesus.)



Astrology Department

Planets Are People

A Treatise on Esoteric Relationships

By ELMAN BACHER

That friendship only is, indeed, genuine when two friends, without speaking a word to each other, can, nevertheless, find happiness in being together.

—George Ebers.

PART IV

Channels of Friendship (Conclusion)



It is interesting to note that the odd-numbered houses of the horoscope, culminating in the eleventh, are designated as the "houses of relationships," and the eleventh itself as the "house of friends." From the first house through the ninth we express the "personal," "fraternal," "parental," "marital," and "pedagogic" relationships. Then the cultivated, distilled essence of all relationships is shown by our capacities through expression of the eleventh.

Love without passion, affection without possessiveness, intimacy without smothering, assistance and encouragement without over-indulgence, cooperation without domination and subservience, fruitful joys without pleasure-madness, sympathy without negative sentimentality, mutual exchange without any loss of mutual freedom of thought and action—such are the attributes of all harmoniously fulfilled relationships. The essence of these at-

tributes we call Friendship, the urge toward universal Brotherhood.

Because the eleventh house represents our most highly spiritualized impulses in reference to relationship, it may be studied as one of the "spiritual barometers" of the horoscope. To the degree that the eleventh house is "benefic" may every other relationship-problem be assisted. Every brother-sister, parent-child, and husband-wife problem can be "unknotted," to a degree, by application of the harmoniously expressed urges of the eleventh house.

Friendship, then, may be said to be the panacea, for the "wounds of relationship."

These "wounds" are the frustrations of those essential qualities that are peculiar to each type of relationship. The fraternal, or brother-sister, relationship is experienced during childhood and the formative years, and represents the first step toward the fulfillments of the eleventh house. In the intimacy of home life under the guidance of parents, boys and girls learn cooperation, sharing, and the enjoy-

ment of group pleasures. The reactions of brothers and sisters to each other and to their parents constitute the basic elements of their relationship tendencies. Naturally, when the fraternal relationship is fraught with discord, fear, and hatred, the later fulfillments in mature life are often inhibited, distorted, and unhappy.

Many a man or woman has experienced misery and inharmony in marriage due to subconscious negatives that are traceable to the fraternal relationships in childhood. Competition for the parents' favor, rivalry in talents and accomplishments, aversions, and resentments, and all other forms of conflict, if untransmuted, can very easily be, and usually are carried over into the marital and parental patterns and cause relationship-defeat in later life.

Of course conditions vary as charts vary. A man may have a "difficult third house" and a "fortunate seventh house." In other words, his experiences in early life with brothers and/or sisters may contain much that is unhappy, and his marriage-partner may be the greatest blessing of his life. However, to the degree that he carries his "dark reactions" into his marriage, later on, will he be unresponsive to the assistance that his wife can give to him.

Another man may have companionship of the most harmonious and fruitful kind with his brothers and sisters and yet, through marriage, face his greatest tests. Nevertheless, because of the harmonious relationships during his childhood, he knows much more of the meaning of living. His relationship-pictures are painted with Joyfulness, Companionship, Give-and-Take, Mutual

Trust, and the like, and through the expression of these spiritual powers he can deal with his marital problems.

No student of astrology need endure pain and suffering for years and years because of an unhappy relationship with a brother or sister. The unhappiness is the result of only one thing—continual expression of a negative phase of the third house. As that negative phase is transmuted the relationship is improved and the pain neutralized. The fraternal relationship is, of all relationships, the one that can most directly be redirected into Friendship. Since it usually does not involve the possessive element of parenthood, and never involves the sexual exchange of marriage, it contains much more of the element of freedom.

In one respect, the fraternal relationship is particularly important, from a psychological standpoint. That is in reference to an experience of karmic responsibility of a person for a younger, or less evolved, brother or sister. In this instance, on the inner planes the relationship becomes

THE SPIRITUAL NATURE OF ASTROLOGY

The science of the stars is essentially a spiritual science. Its effects are the results of the emanations of mighty spiritual Beings acting upon the inherent spiritual principles of microcosmic man—a cell in the great body of God unfolding its latent potentialities into dynamic powers. To the spiritual astrologer there are three legitimate ways of using the message of the stars: to aid people in character analysis, diagnosis of disease, and vocational guidance.

that of parent and child, and the negative reactions of the older person may be transmuted more effectively through the expression of his, or her, parental urges—rather than those of the eleventh house. In other words, the parental impulses constitute the "way of transcendence," or the "redemption of karma." A serious lesson in parenthood is indicated by such a condition—its fulfillment will free the person to a much more successful expression of actual parenthood. Because of its subtle and illusionary quality, this kind of "karmic parenthood" usually contains much that is painful in its working out,

but its fulfillment brings a rich reward in wisdom and spiritual strength—all of which is to the person's advantage in his relationship with his own children.

The downfall and failure of parent-child relationships, either actual or esoteric, is due more to the parent's egoism and possessiveness than to anything else, and in no relationship in life is the impersonal viewpoint more vitally necessary. No mother or father can be a "good parent"—in the spiritual sense—unless the attributes of friendship are expressed in the relationship. There must be recognition of the child's intrinsic worth and tendencies. There must be discipline and guidance—but in terms of the child's requirements. No mother or father is a good parent who makes the child's life a vicarious fulfillment of her or his own frustrations. The parent who is a friend guides his child into the best expression of *the child's own pattern of life*.

Look to your eleventh house and find your "Friendship-key." This is the planet which is either the unafflicted ruler of the eleventh—or the planet that makes the best aspect to the ruler. Planets in the eleventh indicate conditions that are interpreted through friendship, but the ruler is the key to the expression of friendship and brotherhood.

The ruler of the eleventh house may have several aspects, both harmonious and otherwise. However, if an unafflicted planet makes a benefic aspect to the ruler in this case, that planet represents a pure channel of "relationship-transmutation." It is the planet that can, if applied, unloose the snags and snarls of any relationship problem. It represents the best you have to offer in your spiritual exchange with other people.

Combine the vibration of this planet with that of the sign on the eleventh house cusp and the vibration of the ruler itself. This is the foundation of

your "house of Friendship." It shows a composite of how you love your friends, what you wish to do for them, what you can do for them, and the best that they see in you.

Persons who are identified, by mutual aspects, with the trines in your eleventh house conditions are those who stimulate your deepest capacity for loving. It is through them that you contact your own best self and express your finest for all relationships. It is through them that you find your clearest recognition of Universal Brotherhood.

Persons who are identified, by mutual aspects, with the squares to the eleventh house ruler are "enemies of utmost importance." They externalize or objectify your reactions that defeat or destroy friendship. Because of the transcendent urges of the eleventh house, the malefic aspects (representing frustrations and difficulties) can manifest as deep hatreds, fears, and conflicts. Every relationship in your life is tainted or warped to the degree

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

that these afflictions remain untransmuted. No occult or astrological student can afford to ignore these "warnings" in the horoscope.

In conclusion, here is presented an example that illustrates the inter-relationship of Astro-dynamics with "Planets Are People." For clarity's sake, this example is in a simple form.

Two persons meet in the mature years of life, and friendship is immediate, deep, and happy. Each has one square and one sextile to the ruler of the eleventh, and the contact is represented by progressed Moon trine one person's eleventh house ruler, which is conjunct any one planet in the other person's eleventh house "pattern." In other words, the relationship "flowers under the best of conditions."

Each person has reacted, over a period of many years, to every phase of his eleventh house pattern, and the comparative strength, at that time of life, of the sextile and square influences have, in this friendship, a perfect testing. To the degree that the negative of one is expressed, will the other be given an opportunity to transmute; to the degree that both respond to the square, will the friendship be spoiled and disrupted; to the degree that each person transmutes, will the other be "lifted" spiritually.

This type of relationship represents a perfect opportunity for the practice of alchemy. That which is negatively inclined in the relationship can be neutralized by the highest expressions of both persons who are lovingly united.

What more perfect expression of friendship is there?

Friendship is a mighty factor in this
hard world,

Since by friendship comes self-forget-
fulness,

And no man does great work unless
he forgets self.

—Jeffrey Farnol.

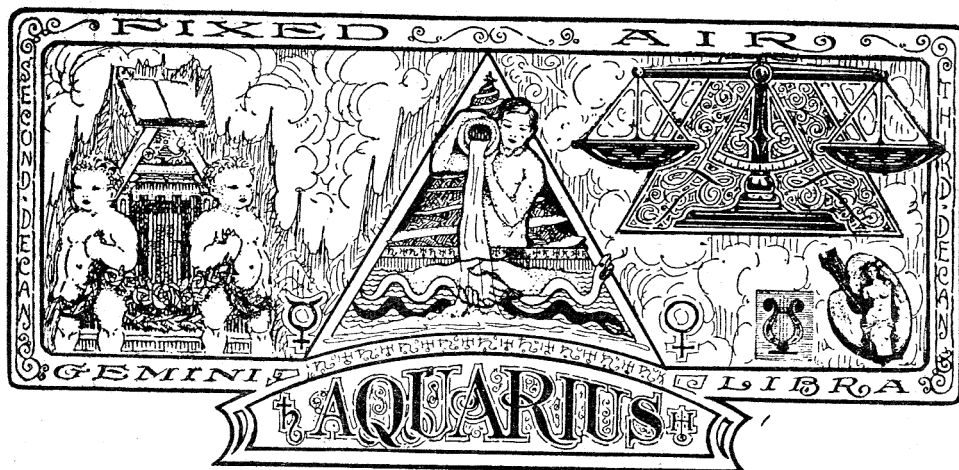
DRAW POWER FROM SPIRIT

(Continued from page 67)

telligence. That would mean finite intelligence raised to an infinite degree. Only through the use of imagination can man arrive at a concept of Perfect Mind. Only thus may we set a standard so far above ourselves as truly to represent the Ideal. To form the concept, to gain the vision—that is our task. Then all the while we must live in the consciousness that Supreme Intelligence is in and near us, ready and willing to give if we only ask. In faith and desire we may draw upon it, so to find at length a growth of mind beyond our fondest hopes.


Thirdly, the attributes of the Spirit would include *Supreme Activity*, or the result of Will and Wisdom brought into practical manifestation. The actions of man on the material plane correspond in nature to the degree of divine will and wisdom allowed to manifest. As we grow more like Him, our works upon earth become more worthy of us as Gods-in-the-making.

Many sub-attributes of these three primaries are worthy of mention, but one in particular merits attention—that of *Supreme Joy*. It would logically follow that if man had once achieved a perfect attunement to Supreme Power, Supreme Wisdom, and Supreme Activity, he would have arrived at a new consciousness of Joy. His human desire and need for complete ascendancy over previous limitations would then be fulfilled. Freedom would be his. Unconsciously, almost, he would be drawing to himself the joy of being, the joy of doing, the joy of serving—a triumph in everyday living henceforth. He would be a master over all negative states of feeling. Never again would he be a slave to the drabness of life, never again a victim of gloom and despair. The crowning glory of his faith and desire would become the Ideal life to be lived *here and now!*



The Children of Aquarius 1947

Birthdays: January 22 to February 19

 **AQUARIUS**, the Water Bearer, the Uranian humanitarian, is usually easily identified by his independence and pride in his intellectual superiority. Aquarius is a fixed air sign which blends the impulsive and mental propensities with the stabilizing influence of the fixed and saturnian qualities. Through this combination the thoughts are fixed and concentrated, and thus they become real. These people usually are well formed, with a stateliness and poise which shows purpose in all their actions. They gain their self-assurance through the strongly developed intuitive faculties. They often succeed in life where others would fail, having clear conceptions of all they undertake, and the ability for steady application of the mind.

The Sun in Aquarius gives a great love for scientific and occult studies—tracing the hidden forces in plant, animal, and man. The intuitive powers of the Aquarians help them in judging and analyzing human character, and there is a desire for work for the improvement and the evolution of humanity which their expansion of vision enables

them to do. The very foundation of their character is a strong feeling and interest in the welfare of mankind. They incline toward the unconventional and thus make excellent reformers. Their new and progressive ideas are often expressed in inventions along electrical and aerial lines.

Spells of high idealism (Uranus) and periods of depression (Saturn) follow each other alternately. When living along the purely personal lines they are apt to use their inflexible wills in the direction of selfish mental desires, often boasting of the things they really cannot execute.

From a health standpoint, the chief causes of the physical ailments common to the Aquarian are due to defective circulation and nervous imbalance.

The New Moon, January 22nd, ushers in the solar month Aquarius, giving a strong and vital influence to the entrance of the Sun into this sign, which will provide an opportunity for full expression to the children born during this period. Mercury enters Aquarius simultaneously with the Sun, which gives the Uranian qualities of originality and an unconquerable love of liberty, with no thought of following

any set form of social conventions or dress. On January 23rd Mercury conjuncts the Sun, or is said to be "combust," and his good qualities are considerably weakened.

On the 25th Mercury makes the opposition to Saturn, which will cause greater periods of melancholy and depression. There is still ambition and desire for accomplishment, but the native's efforts are more or less thwarted, or delayed. Often this causes bitterness and a desire for solitude.

On this same date Venus makes the opposition to Uranus, which gives an unbalanced viewpoint and irregularities through relationships. Disappointments and trouble through jealousy in courtship and marriage are usually the result of this aspect. However, Venus is in the sign Sagittarius, creating optimism, sympathy, and good will to all one's fellow men, as well as an innate refinement and culture.

The Sun opposes Saturn January 26th, which lowers the vitality of those born during this influence. While this configuration is considered adverse from the material standpoint it gives many experiences which are conducive to much soul growth. The native will be pessimistic and obstinate, determined to have his own way at any cost.

Those born January 28th are somewhat released from the depressing influence of Saturn's opposition to Mercury. Neptune makes a trine to Mercury, which spiritualizes the native's mental outlook. He reaches out for a greater understanding, finding the answers sought in occult science, and may develop a supernormal faculty.

On January 31st the Sun also trines Neptune, which intensifies the higher vibrations and very often makes one sensitive to the realm of tone. Since Mercury is the lower octave of Neptune, giving the requisite dexterity, these people often become inspirational musicians. Interest in the occult is intensified.

Mars opposes Saturn on the same date, which is a testing point for this aspirant to the higher life. Mars in Aquarius when afflicted makes the individual bombastic and resentful of authority or any interference. This aspect indicates a selfish and cruel nature, but of course may be modified by good aspects. Coming as it does from Leo and Aquarius, it also would cause a heart ailment, necessitating control of the temper or any strong emotion.

On February 1st Mercury makes the trine to Uranus. Since Mercury is in Aquarius, full expression is given to the Uranian mental faculties. The native will be original and independent, and may be called eccentric. Mercury squares Jupiter on February 5th, reducing the positive qualities and giving a vacillating and procrastinating nature.

Uranus in the mental sign Gemini, and Neptune still within orb of the Sun and Uranus, form a grand trine of these spiritual planets for those born from January 30th to February 8th. This intensifies the spiritual vibrations in the aura, making it possible to contact directly the spiritual realm and to become a leader in some occult or mystical movement. This person will be highly individualized, and with Mercury and Mars transiting Aquarius, will have an outstanding mentality.

Mercury sextiles Venus in Pisces on the 10th. This makes the mentality less positive and perhaps more kindly, with strong imaginative powers. Venus in Capricorn squares Neptune on the 15th, indicating trouble through deception, and liability of loss through speculation. The Sun squares Jupiter on the 16th giving strong desires to take chances, gamble, etc. There is a love of display, and a bombastic haughty disposition.

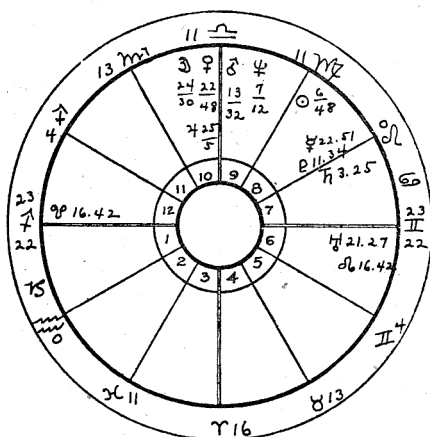
On February 17th Mars trines Uranus, giving energy and ambition. If this is applied constructively as in mechanical inventions, the native will be able to accomplish much through his progressive activities.

Reading for a Subscriber's Child

THOMAS L. D.

Born August 30, 1946, 2:20 P.M.

Latitude 41 N. Longitude, 74 W.



This Ego has come into this life with an exceptionally affable and pleasing personality. Sagittarius rules the Ascendant, and Jupiter, Venus, and the Moon are all in conjunction in the 10th house in Libra, the sign of harmony and lover of peace at any price. The Sagittarian is frank and outspoken, usually speaking straight to the point. However, the ruler of this sign, Jupiter placed as it is, will make sure that the point is courteously presented.

Mercury, which rules the mind and is another planet of expression, is placed in Leo, giving high ideals, a positive, strong, and persevering intellect—very kind and sympathetic. This planet, sextile the Moon, Venus, and Jupiter, gives a receptive, alert mentality, with a retentive memory, and the power of expression reaches a superlative degree. The disposition is cheerful, optimistic, versatile, and broadminded.

Uranus in Gemini is sextile Mercury and trine the Moon, Venus, and Jupiter, which shows a strong, independent, and positive personality. There is much intuition, great originality, and a vivid imagination.

The Sun, giver of life, is in the sign Virgo. This is not a vital sign but rather one of mental characteristics. Nor is the Sun strongly aspected, having only the semi-sextile to Neptune, Mars, and Saturn. Thus little Thomas does not have a great deal of vitality. However, the Sun is not afflicted by any of the planets which would tend to give the worst afflictions. Furthermore, it parallels Venus and Jupiter, and while these are only weak influences, they do bring some help.

Mercury rules the 6th house cusp, which represents the health, along with the Ascendant, which is ruled by Jupiter. These planets are well aspected, and since they have rulership over the higher and lower mind, they have a great influence on the boy's health. This is the strong point in this chart. Thomas will be able to control his health to a very great extent through the mind. He has a naturally happy, optimistic outlook, and considerable determination (Mercury in Leo and well aspected). Happy, cheerful thoughts create harmony and rhythm in every cell of the body, and this automatically establishes the proper functioning of the organs. While Thomas may not have the innate vital force that another has, he can rise above this and will not succumb to illness as will one with greater vitality who through depression or negative thinking attracts a great deal of sickness. The conservation of energy and maintenance of poise will carry this boy through with good health.

Thomas will be favored in the social scale and successful in obtaining public appointments through his tact, diplomacy, and executive ability. Sagittarius governs law, and Mars in Libra in the 9th house, gives strong evidence of a most successful career as a lawyer. There is also a great love for music as well as ability as a musician.

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.

Commercial Artist. Dietician

DOROTHY O. M.—Born June 1, 1917, 1:31 P.M. Lat. 45 N. Long. 123 W. The planet Mercury rules this chart, with Gemini and Virgo occupying the Ascendant and Midheaven. This gives an intense interest and ability in intellectual and scientific pursuits. Mercury in Taurus and Venus in Gemini blend the artistic with the literary propensities and help to stabilize the native's affairs into practical manifestation. The Sun with Venus in Gemini favors work as a commercial artist, and also inclines to a literary career. The Virgo Ascendant adds to the scientific interest. Diet, naturopathy, and all health interests come under this sign. Other suitable occupations which would prove successful are secretarial or clerical work.

Obstetrician. Lawyer

HENRY E. J.—Born October 25, 1929, 6:00 A.M. Lat. 45 N. Long. 93 W. Cancer rules the Midheaven, with the Moon in Leo in the 10th house. The Sun and Mars are also strongly placed in the 1st house in Scorpio. Cancerians are often splendid obstetricians and the Scorpio influence increases aptitude for this work and surgical ability.

Libra rules the Ascendant, and with Venus and Mercury both in Libra, Venus sextile to the Moon and Mercury trine to Jupiter in Gemini, there are splendid indications for reliable judgment and success in law. Mercury rules the 9th cusp, and the Part of Fortune is placed in the 9th, which is favorable for law. There is also a strong artistic trend in this chart, with the Venus and Leo influence, which could be used quite successfully in the new methods of healing through music.

Real Estate. Musician

MALCOLM F. R.—Born June 7, 1907, 11:50 A.M. Lat. 21 N. Long. 79 E. Mercury, ruler of the Midheaven and Ascendant, is placed in Cancer in the 10th house, sextile the exalted Moon in Taurus. Cancer and Taurus rule possessions, houses, lands, etc. Venus rules the 2nd house, and Jupiter rules the 4th and is placed in the 4th house sign, Cancer. Venus sextiles Jupiter and trines Mars and Uranus, which are in the 5th house of investment. This indicates success and profit through real estate, contracting, building, etc.

Cancer and Taurus also have rulership over foods, groceries, and the like, as well as delicatessens. Virgo on the Ascendant would tend to a scientific interest in foods. The Moon and Venus in Taurus strongly indicate musical ability, as well as ability in the other fine arts. The native would be successful as a teacher of music or as a commercial artist.

Aviator. Electrician

RICHARD L. A.—Born August 17, 1928, 11:30 P.M. Lat. 48 N. Long. 123 W. Aquarius rules the Midheaven, with Uranus in Aries sextile Mars and trine Saturn. This strongly favors mechanics along electrical lines, and especially in connection with aviation. These aspects strengthen the intuition, and indicate inventive genius to be expressed along such lines as aerial navigation, etc. The Moon in Virgo in the 5th house trine Mars gives outstanding ability for research work and ability as a teacher along these lines. The Moon in Virgo and Gemini rising give an interest in intellectual pursuits, with a fondness for science and investigation.

Monthly News Interpreted

Reincarnation Explained

H. B. Nordstrom of Chico, Calif., has set forth his views in regard to the relation of matter and spirit—the part of man that is mortal, to wit, the body, and the part that is immortal, to wit, his spirit.

The following are excerpts from his article:

"The Good Book says (Genesis 2:7) that when man is born he becomes a living *soul*. If there is no first breath taken, a child is stillborn; hence, it follows that along with this first breath taken, a soul also enters into it. Apparently this soul is in the air . . . there are many things in the air we know of that are not the air. . . . Hence, as we are ignorant of many things, it can reasonably be expected that there are many other things in the air besides oxygen and nitrogen.

"If this soul enters into the body at birth, it must have existed before we were born and, as reincarnation was taught by the early Christians (Matt. 17: 12, 13), it is more than a chance that the same soul has inhabited many bodies prior to this present one. It must be born again to get the experience it needs, otherwise there would be no need for its again coming into this vale of tears. . . . It may be said that in some cases where prodigies are born there may be some carry-over from the former incarnation, otherwise a child of four years of age could hardly be proficient enough to play a Beethoven sonata, or be an expert in figures. The former education has simply left its imprint sufficiently in the soul so it could demonstrate in the new body."—*New Age Magazine*.

It is most encouraging to note how rapidly the truth relative to rebirth is spreading among the people, the general idea being practically the same.

The theory of rebirth teaches that each Spirit is an integral part of God enfolding all of His divine powers, in potentiality, as the seed enfolds the plant; and that by means of repeated existences in an earthly body of gradually improving quality, the latent possibilities are slowly developed into dynamic powers; that none are lost by this process, but that all mankind will ultimately attain the goal of perfection and reunion with God.

This earth life may be likened to a school to which the Spirit returns life after life to learn new lessons, and if it applies itself to learn the lessons, of course it will advance much faster in the school of life than if it idles its time away. It is this application or nonapplication applied in learning life's lessons that accounts for the inequalities in life as we find them today, and not in the Creator of mankind who started out all of His children in the great school of life equally endowed. It is never too late for those who have straggled behind to make a new start and forge ahead thereby retrieving their neglected opportunities.

Use of Vaccine

A report on "The Use of Vaccines For the Common Cold," authorized by the Councils on Pharmacy and Chemistry and on Industrial Health of the American Medical Association published in the *Journal* of that association for December 2, concluded with the following words:

"Decisive evidence of the value of any vaccine is not forthcoming, and the weight of careful studies clearly indicates that none of the vaccines now available when administered by the routes advised have proved value. Vaccines for colds cannot be recommended for routine administration to industrial groups or to individuals. At present any attempt to prevent colds by the use of vaccines must be recognized as purely experimental, and any proposal to administer such a vaccine, if given at all, should take this into consideration. As in all measures of a purely experimental nature, the uncontrolled use of any cold vaccine now available should be discouraged. Industrial physicians are under particular obligation to employ cold vaccines, if at all, only under the most rigidly controlled conditions and to report their results so that useless preparations can be promptly eliminated and further progress made."

The philosophy of vaccination is that when a person has contracted a disease and is unable to manufacture a sufficient quantity of the serum which will

destroy the invading microorganism, his life may be saved by inoculation with the serum obtained from another who has become immune. As it is not easy to get such antitoxins or cultures from human beings, these germ-cultures and poisons have been obtained from animals, and much has been written for and against the use of such methods of fighting disease.

From the occult viewpoint vaccination and the use of antitoxin obtained by the process in use in bacteriological institutes is to be deplored. These methods work a wrong on the helpless animals and poison the human body, making it difficult for the Spirit to use its instrument, and therefore the occultists believe in the use of right diet as a corrective measure instead of poisoning the body with vaccine.

Ban on Filthy Books

WASHINGTON, Nov. 30.—Stricter Federal control of interstate distribution of such obscenities as Edmund Wilson's "Memoirs of Hecate County," banned this week by a New York court, was under discussion in Washington today as a probable objective of the new Congress.

"At present the Federal Government has but two checks on dissemination of filthy literature, postal and customs.

Congressional opinion today was that these controls are too restricted to prevent the national ill affects of purely salacious printed matter.

Representative Clarence Lea, California Democrat, chairman of the House interstate and foreign commerce committee, laid the foundation for the proposed congressional attempt when he declared:

"The national distribution of obscene matter is against the policy of the American Government.

"But I believe," Lea said, "that more authority should be given proper officials to control the interstate distribution of such things as this 'Memoirs of Hecate County.' Such stuff is license, not liberty of thought. Its effect is wholly improper, the major cause of sex crimes."

All officials agreed that one partial solution might be in the setting up by publishers themselves of a board of review, such as the Morals Office of the Motion Picture Producers and Distributors. This would not, however, stop the bootlegger of printed dirt.—*Los Angeles Examiner*, December 1, 1946.

It is a deplorable fact that unchastity is not only creeping into much of our literature, but also into our moving pictures, our radio programs, and a number of our late songs; and whenever suggestive scenes are depicted, either in song or story, the audience usually responds with loud applause, all too plainly indicating a deplorable modern trend toward the things which do not benefit spiritual development. Vulgarity is not humor and is positively disgusting to the cultured man and woman; it is therefore high time that something was being done to protect the public and especially the younger generation.

It is most encouraging to know that Rev. Joseph J. Truxaw, pastor of Immaculate Conception church, diocesan director of the National Organization of Decent Literature, states that his organization has been fighting for a long time to halt the flood of salacious literature and especially to keep it away from children, but that it is a difficult task so long as that sort of thing can be published with impunity; and Mrs. Ralph E. Lewis, chairman of the Los Angeles County Federation of Community Coordinating Councils, also declares that the recent action taken by the New York Court of Special Sessions should encourage all advocates of decent literature. Mrs. Lewis states: "I have felt for a long time that the best and most effective place to strike at obscene literature was where it started—with the writers and publishers. Authors know what they are writing and publishers should know what they are publishing."

The foregoing comments are most hopeful; but while we are at it why not clean up the moving pictures and modern songs as well? There are enough clean minded cultured people in the world to do this and certainly, if we value the welfare of the future generation, it is high time that we began this cleaning up process at once.

READERS' QUESTIONS

A Remedy for the High Divorce Rate

Question:

What is the occult reason for the unusually large number of divorces taking place today, and what would you suggest as a remedy for this alarming condition?

Answer:

The basic reason for the present high divorce rate, aside from this being a postwar period, we believe to be the fact that we are passing through a transition period, preparatory to entering into the Aquarian Age. There is always much confusion in practically every phase of life during a time of adjustment to new standards and ways of living. Since the middle of the 19th century, when we began to enter into the fringe of the Aquarian influence, new ideas and ideals have become increasingly numerous and pronounced. Many people, being ignorant of the fundamental laws of life and being, are unable to remain poised under the new influences, which are sweeping them on into new concepts and ideals. Many, enmeshed in materialism, find it difficult to release themselves from the old ideas of "me and mine," as related to all phases of life, and accept the higher standard of sex equality and universal brotherhood.

The remedy we would offer for this situation is a more prevalent knowledge of the laws of rebirth and consequence, coupled with an understanding of spiritual astrology. In the first place, we must understand that we have lived many lives before, and that "as a man

soweth, so shall he also reap." Our present difficulties, be they marital or otherwise, are of our own making, and the solution lies largely *within ourselves*. We must learn to strive consciously to pay our karmic debts and thus improve ourselves through love and service to others.

If people would use astrology in selecting their marriage partners, they would be apt to have more harmony in the family. However, there is always the fact that marriage is a very karmic relationship, and if we have become bound to a person in past lives through the marriage tie, with karma of one kind or another engendered, we may as well realize that the karma must be absolved. There is no side-stepping ripe destiny. Nor should we desire to do so, for we are here in this physical world for the purpose of learning certain lessons essential to our spiritual progress. If we temporarily avoid an opportunity to face our destiny, or to make the proper adjustment in a human relationship, the Lords of Destiny will see that the opportunity is presented again—and under much less desirable circumstances.

Psychiatric advice is helping many people today with their problems, but a deeper understanding of the spiritual laws governing our being is needed. The object of life is the evolution of consciousness through experience, and if we accept that fact, then we more readily try to make the best of the experiences that come to us. If we further realize that we have by our own thoughts and actions in past lives brought about our circumstances, then we should more willingly look *within*

for the key to solving our difficulties in human relationships. It is a matter of laboring to perfect ourselves through love and service to others, and consequently absolving our karma and hastening the general progress of humanity.

THE CHRIST AS OUR INDWELLING PLANETARY SPIRIT

Question:

I do not understand the entrance of the Christ Spirit into the earth. I have thought and believed that He is with us at all times. There is a Spirit that governs the earth. "The world is His and He made it." He is the light and life of the world. Vegetation would not grow if there were no life. I should like an explanation to make it plain and understandable.

Answer:

You are quite right in believing that He is with us at all times. Since the Crucifixion, when the Christ Spirit entered into the earth and became its indwelling Planetary Spirit, this great solar Ray has been with us. He never leaves the earth entirely. However, His influence follows a cyclic pattern, as Max Heindel indicates:

"The summer and winter solstices, together with the vernal and fall equinoxes, form turning points in the life of the great Earth Spirit . . ."

In referring to Easter, Max Heindel also states: "Once more we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our earth, which is completed at the Mystic Birth celebrated at Christmas, and the Mystic Death and Liberation, which are celebrated shortly after the vernal equinox when the Sun of the new year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon earth."

Perhaps the following will be of further help to you in understanding the nature of the Christ Spirit: "Christ is the highest Initiate of the Sun Period and as such has His dwelling place in the Sun. He is the Sustainer and Preserver of the whole solar system. In one sense it is right to speak of that which dwells within our earth as a Ray, yet it does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the great Spirit in the Sun to a refiner of metal. He has upon his furnace a number of crucibles, and is watching them all. Heat is melting these metals and throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each. Similarly, we may see the Christ turn His attention from one planet to another, and as He turns Himself to our earth, for instance, His image is reflected in the earth. It is not a dead image, however. It is a living, feeling, sentient being, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the indwelling Spirit of the earth.

"Thus, for a time, His energy is imparted to this *picture* as a focus, and while really being in the Sun, the Cosmic Christ feels everything that is going on in the earth, as if He were actually here present. That *picture* within, which it must be understood, is not a picture in the ordinary sense of the word, is a counterpart, a part of the Solar Christ, and through it He knows and feels and senses everything upon the earth as if He were actually present. That is what is really meant by *omnipresence*. Thus, while the Christ is the indwelling Spirit of the Sun, He is also the indwelling Spirit of the earth."

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 IV

ACIAL characteristics are definitely imbued in the blood. The Race Spirits hover in a cloudlike form over their respective countries, and the people of the country breathe in this influence, which is subsequently injected into the blood. That is why people do not immediately remove themselves from the influence of the Race Spirit by going to another country. Only those who are highly individualized enough so that they are no longer under the domination of the Race Spirit can live without interference from them. The individual Ego imbued by the Christ Spirit becomes stronger in the blood than the Race Spirit, and can then say "The world is my country, and to do good in my religion."

In earlier times endogamy, or marrying within the family, was encouraged because this made it possible for the Race Spirits to control their charges. Since memory is intimately connected with the blood, and the blood is "in a sense the vehicle of the subconscious memory, and in touch with the Memory of Nature, situated in the highest division of the Etheric Region, the blood carries the pictures of life from ancestors to descendants for generations,

where there is common blood as produced by inbreeding.

"By means of this common blood men are said to have lived for many generations, because through the blood their descendants had access to the Memory of Nature, in which the records of the lives of their ancestors were preserved. That is why, in the fifth Chapter of Genesis, it is stated that patriarchs lived for centuries. Adam, Methusaleh, and the other patriarchs did not personally attain to such great age, but they lived in the consciousness of their descendants, who saw the lives of their ancestors as if *they* had lived them."

The time came, however, when individualization was necessary for the progress of mankind, and endogamy was therefore forbidden by the Leaders of humanity. "In order to accomplish this separation of nations into individuals laws were given which prohibited endogamy, and henceforth incestuous marriages gradually came to be regarded with horror. Strange blood has thus been introduced into all the families of the earth, and it has gradually wiped out the involuntary clairvoyance which promoted clannish feeling and segregated humanity into groups. (Remnants of second sight may yet be found among people who have persisted in marrying inside the family, such as

the Scotch Highlanders and the Gypsies). Altruism is superseding patriotism, and loyalty to the family is disappearing in consequence of the mixture of blood."

Material scientists have found that haemolysis, the dissolution of the red blood corpuscles with diminished coagulability of the blood, results from the inoculation of blood from a higher animal into one of a different species, causing the death of the lower animal. Thus the blood of man injected into the veins of any animal is fatal, but it has been found that transfusion from man to man may take place with benefit, although at times there are deleterious effects.

Scientists have also found that the blood of different races of people has different crystals, so that it is possible now to tell the blood of a negro from that of a white man. "There will come a day when they will know a still greater difference in the crystals formed by the different races, as there is also a difference in the crystals formed by each individual man. The thumb marks of no two people are alike, and it will be found in time that the blood of each human being is different from the blood of every other individual. This difference is already evident to the occult investigator, and it is only a question of time when science will make the discovery, for the distinguishing features are becoming more marked as the human being grows less and less dependent, more and more self-sufficient.

"This change in the blood is most important and in time, when it has become more marked, it will be productive of most far-reaching consequences. It is said that 'nature geometrizes,' and nature is but the visible symbol of the invisible God whose offspring and images we are. Being made in His likeness, we are also beginning to geometrize, and naturally we are starting on the substance where we, the human

spirits, the Egos, have the greatest power—in the blood.

"At the present time we are at the very beginning of this individualization of our blood. Therefore, it is possible to transfuse blood from one human to another, but the day is near at hand when that will be impossible. The blood of a white man will kill all who stand lower, and the blood of an advanced person will poison the less cultured. The child at present receives its supply of blood from its parents, stored in the thymus gland, for the years of childhood, but the time will come when the Ego will be too far individualized to function in blood not generated by itself. Then the present mode of generation will have to be superseded by another whereby the Ego may create its own vehicle without the help of the parents."

The matter of blood transfusion seems to have received attention as early as 1492, when a doctor is said to have tried to save the life of Pope Innocent VIII by withdrawing some of the Pontiff's blood and replacing it with blood from three boys. It is recorded that the Pope died, and so did the boys. In the 17th century, sheep's blood was introduced into a man without fatality. Ever since sporadic attempts at blood transfusion have been made from time to time. They were usually followed by death until Dr. Karl Landsteiner of Vienna discovered in 1901 that all human blood is not alike, but is divided into four groups. Barring certain exceptions, mixing types of blood may prove fatal. To find the right blood donors for emergency transfusions takes time and costs lives, and consequently, blood banks have been established in many places during the past few decades.

Until recent years whole blood was used for transfusion, but it was found by experimentation that the plasma of the blood, without the blood corpuscles, was as good as whole blood for many

purposes, and better for some. It is pooled, frozen, dehydrated, and then reduced to a straw-colored powder, which may be stored or transported without refrigeration. With it goes a bottle of distilled water for mixing with the powder. A still newer development is the *serum albumin*, which is a portion of plasma so highly concentrated that one unit of the serum is the approximate equivalent of two units of the dried plasma. It is interesting to note that the plasma is usable for all types, there being no need for matching it as in whole blood transfusions. The red blood cells, useful for certain specialized jobs, must be used within five days after they are taken from a donor.

Here again we have an indication that the *Will* principle is embodied in the red corpuscles, and that the Love-Wisdom principle is embodied in the plasma. We may recall that the *Will* Principle is the highest embodied in the triune Spirit—that which must dominate in the mastering process. Thus it more easily escapes from its prison of flesh (red cells) when the blood is separated from the physical body. The Love-Wisdom, or Christ Principle, is the unifying element—"all things to all men." Thus the plasma, without the red corpuscles, may be used for all types of human beings.

Experimentation and research in connection with blood transfusion has called out a number of interesting phenomena concerning uses of various elements of the blood. Fibrin and thrombin are two important fractions of liquid plasma, being responsible for the clotting of the blood. (The Christ Principle is the principle of cohesion). From fibrin the Harvard Fractionarian Laboratory has evolved "fibrin foam" which when dipped into the colorless liquid from thrombin and applied to bleeding wounds gives amazingly effective results. Delicate operations on the brain and other organs are now made

more possible by the use of this "fibrin foam." Fibrin has also been made into a translucent film which may be used effectively in repairing damaged portions of the body.

Another blood fraction, gamma-globulin, is responsible for much of the disease-fighting ability of human blood. Doctors have demonstrated to their satisfaction that it contains "antibodies" against typhoid, influenza, mumps, smallpox, and other diseases. This points the way to use of this blood fraction in fighting other diseases.

One blood component, it is suspected, has something to do with regulating blood pressure. Two hormones that have been isolated in the plasma seem to be related to control of body growth. The possibilities for uses of blood fractions seem infinite, and scientists are now only at the beginning of their investigations. They admit that "there is one aspect that is peculiar to the fascinating possibilities of blood therapy. The healing elements cannot be manufactured by a drug company, or grown in a test tube. *Human bodies have a monopoly on the manufacture of blood fractions.*"

There has been much discussion among occult students as to the advisability of blood transfusions among human beings, the question of the effect upon the recipient being uppermost in importance. In the light of occult philosophy, it seems possible that blood transfusion has served a purpose (perhaps even promoting universal brotherhood to some degree), but it also seems evident that it should not be continued. That this is being taken care of by the Lords of Destiny and their agents is evident from the fact that efforts, and fairly successful ones, are being made by scientists to produce a substitute for blood to be used in transfusion. (Among these may be mentioned the Research Department of the California Fruit

(Continued on page 95)



Treating Disease During Sleep



ANY types of ailments respond readily to the power of suggestion administered to the patient while he is asleep, which (*as contrary to hypnotism*) is a perfectly legitimate means of treating disease. Occult philosophy teaches that:

"In natural sleep, the Ego, clothed in the mind and desire body, draws outside the physical body and usually hovers over the body, connected by the silver cord, while the vital body and the dense body are resting upon the bed. It is then possible to influence the person by instilling into his brain the thoughts and ideas we wish to communicate.

"It is the brain which moves the muscles, and during the natural sleep one's brain is interpenetrated by his own vital body. He is in perfect control, while during the hypnotic sleep the passes of the hypnotist have driven the ether of the victim's vital body out of the brain, down to his shoulders, where it lies around his neck and resembles the collar of a sweater. The dense brain is then open to the ether from the hypnotist's vital body, which displaces that of the proper owner. Thus, *in hypnotic sleep the victim has no choice whatever as to the ideas he entertains or the movements he makes with his body*, but in ordinary sleep he is still a free agent.

"This method of suggestion during sleep is something which mothers will

find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also, in dealing with a person who is sick or is addicted to drink, if the mother, nurse, or another, uses this method she will find it possible to instill hope and healing, materially furthering recovery or aiding self-mastery."

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:

January	6—12—19—27
February	2— 8—15—23
March	1— 8—15—22—29

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*.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

Calgary, Canada, November 20, 1946

The Rosicrucian Fellowship

Dear Friends:

It is with great joy and thankfulness that I pen this letter. On the night of October 28 I wrote you, asking help for my little daughter, five months old. At the time of writing, her left eye was bandaged, due to acute conjunctivitis. The doctor, a prominent eye specialist, told me it was very serious and would take weeks to return to normal.

At 3 A.M. on the morning of October 30 I removed the bandage to apply cold compresses, and was amazed to find the eye clear—free from swelling and irritation. It was unnecessary to give further treatment. When I phoned the doctor next morning he would not believe such a change was possible. Only forty eight hours before the white of the eye had formed into a white mass, almost completely covering the retina of the eye. He asked me to bring the baby in that day for him to see. Upon examination, he was amazed to discover such a complete restoration.

I wish I could have explained to him that the Invisible Helpers had been responsible for the miraculous change!

Many thanks, dear Friends! I only hope that as my little girl grows older she will follow the Path of the Teachings and become a pure and living channel for the Healing Power to help some other little one.

—R.M.

Los Angeles, Calif., Sept. 23, 1946

The Rosicrucian Fellowship

Dear Friends:

I am getting more rest and sleep now. It has been two weeks (the longest period in six or seven years) since I stopped taking a sedative before going to bed. I know I am going to make it this time, with all the help I am receiving.

—P.E.E.

Are You Seeking Health?

If so, you may solicit the aid of the Invisible Helpers who, under the instruction of the Elder Brothers of the Rosicrucian Order, work on the body of the patient while he is asleep. Contact is made through application to the Healing Department, and maintained by a weekly report. Suggestions on diet, exercise, e'c. in harmony with the work of the Invisible Helpers are given to the patient. This Department is supported by free-will offerings. Address,

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

Children's Department



Jane's Thought-Garment

By D. D. ARROYO



IX year old Jane's voice was shrill with anger. She screamed and tears came into her eyes. Her baby brother had taken the pretty little slippers from her very best doll, and he was getting them dirty, trying to put his feet into them. Her mother hurried into the room, and seeing the trouble picked up Jane's little brother. "Mother, he's ruined them," said Jane between sobs. "My best doll's slippers, and now they're all spoiled. He's mean. I hate him!" she stamped her feet as she looked at her small brother, and he too began to sob, frightened by her actions.

Mother sat down on the bed, and, handing little brother a cracker, spoke softly. "Jane, I'm sorry he took the slippers, but he hasn't hurt them too much. It's wrong for you to say the things you did."

The little brother, happy with the cracker, let mother take the tiny slippers off the tip of his foot. He watched quietly while Mother carefully wiped the grimy fingerprints off the little white slippers, but Jane still sobbed. "But Mother, see, he's torn them. Now, my doll won't look pretty."

Mother looked at her little daughter.

"Dear Jane, you shouldn't let yourself become angry and excited. You make very ugly thought patterns when you do. They are like little arrows falling all around which hurt others, and in turn come back to hurt you. You know that, for I have taught you about it."

"But I can't help it, Mother. It hurts to have my doll spoiled. It's mine, and I want it pretty," said Jane resentfully.

Mother nodded. "I know you want it kept pretty, dear, but your brother is too little to understand. He didn't mean any harm. Besides, the slipper isn't spoiled. I can mend it, and they are both cleaned nicely. There—see?"

Jane looked doubtfully at the slippers and then wiped the tears from her eyes.

Mother continued. "You see, Jane, it is easier to repair the physical damage done than it is to repair the damage you have done with your angry thoughts."

"But, Mother," Jane protested, "everyone gets angry and says things. I didn't mean I—I hated my brother, really. I just said that." The little girl was beginning to look repentant.

Her mother regarded her gravely.

"Yes, dear, that's the whole trouble. People do say things, and then, not really meaning them, think their words are forgotten and don't amount to anything. They don't realize that our words make patterns around us. When the words are angry ones and mean ugly things the patterns are ugly, too. These patterns aren't just wiped out as soon as one's anger is gone. They linger and fasten onto one. They become easier to repeat, and then if not stopped they become a part of one's character. Worse, these patterns affect other people. They encourage them to do mean things, and make them unhappy. It is wrong to create ugliness, when we should make patterns of beauty and happiness."

Jane looked at her mother shamefacedly. "I'm sorry, Mother, truly I am. I'll try to make better thought patterns—beautiful ones!"

"I'm sure you will, dear," said Mother, giving her little daughter a quick hug.

That night after Jane went to bed she had a dream which helped her to remember this promise. In her dream she saw a small angel just her size. The



little angel wore a long white robe, and sat on a chair. In her hand the angel had a garment. It was a dress, and the angel was sewing designs on it. There were lots of little things buzzing around the angel as she sewed.

Some of the things were of a beautiful shape and color, but others looked more like monstrous insects. They were evil and ugly to look at. From time to time the angel reached out and

chose one of the swirling swarm about her. Sometimes she picked a lovely creature and when she sewed that on the dress it looked very beautiful. However, at other times she chose one of the ugly looking insect-things, and these she sewed into place along side of the beautiful patterns already on the dress.

In her dream Jane cried out every time she saw an ugly pattern sewed on the dress.

"You're spoiling the dress putting those horrible things right with those beautiful designs," she said to the angel.

To her surprise the angel nodded and replied, "Yes, and isn't it a shame to spoil a lovely dress with such horrible designs?"

"Yes, it is," quickly agreed Jane. "Why do you pick them out to put on the dress? Why don't you just sew the beautiful patterns on the dress?"

The angel smiled sweetly and said, "That is what I'd like to do. It would be very pleasant work if there were only beautiful patterns to sew onto this dress, but you see, I have to sew on the patterns that are made for the garment."

"But who makes you take the ugly ones?" Jane eagerly inquired.

Again the angel smiled, but this time rather sadly as she replied, "You do, Jane. These are *your* thoughts. This garment is a symbol of your soul. When you think beautiful, loving thoughts, then I have lovely patterns to work with. When you are angry, or impatient, or say evil things, and perhaps act thoughtlessly and selfishly, then one of these ugly patterns form, and it has to be put into the garment."

Jane trembled. She was frightened at the ugliness of the swarm, and of the number of monstrous designs spoiling the beautiful dress the angel sewed on. She felt very unhappy about it all.

"Can't I ever get rid of the ugly ones?" she asked slowly.

The angel's smile was very bright. "Oh, yes, indeed, dear Jane. You can learn always to control your thoughts and your emotions so that they will make beautiful patterns, and then I can take out these ugly designs and sew in the new and beautiful ones."

"And then may I have the beautiful dress to wear as my very own?" Jane asked eagerly.

The angel nodded. "You have it, already. It is your thought garment. You wear it through life, if you only realized it. And when you go to the heaven world after your life here on earth is completed it goes with you, and that which is good and fine in it becomes a part of the real you—your Spirit."

Suddenly, Jane awoke, the dream still vivid in her memory. How beautiful the angel had been, and how shin-



ing some of the thought patterns on the garment! She thought it all over and decided to try hard in the future to control her thoughts.

When she felt cross, or selfish, or wanted to become angry, she remembered the angel sewing on the thought garment, and immediately tried to think good thoughts. She tried to be unselfish, too, and patient. Sometimes she failed, but she kept on trying, for Mother had told her, "There is no failure save in ceasing to try." As time went on it became easier and easier for

her to think good thoughts, and she found herself much happier because of it. The little angel is very happy, too, because Jane's thought-garment is growing more beautiful all the time.

Now, dear little reader, what about *your* thought-garment? Is it lovely to look at, and do you suppose the angel is happy when she works on it?

My Thoughts

Sometimes my thoughts are fairies
gay,

That dance around a ring;
And sometimes they are joyous birds,
That sing, and sing, and sing!

All day my thoughts are busy,
They skip and jump and roam,
But when the twilight deepens,
I call them to come home.

And when I go to sleep each night,
I ask the angels fair
To hold my thoughts beneath their
wings,
And shelter them in prayer.

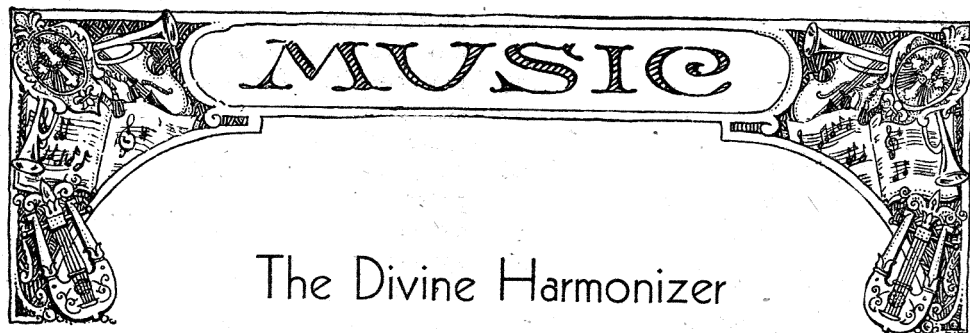
—Patsey Ellis.

DRUIDS UNVEILED

(Continued from page 60)

invaded Britain. Caesar considered the Druids his chief enemies and at last they were forced to retreat to Anglesey and Iona.

The mysterious knowledge of the Druids was embodied in symbols and signs. They taught devotion to friends, indulgence for wrongs, love of deserved praise, prudence, humanity, hospitality, respect for old age, disregard for the future (though faith), temperance, contempt of death, and a chivalrous deference to women.



The Divine Harmonizer

"Music has the power of making heaven descend to earth."

—Japanese Proverb.

PYTHAGORAS introduced into Greece and Italy the doctrine of God as the Great Musician who maintains throughout the ages an eternal concert of the spheres. He said that the heavens were formed of seven harmonious spheres and gave them the name *The Lyre of God*.

On the number seven he composed his doctrine of the music of the spheres. All the tones of nature are in those seven tones, their composite whole representing the the voice of nature.

Pythagoras made the distance from the Moon to the Earth correspond to one tone; Moon to Mercury, a semitone; Mercury to Venus, a semitone; the interval between Sun and Venus, one and one-half tones; Sun to Mars, one tone; Mars to Jupiter, a semitone; Jupiter to Saturn, a semitone; and Saturn to the fixed stars (zodiac), one and one-half tones. This formed the intervals of seven tone, the basis of all musical proportion.

The solar system is one vast musical instrument. There are twelve signs of the zodiac and twelve semitones in the chromatic scale. There are seven white keys and seven planets. The twelve signs are the great cosmic harp and the seven planets are the strings which emit a different sound as they pass through the different signs. Each planet has a particular keynote formed of the sum total of all the sounds upon it which are harmonized and blended by the indwelling Planetary Spirit.

Plato enunciated the fundamental principles of music declaring the art to be a

moral law, the essence of order, and the very soul of the universe. An initiate like Plato, on hearing the keynote of a planet can know the relative development of its inhabitants, their type, status of civilization, and degree of spiritual development.

Aristotle also conceived of music in its universal aspects and coupled its teachings with that of astronomy.

The body of man, too, is a musical instrument upon which the Spirit plays at will the many symphonies of life. Within the medulla oblongata ever sounds the keynote of the Ego. This note is formed of the combined experiences of the life blended and harmonized through the power of the indwelling Spirit.

There are three elements of music, namely, melody, rhythm, and harmony. Melody corresponds to the occultist, or the head path; harmony to the mystic, or the way of the heart; and rhythm to the blending of the two, the supreme attainment of man.

Rhythm has been termed the second syllable of the Creative Word. The great formative or Wisdom Principle through which all things are created. The fundamental occult maxim that everything beats time is the great principle of rhythm. All true rhythm, when studied clairvoyantly, is seen to manifest as a spiral, or a circular movement which is moving forward. This is true of atoms, of the rotation of the earth, of the rise and fall of tides. Evolution embraces the very synthesis of the rhythmic law.—*The Rosicrucian Magazine*, August, 1933.

During the past decade increasing progress has been made in putting to practical use the inherent harmonizing effects of music. The cosmic principles embodied in the "universal language" are being applied with highly beneficial results in healing, anesthetizing, ameliorating crime, and even in business.

Among the veterans of the recent war, in particular, striking benefits have resulted from using music therapeutically to rehabilitate those suffering from mental and physical imbalances. According to the *St. Petersburg (Fla) Times* of Nov. 30, 1946, "Musical prescriptions with subsequent treatments already are used at the VA hospitals in Tuscaloosa, Ala., and medical officers plan to start these treatments soon at Bay Pines and other VA hospitals in the southeastern part of the U.S."

"Music for the hard-to-arouse patients begins softly, then steps up in tempo and volume. By the time the final stirring number has been played the average patient has been aroused to active interest. Just the opposite effect is needed to quiet a person under great emotional strain. The music begins with violent chords and crescendoes to attract attention, then tapers down to the final soothing tones of soft selections. Complex harmonies are avoided because they tend to cause confusion and worry in the patient. Music in which the minor mode predominates is not used because of its gloomy effects."

The phenomenal success of the Auro-ratone, combining color with music in healing, is too widely known to need further mention here.

An anesthetic, music has proved remarkably effective in diminishing and abolishing pain in cases of neuritis, surgery, dentistry, etc. Dr. Edward Podolsky in *Mind Digest* quotes Dr. J. T. R. Davison as saying: "Music exercises its influence over the human organism in the relief of pain. . . . When the sensation is that of pleasure, pain will cease to exist, but as the conditions

of the sensorium are not identical in any two cases, music will sometimes be powerless to dislodge pain from the stronghold."

Dr. Podolsky adds: "Recently a most interesting bit of work was reported. It has been found that musical sounds break up or dislodge lumps of cholesterol. Cholesterol is found in association with many painful conditions. Hence, there may be a chemical basis for the anesthetic action of music."

In *This Week Magazine* Olga Samaroff points out that, "Music not only has charms to soothe the savage breast, but it has enchantments that can pacify the savage in the civilized breast. It is vitally important in the prevention of crime because it induces moods and states of mind that are incompatible with crime."

As proof of these statements, Miss Samaroff states that since the establishment of the Music School Settlement in New York City's East Side in 1903 not one of its thousands of "children enrolled in its music studies has ever come before a Juvenile Court for delinquency." Her investigations in prisons indicate that there is a growing realization of the "correlation between music and character" among prison officials, and she aptly adds that, "The parents, as well as the teacher of music, share the responsibility of furnishing the inspiring musical experiences that form one of the great character-building influences of youth and persevere through life as a force for good."

In *Collier's* for June 15, 1946, Paul Kamey tells of a bank in Long Island which has installed an electric organ and has a staff organist on its pay roll. The innovation seems to have been well justified by an increase in number of depositors, by producing a salutary effect on the staff, and by making the bank more of a community institution, with a cheerful atmosphere built around the musical tempo.

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OF THESE

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Method of Caring for the Dead

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for 3½ days immediately following death.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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THE MIRACLE OF THE BLOOD

(Continued from page 86)

Growers Exchange, the members of of which have been experimenting with pectin). As man advances, becoming more highly individualized, the danger of transfusion will increase, and it will ultimately become impossible.

In the meantime much will be learned by the material scientists in regard to the true nature of the blood. Eventually they will come to realize the verity of the teachings of occult philosophy concerning man and his worlds.

(To be continued)

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