

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June 1913

MRS. MAX HEINDEL, *Editor*

May



1948

Volume 40

No. 5

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

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

PRINTED BY

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

A Mother's Prayer

Dear heavenly Father, I thank Thee for the blessed privilege of helping to bring this little one, my precious son, into another earth life, and for the gracious assistance of Thy angelic helpers on his journey toward this new earthly home.

My heart is filled with gratitude and joy, dear Father, for the very presence in our home of this child, whose winsome smile, filled with the light of heaven, delights our eyes and brightens our days.

I am grateful, too, O Father, for the understanding of this newly-incarnated Ego's nature as revealed by the stellar pattern of his birth chart. I pray that we may use this understanding wisely in ministering to his physical needs and in guiding him through the early formative years so that he will be well prepared to learn the lessons offered by this life's experiences.

Help us, dear Father, ever to be gentle, patient, and loving with our little son, so that these qualities may flower in his heart and brighten the lives of others.

I would instill in the heart and mind of our son, Father, the joy of living the life of kindness and service to others; a love and reverence for all living things; a faith in God and his fellowmen that is based upon knowledge and which flowers into noble deeds.

O divine Creator, help us to teach our son by example as well as by precept that all human beings are our brothers and sisters—that races and race religions are barriers which must vanish in the coming age of Universal Brotherhood.

I pray Thy help, too, O Father, in teaching our son to become a responsible citizen—of his country, of the world, and of the Kingdom of Christ. May he have the courage and strength always to seek and uphold the truth, to heed the call of duty, to protect the weak and persecuted, and the wisdom ever to invoke Thy guidance. Amen.



The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Mother--a Sublime Ideal

By KITTIE S. COWEN

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

—Wm. Ross Wallace



IT IS PRACTICALLY impossible to place too much emphasis on the kind of training received by children in the home; for whether one is conscious of it or not, impressions made on the susceptible mind of the growing child are never quite entirely erased from its consciousness, and continue to exert a certain amount of influence on the development of the child's character. Children being natural imitators, are readily impressed by the speech, gestures, and thoughts expressed by those with whom they associate, and the closer the association the deeper and more lasting is the impression made. It has been truly said that example is the best school of mankind; and to this might well be added that the mother is the most important exemplar; and for this reason nothing in life can be of more importance than the training of mothers for the greatest of all vocations—directing and supervising the education of their children. It has been well said of the mother that she is worth a hundred schoolteachers.

Imitation of the mother by her children is constant. It is instruction in action, teaching without words, oftentimes exemplifying far more than words can teach. It is in accordance with natural law that the home should be a preparatory school to the larger school of life which all are destined to enter. It is the home training that fashions the manners, habits, trend of thought, character, and activities of the youths of our land destined later to become the men and women who govern society by means of the enactments of customs and laws. Therefore it is very important that the home must be regarded as the most influential school of civilization.

Cowley, the English poet, speaking of the influence of examples

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and ideas early implanted in the mind, compares them with letters cut in the bark of a young tree, which grow and widen with age. The impressions thus made, however slight, are never effaced. So, too, the ideas implanted in the mind of the young. Like seeds dropped into the ground, for a time they lie there and germinate; but afterward they spring up in thoughts, acts, and habits, and thus the mother lives again in her children who unconsciously mold themselves according to the pattern enacted by her. Even when there is nothing but a memory left, how often do her children rise up and call her blessed.

John Randolph, the American statesman, once said: "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hand in hers, and caused me on my knees to say, 'Our Father, who art in heaven!'"

George Washington—the first and perhaps the most beloved president of the United States—the eldest of five children, was only eleven years of age when his father died, leaving the widowed mother to rear her young brood. But Washington's mother was a woman of rare excellence—full of resources, a good business manager, and possessed of great strength of character. She educated her children and managed her large estate with complete success. Her good sense, assiduity, tenderness, industry, and vigilance enabled her to overcome each obstacle in turn, and as the rich reward for her solicitude and care, she had the happiness to see all of her children come forward with a fair promise in life, filling the spheres allotted to them equally honorable to themselves and to her, all worthy examples of a mother's Christian instruction and loving care.



Napoleon of France was accustomed to say that the future good or bad conduct of a child depend almost entirely on the mother; and he himself attributed his rise in life in a great measure to the training of his will, his energy, and his self-control by his mother in the home; and it has been stated by one of his biographers that no one had any command over him except his mother, who found means, by a mixture of tenderness, severity, and justice to make him love, respect, and obey her.

Goethe, the great poet initiate, said that he owed the bent of his mind and character to his mother, a woman of extraordinary gifts. She was full of joyous, flowing mother wit, and possessed in a high degree the art of stimulating young and active minds, instructing them in the science of life out of the treasures of her own abundant experiences. An enthusiastic friend after a lengthy interview with Goethe's mother said: "Now I understand how Goethe has become the man he is." How greatly Goethe affectionately cherished the memory of his mother was well expressed in his own words when in speaking of her he said: "She was

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worthy of life." When visiting Frankfort after his mother's death, Goethe sought out every individual who had been kind to her and thanked them all.

John and Charles Wesley, the great Methodist theologians, were closely linked to their mother. She it was who directed their minds and developed their character. She was a woman of much understanding and an ardent lover of truth. She was gentle, persuasive, affectionate, and simple, and the cheerful companion of her children. The religious society which they founded is supposed to have been in a great measure the result of her devotional religious exhortations.

In the case of literary men, poets, and artists the influence of their mothers' feelings and taste has without doubt had a great effect in directing the genius of their sons. We find that this is especially true in the lives of Gray, Scott, Southey, Lytton, Schiller, and Goethe. Gray was particularly indebted to his mother for the training of his kind and loving nature. And at her death he placed an epitaph on her grave describing her as the careful, tender mother of many children.



One of the last acts of Christ Jesus, the world's great Wayshower, was to call the attention of His disciples to His mother and to commend her future welfare into the keeping of John. "When Jesus therefore saw his mother and the disciple standing by, whom he loved (John) he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple (John) took her unto his home."

Jeremy Bentham, the noted English philosopher and jurist, in commenting on the influence of man and woman in the world once said that man, no matter how much he might try, could not keep power from woman, for it was she who truly governed the world; and the magic power used by her was love; and that this power was far greater to overcome than any force which could be controlled and used by man.

While the mind and character of women ought to be cultivated with a view to their own well-being, they should be educated liberally with a view to the happiness of others. Men will not be sound in mind and morals if women are the reverse; and if the morals of a people depend mainly upon the instruction given in the home, then the education of women certainly becomes a matter of world importance. Not only does the moral character, but the mental strength of man depend on the moral purity and mental cultivation of woman. However, the more complete the powers of both are developed, the more safe and certain is the elevation and advancement of all mankind.

May God bless the real, worthy mothers of the world. They are His greatest gift to humanity.

THE MYSTIC LIGHT

The Divine Mother

By Della D. Arroyo

WHEN THE DAY comes that motherhood is approached as the divine science which it is, then truly can a humanitarian, peace-loving race be born upon earth. It is for today's mothers to understand the principles of this divine science and apply them as reverently as circumstances allow. It is most urgent that today's mothers teach their children how to live so that their lives are a noble preparation for this channel of divine expression.

Great advances have been made in the health standards for maternity both in physical and mental fields, and to some extent the emotional welfare of the mother has received some attention. These are all helpful in the molding of a strong race, but these attentions have neglected entirely the spiritual aspect. No race is great or strong or fine if the spiritual side of it go untended.

The physical processes of birth are well understood. The embryo undergoes various biological stages not unsimilar to those in the animal kingdom—this is well-known. But the higher recapitulation which the Ego undergoes is much neglected. First, it needs to be understood that the Ego is not a brand new being. When the majority accept the fact of rebirth, then more knowledge will be available for mothers who are willing to be divine scientists. Those who are aware of the esoteric facts of life do not need the cycle of life explained, and yet, unless the complete cycle is explained from death to the return to life in a new baby body the process is not complete.

As the spirit at death casts off one

body after another until it reaches the Third Heaven, or the world where the Ego is at home, so the returning Ego repeats the same stage in reverse. This time the Ego assumes its mental body, then wraps its astral body about it, attracts and integrates the etheric counterpart of the physical body, and lastly, the baby physical body is completely formed. During this process the Ego is assisted. The Lords of Destiny see that the right parents are found. Whether they are good parents or difficult ones is a matter of karma. Always they are the kind of parents suitable for the unfolding of the Ego in this life. The Ego will be attracted to these parents according to the conditions, talents, abilities, and liabilities his past lives have merited for him. Not only will the karma of his past life be included, but karma from other lives will be tallied in the score. Perhaps, his past life was difficult and as a result he has earned little pleasure. Maybe he has some particular problem to handle in a future life, and it therefore is deemed wise to give him a let-up from trouble in this life so that he may become fortified. All these considerations are dealt with by the Ego assisted by the Lords of Destiny. The results are recorded, and the blueprint of the baby's destiny is laid out. Are these blueprints final? For the ordinary man, yes. His life is quite apt to run much as the blueprint was drawn. For the man who is adapting his life to occult vision, and who is assuming some of the responsibility for molding his own life, no. Such a man can work off more karma than was allotted. He can create much good karma. The blueprint can be molded much if he awakens to

do these things for himself.

When the Lords of Destiny have mapped out the blueprint, it is decided whether the body of the baby will be a fine and perfect one or an unhealthy, misshapen one. If the body is not to be misshapen or unhealthy for karmic purposes, the mother as a divine scientist by contributing fine thought patterns may increase the beauty and health of the body to the degree of her own thought. If the body is misshapen and unhealthy, then the mother can modify the Ego's response to this, and in many cases offset much of the bad karma. Through knowledge and love the mother can also be assured the Ego will not have to undergo such an experience again if she teaches it well this time. Such cases are rare among the advanced mothers, for their thoughts centered in truth do not as a rule attract Egos whose destiny calls for such retribution.

The angels contribute in the molding of the body. They work exactly according to the karmic blueprint. When there are fluidic conditions in the blueprint, there the mother's thought may again work its influence. For example, the Ego may have a latent musical ability. It might also have just as much artistic talent. In the course of its karmic unfoldment for this life, it will not matter drastically which of these two abilities is activated more. If the mother is more impressed by art and painting, and deeply desires to see this ability in her child, this is where her thought can add its share in the character of the incoming Ego.

While material scientists are very positive in their assertion that there is no nervous network connecting the child's body with the mother's, so that nervous shocks in the mother cannot affect the child, not understanding the power of thought, they cannot so state that thought cannot affect the embryonic baby body. It definitely can. The mother who applies herself to being a divine scientist is aware of this. Not only can she often add to the child's character, and modify the sad aspects of his karma, but she can furnish much of good. If the mother lays well the foundation of good positive qualities for the child be-

fore birth, then her work after birth is greatly helped. The negative qualities of the child are ignored so that the positive qualities can grow strong and become a habit.

In this way the child can be advanced well along the path, and many lessons that are inherently difficult for it may be learned in this manner. If a child who in many lives has been shy, and inherently found it easier to lie than to love and be truthful, is born in a home where there is so much love that there is no room or necessity for lies, he will find that quality dropping away from him. It will not find room to grow. Not so for the child born where fear and



lack of love make lying an easy necessity. It is destiny, surely, that the child be born in either home; but the parents make for themselves karma in the neglecting or helping of it. A parent who fails to help a child make the most of his character in this life, will learn in the next life what it is to have parents who neglect this help. It is an ancient saying that each of us is our own mother and father. We attract our parents for the future according to the way we perform as parents in the present. Woe to our progress and the progress of the world if it is not good!

Most mothers today have yet to learn how to approach this subject of motherhood as divine scientists. Having understood the technical science of it thoroughly from a biological standpoint, the earnest mother must apply herself to learning it just as thoroughly from an esoteric standpoint, so that she can work willingly and helpfully with the building of the baby body. Each advancing step applied in love and wisdom will bring the mother the added knowledge

she needs. The books, the friends, the love and the beauty she needs to work with—all can be attracted to her environment. If all the world loves a lover, rest assured the entire solar system loves a mother.

The wise mother will set aside a definite part of her day for conscious effects in molding the nature of her baby. She will of course tend wisely and well those duties which are already hers, and if she already has children she will give them no less love and attention. However, she will manage to see that she does have time to work for the new baby, perhaps while the younger children are napping and the older children are in school.

A brand new mother can take time for spiritual aid to the recently arrived one whenever it is convenient for her. While resting on the bed, or in the garden absorbing sunshine, the mother will do well to relax and invite a spiritual blessing. If she has been regularly meditating, the task will be easy, but if it is an entirely new idea for her then she might begin by thinking of something beautiful. A beautiful picture, a lovely scene, a strain of music, a scent of flowers. . . . anything that she responds to especially. When this feeling has per-

meated her being, she can prayerfully voice her belief that beauty and love of beauty will be innate qualities possessed by her baby. It often helps to cut out pictures of especially lovely babies and put them in a scrapbook, adding bits of verse, Bible quotations, and meditations from other occult books that make fine food for thought. Each time I have a baby I make one of these baby books, and when the child grows older it, too, enjoys the book, gaining from it an idea of what it means to be a divine scientist in this most holy work of the Lord.

I take quotations from magazines like *The Rosicrucian Magazine*, *Nautilus*, *Unity*, and often *Good Housekeeping*. Some of the other woman's magazines also have very lovely articles that make beautiful additions. Always I take special verses from the Bible. Those relating to the birth of Jesus are very fine, and many of the esoteric books contain some of the scientific facts about birth which I type out and reread to clarify the process in my own mind. Each time I gain more valuable information, which I am eager to pass on to others, for the day must come when motherhood will be a divine science, as it was when Mary brooded over the baby, Jesus.

The Power of Faith

By Karin Grams

EDITOR'S NOTE:—This article was accompanied by a letter from the author which we wish to share with our readers:

Dear Sirs:

Recently I received a school book, and this book was rolled up in some American periodicals—one of these was a part of *Rosicrucian Magazine*. I read attentive the essays and the idea suddenly struck me to report to you about an own personal experience, which demonstrates the force of faith.

I am scarcely thirteen years old. I am able to read English, but I am sorry to say I can write it only imperfect, so I am

compelled to send my article in German.

Despite all that I suppose, the event in my life is worth retelling. In any case I took pains with the writing down and I hope you will consider my lines. Perhaps I have the good fortune and the honor to be heeded by you.

Awaiting the favor of a reply,

Yours faithfully,

Karin Grams

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It was the end of 1944. I was with my grandmother and my three year old younger sister with whom I had flown from Austria to Berlin, where during this time all types of persons gathered, among them often very unusual individuals.

One evening a remarkable man appeared. My sister and I were playing on the street when we noticed a tall, haggard man with long hair approach. He had a blond, flowing beard and wore sandals. Had he not worn such a ragged apparel, which resembled a pilgrim's cloak or possibly a tunic, it would have seemed as though he had stepped forth from the Bible days and pages. Children kept their distance and stared as children do.

It was growing dark. Overhead planes were roaring but we could not distinguish whether they were ours or the enemy's. We played again, as no alarm was sounded. Presently droned not far away a number of planes in formation. Bomber planes! The people rushed from the street into their cellars. We, too, looked about anxiously for shelter, as we were too far from our own home shelters to reach them in time.

We noted how the tall haggard man with the strange appearance calmly walked toward a certain house and entered the doorway. We and others followed him in and down the steps into an excellent but strange air shelter.

Once there, we breathed more easily, as this proved to be a secure retreat; iron girders supported the ceiling; windows were protected and the door doubly safe with an inner iron door. Only now was the alarm sounded. The people with us complained much, many in regard to the late alarm, which had not sounded until the enemy was overhead and had already dropped some bombs.

The impressive stranger stood in the center of the underground room on a pillar and began to address the crowd in an effort to calm them and dispel their fear. He spoke of the peace of the Spirit, of trust in God through any misfortune or trouble, of fearlessness even in the face of death because death is not an enemy of mankind at all if man will but approach it as a friend, and he

spoke of the power of faith and of Christ Jesus.

At first the people listened quietly, but soon some scoffed at him and his ideas, denouncing faith and God, and cursing the holy name of Christ Jesus. However, the unusual stranger remained calm, allowing the abusive ones to express themselves, and then continuing to preach the Word of God.

Suddenly the bombs dropped all about us with deafening noise. The walls shook and the floor heaved—people held their breath—and then the whole earth seemed to go to pieces. It broke all about us. We were thrown against the walls, choked with dust, and the noise was awful. I cried and felt about for my little sister. People screamed and groaned. Someone lighted a candle. In its flickering light a woeful picture presented itself. The terrified people were covered with fallen debris and everything was thrown about. No one, however, seemed injured or in difficulty except the stranger—he lay on the floor jammed between two fallen iron pillars, from which he could not free himself.

Some immediately tried this way and that to liberate the poor man, but the heavy iron supports could not be moved. He was hopelessly pinned under them. He thanked those who tried to help him, but their efforts failed. A small opening was made to the outside, and several who made their way through called back that the house was afire. Panic broke loose and a number pressed through the opening to the outside. Suddenly a new attack was made, and they rushed back. On the floor lay the helpless man. The man who had scoffed loudest when the stranger preached about faith in God stood at his head and said, "Listen you! Where is your God now? Where hides the power of faith? The rest of us have been protected, not one of us injured. Only you have been singled out for destruction. We can't help you. We have to let you lie there. You will be alone to burn to death."

Another man stepped up to the speaker and would have struck him for his brutality, but the helpless stranger on the floor shook his head and said, "Let him be! He is the unfortunate one as he

does not know God!"

Hardly had he spoken when the air was rent with a new air attack. Again we were thrown about. Walls shook and supports cracked and tumbled. The light went out. Then suddenly all was still—within and without. It seemed like a brief eternity. Then someone lighted a small candle and we saw our stranger friend calmly lift himself up from the floor and dust himself off. The new bomb attack had moved the iron pillars and freed him. The scoffer, however, lay with a crushed jaw at his feet. The selfsame iron pillar that knocked down the defender of God's Word was again lifted up by the bombing to liberate the man of God and at the same time to crush the unbeliever.

Our remarkable friend noted the extreme confusion. He proceeded to take charge of the situation, standing near the exit and directing the people to leave calmly and in order. Now they all followed his orders willingly. First he brought the children out where we waited with throbbing hearts for the others to be brought forth. The last to come out was our preacher friend. He dragged the man with the crushed jaw with him, as he was still alive, and carefully bound his wounds and helped carry him a safe distance from the burning house. The people now stood in almost reverent shyness about the man, and then, deeply impressed, went about telling others of the wonderful experience they had just witnessed through the *power of faith*.

Forgotten Memory

BY JEAN DAY

*"Memory! What wakes thee?
A strain of sweet music,
The roar of the sea,
A bird's joyous carol—
All these wake thee."*

The song rang out in the stillness of the early twilight evening, and the singer listened, as he halted at the top of the brae, to the echo of the words as they floated back to him.

Leaving the last house away down behind him, Angus Fraser stood surveying this particular part of his beloved Highland country, the venue of his childish, and at intervals, his later years, his absences made imperative by the exigencies of his calling. All being well, he hoped by another year to become a fully fledged medico, and this was the last night of a visit to his mother and his old home. Before him like a ribbon stretched the old turnpike road where, before it turned, the Toll Gate had once stood. Another mile, more or less, from the turn would bring him to the bend of the river where the old Castle, once the home of his mother's forbears, now stood in ruins.

In his earlier days this road spelled

adventure to Angus, but tonight it somehow suggested something much stronger than mere adventure. An exhilaration of expectancy possessed him as he looked at the long road, flanked on either side by fields of green corn standing steadily upright. Farther along were row upon row of strawberry plants, their flowers like sweet baby faces nestling between and under the leaves.

"Where every prospect pleases," quoted Angus to himself. It was a night for fairies, he thought—gnomes, sprites, or what you will. Perhaps the Toll man would appear and demand toll from him as he passed. In his present mood he was prepared for anything to happen. How still it was! Not the faintest stir in the air could he feel. Then there came the whirring of a bird's wing as it flew overhead, and a wee mouse ran stealthily across the road in search of his next meal. As he walked along, Angus' spirits steadily mounted.

He felt he could hear the movements of even the tiniest insects among the roots of growing things, and the twitterings of birds in their nests.

Away on his left, in the windless evening air, rose a straight column of smoke from among the trees, and watching it, Angus felt a cold shiver pass over him. Carroty Meg's home. Ugh! How he had hated her! Memories of his school days began to fill his mind, and so strong became the presence of Meg that he could almost feel a cool, snaky arm creep round his neck—would see, if he turned the gray, watery eyes and the loose drooling mouth, the face so freckled as to be almost blue, the matted red hair. "Carroty Meg," the boys had called her.

"Why does she pick on me?" Angus would cry to his mother. "She doesn't bother the other fellows." But Meg had long since disappeared. Why think of her? And with a shrug of his shoulders, his spirits rising at every step, he walked briskly along until he was at the Castle.

It stood well back from the road, and although accustomed to many others in like decay, Angus was so attracted to this place that every visit was a pilgrimage, as to a shrine. Sometimes in his imagination he would people it, and could feel something akin to nostalgia for the life, and laughter, the bereavements and heartbreaks which had been experienced within its walls. Great boulders lay about, telling the story of Time and the tremendously fierce lashing storms which came from the North Sea.

Angus drew near to the entrance. Part of the round tower still stood, but the walls were gone in the upper half except one, against which was a part of a winding stairway. Feeling a little weary, he sat down on a boulder nearby, and with mind quiescent his eyes wandered along the road he had come. How beautiful it all was, yet how lonely at this hour.

In a moment the young man became aware of the crunch of footsteps on the roadway, and from behind him a man approached the ruins. Without moving, Angus watched him walk to the entrance and look within, examining first one side

then another. A man not exactly young, he thought, but rather sturdy and thick set. A Tam o' Shanter sat tilted to one side of the head of reddish sandy hair, and from the neck of his plaid, Angus caught a glimpse of a saffron shirt collar. He waited about restlessly, kicking the stones with his foot. Then from among the bushes nearby there came a young girl. Covering her head and body was a Puritan like hood and cloak, the latter fastened in front by a cairngorm brooch in the shape of a thistle. She looked startled and hesitated when she saw the man. But not for long.

"So you are back, Hugh MacDonald," she said, her voice hard.

"Oh, Alison, lass," replied the man, "you gave me a start for a minute. I was na expecting to see you here. I've just heard o' this atrocity o' Montrose's men. I'm terribly sorry for ye, lass."

"And what atrocity might that be, Hugh McDonald?" asked he girl.

The man raised his eyebrows in surprise. "Why, this, I mean, Alison." He waved his hand toward the ruins as he spoke. "They've gutted the place clean out. I'm sorry it should have been while I was out o' reach."

"And why should you think it the work of Montrose's men?" the girl questioned.

"Well, what else can I think? But of course I was na here—so perhaps—I—lass, are ye no pleased to see me, and we as good as promised?"

The girl's eyes narrowed as she looked at him. "That we are not, Hugh MacDonald," she answered, "and never will be."

"Oh, come, come, Alison. I couldn't help no being here, if that's what ye mean. Did your father no tell ye? Be reasonable, lass."

"Tell me what, Hugh MacDonald?" she asked uncompromisingly.

"Why, your father and I had a fine, long talk the night before I went away. He is quite willing we should wed."

"My—fath—"

"Yes. I suppose you are over at your uncle's for the present. I'll see him again presently. I've just arrived and came straight to see you."

Alison's face became white as she half

turned from him. Then facing him fully, she said, "My father—is not at my—uncle's and you know it, Hugh Mac Donald! My—father—is—is—"

There was a moment's silence. Hugh MacDonald drew nearer and in a shocked voice, he said, "Oh, lass, dinna tell me. Dinna say that—he—oh, lassie, I'm sorry. What can I say to ye?"

He drew nearer and put out a hand to touch her, but she shrank away from him. In a wheedling, excited voice he said, "You're no fair to me, lass. Let me help you to forget, Alison. I'll make it all up to ye. I understand what it must be to you to see the old place like this. I've had my worries o' late, but things will be different for you and me when you get over this. There is no need we should wait longer, and I want ye, lass. No man will ever love ye better than I and listen, lass, I've made a pot o' money, enough to build the old place up again."

Alison waited patiently as if biding her time. Then she said, "Aye. I've heard of your money."

"Ye heard—" His voice held a note of anxiety. "How *could* you hear? Nobody kens about it."

"Well, I heard, and listen to me, Hugh MacDonald, for a few moments. I also know how your money was made," answered Alison. "Shall I tell you how I know? Your accomplice confessed."

"My—Ham—I mean—"

"Ha! You tripped that time, Hugh MacDonald."

"Alison! You are beside yourself wi' grief. Think what ye are sayin'. I'm your kinsman, even if a distant one. Let me bring Hamish. He'll tell you how wrong you are."

"Bring Hamish?" The girl broke out in shrill wild laughter. "Bring Hamish? Hamish is dead. Burnt alive as you are likely to be. Ha! that strikes you," as he shrank away from her. "My father was right when he said you were a white livered cur, but I wouldn't believe him. He threw you out of the castle the night before you began your devilish work. You, the snake! He took you from your evil father and brought you up as if you were his own, thinking to save you from an evil fate, and what was your return? You sold

him, Judas. Sold him for a bag of silver. How, think you, could Montrose know of the Castle's secret stairway to the river, or open the iron door inside, without the key? Every servant of my father was a loyal Highlander. Only one man in all the house knew, and you know who that man is. You are the man."

Her voice was deadly quiet as she spoke. "Traitor! Scum of the Highlands," she went on, "may you burn, may you burn—inch—"

"Stop, Alison! If you say much more, I'll—You'r beside yoursel' w' grief. I—"

"Aye, and what more can you do than you have already done to me and mine?"

"What can I do? Name of—"

Before he could say the word, she spat on him. Furiously he cried, "What can I do? I'll tell ye what I can do, since ye spurn me. I'll—"

He drew closer to her and put out a hairy hand, but turning swiftly, she took the only way of escape for the moment. She ran into the ruined castle and up to the broad landing from where the stairway turned.

"Alison, lass! Alison Fraser, come back! They're no safe. Come back!"

"Much safer than you," she cried with a mocking laugh. As she looked down at him she again spat at him and flung an old Scottish couplet:

*"Traitor Scot, wha'
Sold his kinsman for a Gro(a)t."*

Still calling Alison to come back, he took two steps up. Thinking he would follow her, Alison ran farther on. Suddenly, with a long, loud scream she raised her arms and disappeared. There followed the sound of falling debris. . . . then silence.

. . .

The harsh croak of some night bird overhead brought Angus back to the present. In some concern he looked around him, and was reassured by finding himself in familiar surroundings. He looked at his watch.

"Losh," he cried, using the old Scotch term. "I've been here only about a quarter of an hour. I must have

been fey tonight, and if I hadn't been thinking of Meg as I came along, I'd say she had been masquerading here as a man, but Meg is a long way off. . . . And that girl—who on earth was she? I'm certain I've seen her somewhere."

He rose from the boulder, his mind occupied by what he had seen. Some talks he had had with his mother from time to time in the past began to occur to him. . . . He had now passed into the turnpike road, his mind still troubled with his inability to place the girl he had seen run up the stairway.

"I know her as well as my own face in the mirror," he thought. Then suddenly he stood still, and in the quiet evening he shouted, "Jehosaphat! I've got it. . . . That girl was myself. What a dullard I am after all my dear mother has tried to teach me!"

Bestirring himself, he strode on in the darkening night.

Angus held the tray high as he said jocularly, "Will the last Alison of the house of Fraser be pleased to accept a little nourishment from her humble servant?"

He had returned home to find his mother reading in bed, and had brought her the usual glass of milk with a piece of oatcake.

"I'll leave it to you to alter that position," she said smiling.

Angus grinned at her, but with serious intent he asked, "How many Alisons can you remember, Mother?"

"Oh, plenty, lad, plenty," she answered. "It is a family name, and in every Fraser family there has always been an Alison. There is a story of one that came to grief, but it might be *only* a story—it was so long ago."

"Oh! What happened to her, Mother?" inquired Angus, his voice filled with interest.

"It was supposed to have been after one of the many times the old castle had been ravished and burnt. This Alison was found buried among the rubble under the winding stairway. There seemed to be some mystery connected with her death."

Angus looked at his mother thoughtfully for so long that she put out a hand and touched him.

"What is it, dear?" she asked.

"It is no legend, Mother," he said. "I saw her tonight—plainly. She was myself."

"You—saw—"

"Yes. How often, Mother, have you told me of the memory lane that lies within us—a lane you said that goes back, far back into the past."

"Yes, I did call it a memory lane, because it was a simple way of helping you to understand, but actually, it is the Book of Life and lies within. It holds the memory of all that is past in all our previous lives. But tell me about what you saw if you can," added his mother. "Usually our past lives are forgotten, but sometimes we get glimpses of them."

"Then this must have been a 'forgotten memory,' Mother. It was new to me," and Angus told her of what the night had shown him.

"There are more things in heaven and earth," said his mother when he had finished. "I always felt there was some tie between you and Meg. That's why she always bothered you in your school days," she added simply. "The tie between you two had not been completely severed."

It was late when Angus and his mother said good night to each other. So many questions to ask, so many to answer—but they bore rich fruit.

In the years that followed, when masked and gowned, and scalpel in his steady hand, Angus would vividly recall the "forgotten memory," and looking down at his anxious though unconscious patient, whose case he knew to be precarious, he would silently address him:

"My friend," he would say, "do not be afraid. Be anxious for nothing. There can be no such thing as death of the immortal Spirit *There is no death*—only a change of the outer garment—as the poet has said,

*"... as one layeth
His worn-out robe away;
And taking another sayeth:
This will I wear today,
So putteth by the Spirit
Lightly its garment of flesh;
And passeth on to inherit
A residence afresh."*

Let Me Think

BY LEON PATRICK, M.D.



UNDOUBTEDLY, the human mind and human thought are significant in this world—especially as a medium for the strengthening, and the building up, and the ennobling of society. Believing that the mind is the best of us, and the best of biological evolution, we can hardly escape the feeling of a responsibility to glorify the human mind and to take the art of thinking seriously.

There are people who are utterly unable to conceive of any better state of society than that which now exists—who imagine that any social setup that offers an opportunity for creative work, that affords a pleasurable animation and gives an atmosphere in which the mind may expand, is but the fanciful dream of impractical visionaries, for whom these erudite individuals, who pride themselves on recognizing facts as they are, have a hearty contempt. But such men—though some of them write books, and some of them occupy chairs of universities, and some of them stand in pulpits—do not actually think. They only think they think.

As a matter of fact, there are lots of people who can't really think seriously. Their minds have not yet evolved sufficiently for such use. By the same token, the great mass of the people (of all classes) do not think at all. That is why the majority never rule. They are led like sheep by the few who are always willing and anxious to do their thinking for them.

Thinking is one of the activities of the Ego in which much energy is wasted. Though claimed by man as an exclusive privilege, it must be granted that some people enjoy the prerogative in a very limited degree. Most of us are too eager and too restless to be quiet long enough to think things through to a clear finale. Lacking patience we say, "It can't be done;" then suddenly and much to our embarrassment, we are interrupted by someone doing it. He didn't know the thing couldn't be done, so he went ahead and did it.

REVERIE VS. THINKING

We like to appear to ourselves to be forever thinking, but actually, when not interrupted by some practical issue, we are blissfully engaged in what is known as reverie. This fanciful functioning of the brain is our spontaneous and favorite kind of thinking. Reverie turns away from reality and sets free subjective wishes. We allow our ideas to take their own course and this course is determined by our hopes and fears, our spontaneous desires, their fulfillment or frustration; by our likes and dislikes, our loves, our hates, our resentments. There is nothing else anything like so interesting to ourselves as *ourselves*. All thought that is not more or less laboriously controlled and directed will inevitably converge about the beloved Ego. It is amusing and yet pathetic to observe this tendency in ourselves and in others. We learn politely and generously to overlook this truth, but if we dare to think of it, it blazes forth like the mid-day sun.

THE MIND APART

Few of us take the pains to use any planned technique in thinking. Even philosophers have consistently neglected the actual process of thinking and have set the mind off as something apart to be studied by itself. But no such mind—exempt from bodily processes, animal impulses, savage traditions, infantile impressions, conventional reactions, and traditional knowledge—ever existed, even in the case of the most abstract of psychologists.

As individuals we do not think enough about thinking.

"We think so because all other people think so; Or because—or because—after all, we do think so; Or because we were told so, and think we must think so; Or because we once thought so, and think we still think so; Or because having thought so, we think we will think so."

—Henry Sidgwick.

The result is that most of our so-called reasoning consists in finding arguments for going on believing as we already do.

LIVING RATIONALLY

There is no adequate defense, except stupidity, against the need for logical thinking. We keep ourselves vigorously alive to the extent that we think and live rationally. Living rationally means living with eyes alert for the bettering of life conditions, with minds skilled to find where the still-better can be substituted for the what-is. The reason would seem to be that we want a better world in which to do our living.

The great men of all times have recognized and extolled the importance of rational thinking as essential to a perfectly clear intellect, joyous urbanity and business acumen. As Solomon, the wise, put it: "As he (man) thinketh in his heart, so is he." (Proverbs 23-7). Some 300 years later Cicero gave Solomon the nod when he said: "To think is to live." Cicero knew full well that no man really lives who lets the other fellow do his thinking for him.

Thought never operates in a vacuum. People who do their own thinking are much more interesting than those who do not. They seem almost to belong to a different species or perhaps to a higher level of evolution. They see not only what is but what might be; and the power to see what might be is one of the chief traits that distinguish human beings from one another.

"To think is to live." That is but another way of saying, in order to live we must think and think rationally. The virtues of enterprise, diligence, and thrift are at once the signs and the rewards of disciplined thinking. By no other means can a man live up to his highest, truest, and best.

KNOWLEDGE PLUS SELF-DISCIPLINE

And that blessed trinity of health, efficiency, and character is ours to possess, if we but do some bedrock thinking. Health is simply a matter of knowledge plus self-discipline—know what to do and then do it.

The mind is no exception to the rule

of all living things; it must work to keep alive. Suspended mental activity naturally engenders and condones self-indulgence, and the self-indulgent mind soon becomes rigid, opinionated, dogmatic, unlistening, and unyielding.

Most of our disorders are the moronic progeny of irrational thinking; and as no man is wholly rational, so each is potentially sick. The undisciplined or irrational mind perforce afflicts the body; the afflicted body registers its objections in aches and pains. These, in turn torture the mind, for that tranquility necessary to communion with the Muses is impossible while the physical body is burdened with pain. You can't have a sour stomach and think sweet thoughts at the same time. "The body, clogged with yesterday's excess, drags down the mind as well." (Horace). Mind and body dragging each other down, finally mingle in common ruin. This vicious circle is possible in every individual, for no one is perfect.

Efficiency is definitely a matter of knowledge plus self-discipline; know what to do and then do it. Plan your work and work your plan. Who is the efficient man? He is the alert thinker who avails himself of every possible means of correcting the inaccuracy of his personal judgment.

Character—well, according to Webster's dictionary, character is "moral vigor or firmness, especially *as acquired through self-discipline*." Character manifests itself through feeling. Woodrow Wilson hit the nail on the head in his characteristic way when he said: "If you will think about what you ought to do for other people, your character will take care of itself." We are here, not merely to survive for our own sakes, but to survive for the better survival of our fellow men. If we enjoy life, we must at least do something in return for what others have done for us.

MENTAL DELIGHT

A basic desire is the desire to be useful. The most progressive peoples are those who, by constitution or training, yield to this desire and find their chief

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The Lord's Prayer

III--The Prayer for the Bodies

By VIOLET M. SHAW

IN PREVIOUS discussions we have dealt with the introduction to The Lord's Prayer, and with that portion of it where the three phases or aspects of man's Spirit lift themselves to their counterparts in God.

We learned that the true power of the prayer lies in experimental values; that is, its power to awaken within us the realization of *what can be done* in daily and hourly living, to make our lives reflect more closely the truth and beauty and goodness of spirit. We are stressing not only ideals, but the making of those ideals into concrete realities, and we therefore stated that prayer was a working partnership with God. In the measure that we work, in the measure that we overcome the inertia of matter, and the downward pull of nature; in the measure that we give spirit a chance to express—in that measure has our prayer been real and successful, and the greater power and happiness we find in subsequent prayer. There can be no true prayer without work; and if we really have a working partnership with God, and an understanding of the Rosicrucian Philosophy, we found in the prayer for the threefold Spirit, a wonderful communion and upliftment.

If we have prayed aright, we arrive at this stage of The Lord's Prayer in a state of exaltation. The Spirit within man has been awakened; he has tuned in to God, and the harmonies of the heaven worlds have flooded into his soul; his heightened vibrations have given him a *new perspective*, as well as new strength. With the awakening of the Spirit power within, he is ready to deal with the facts of life as they face him. So now comes the prayers for the bodies.

1. PRAYER FOR THE DENSE BODY: The Divine Spirit in man prays for its counterpart, the dense body: give us this day our daily bread.

It has often been stressed that this is the only prayer permissible for the physical body: that its daily needs may be met. Not for the pleasuring of the body may we ask, or even for its comfort, but simply that it may be maintained in health sufficiently to provide a medium for the Spirit to learn its physical world lessons.

We know, too, that if our faith is strong enough, we can live on a day-to-day basis and not worry too far ahead—a lesson of extraordinary difficulty for some of us even in the best of times, let alone in these days of insecurity. Yet it does remain strangely true that if we have faith enough, we are clothed and fed and in mysterious fashion our needs are met. Once we know that "The Lord will provide," we can lay aside our worry and tension, and save an enormous amount of nervous energy. Let us emphasize this part of The Lord's Prayer, that daily bread be given, and know with assurance that it will be so.

There may be some significance in the fact that the dense body is the reflection of the Divine Spirit, for this Divine Spirit aspect is the least developed—the aspect with which we have not yet worked very much. The work in this connection will begin with the religion of the Father, in ages to come, when we have finally assimilated the religion of the Christ. For the present, the Divine Spirit is not very active, and perhaps it is on this account that we have so little faith in regard to physical matters. Or it may be because the physical world is so far, in terms of vibration, from the spiritual supply.

Be that as it may, there is no peace or security until we have learned to trust Him who sees the sparrow fall. During a recent illness, as I lay in bed worrying about my condition, a sea gull went crying across my window, reminder of the Father's care for His creatures. "O ye

of little faith!" I laid my burden upon Him, and slept to awaken refreshed.

On another occasion, when faced with an extremely busy day and with seemingly no strength to meet it, I felt it essential to take a few moments for prayer. As soon as my thoughts were turned godward, there came a sudden realization that I did not need to ask strength for the day. All I needed was strength for the next hour—yes, for the next *half hour!* And taking that day half an hour at a time, I came through it triumphantly.

No, it isn't easy always to achieve that realization. Many days are spoiled through nervous tension and worry. But when we learn the lesson of the "daily bread," we relax; and when we are relaxed, we open the gateway to the spiritual power which creates for us the qualities of true living.

In these days there is a deeper significance to that phrase—the daily bread. Knowing now the necessity for vitamin and mineral elements, we know that it is not enough to have bread, but that our food must be of a kind that will sustain life, and that our bodies must be able to assimilate it. All this is contained in the prayer—not only food, but the right kind of food. For we are really saying: "Preserve my body, that it may be a useful tool wherewith my Spirit may glorify Thee."

We are in effect promising to care for our bodies. If God will see that we are given food, we undertake to realize the value of this wonderful tool of the Spirit, the dense body, and use it aright.

2. PRAYER FOR THE VITAL BODY: The Life Spirit in man prays for its counterpart the vital body: forgive us our trespasses, as we forgive them that trespass against us.

When I was a little girl in Sunday School, it puzzled me greatly that we should have to forgive those who trespassed against us before we could be forgiven our own trespasses. There are many grownups who are still obviously puzzled by the same thing! Very few people will give up a grievance against some one who has wronged them; in fact, they would consider it a weakness to do so.

Yet when we say, "Father, I have sinned. . . be merciful," it is only reasonable that God should turn to us and say, "Why should I forgive you, who have not forgiven your brother?"

On growing older I learned by experience that this thing was so—namely, that God's forgiving grace cannot fill the cup of the heart while it is brimmed with anger or hatred; that so long as even the poisoned dregs remain, God's mercy cannot be tasted in its full sweetness. But I still did not know the reason, and it remains for the Rosicrucian Philosophy to explain this sentence.

It is the prayer for the vital body; and the fourth or reflecting ether of that body contains the record of all our experience. When we forgive those who have injured us—*really forgive them*—we blot out from our Book of Life the record of the transaction. It will not rise up to trouble us again, to be the seed of future discord and disintegration. We are enabled to start afresh with that particular person, with a clean slate, so to speak, and perhaps reach a more favorable outcome.

So when we are asking forgiveness—as every human being must from time to time—when God looks into our hearts, He will see the record clear of bitterness and hatred, even perhaps of minor annoyances, and be able to charge that ether with the electric power of His forgiving grace.

A vital body whose ethers are clouded and impeded by the slow, dark currents of discord and revengeful thoughts, is not a very useful vehicle. It cannot properly animate the physical body, but rather poisons it; and has a similar reaction upon the desire body. Every one who has ever had to make a major effort of forgiveness, knows that when he has done so, there is a wonderful sense of lightening, of a load being lifted.

And when the time comes in the after-death panorama to review the events contained in the moving picture of the seed atom, we do not have to waste time reviewing all these complicated feelings. The record is clear and we go on to more constructive work.

Of course, the forgiveness of our sins does not mean that we don't have to deal with their consequences. If we have

wronged a person, the cause we have set into motion will in due time bring its effects home to us. God Himself does not alter the great laws He has made. Divine justice decrees that what is sown has to be reaped.

What God can and does do, is not to "hold it against us," as the saying is. Instead of turning away from us in disgust or anger, as we often turn from our brothers when we consider they have done something wrong, God, when He sees that we are truly repentant and trying not to repeat the error, will turn His face toward us, extending to us His love and tenderness, His wisdom and protection, just as though we had never sinned. Furthermore, when the consequences of our transgressions do eventually arrive on the doorstep, He will help us to deal with the situation. Though hating the sin, He can still love the sinner, and this is what He asks us to do in turn.

In the measure that we mete out forgiveness will it be meted out to us; that much and no more. And we cannot forgive without understanding—understanding the trespasser and his motive. If we cannot understand through the working of our mind, we must understand through the intuition of the heart. No matter how bemired we may be in sin, how unresponsive to the Spirit, there must be some effort to understand the spark flickering behind the repulsive personality or exterior. This is an extremely difficult thing for all of us, but understand we must if we are to claim understanding for ourselves; forgive we must, if we are to claim forgiveness.

"To whom much is given, of him much is required." Those to whom has been given an occult teaching are required to make greater efforts in this regard than the average man. If we have had the privilege of studying the great laws of Rebirth and Consequence, we have a much deeper knowledge of man and the conditions of his life. If we know of the invisible worlds and the forces operating therein, we can appreciate some of the pressure brought to bear upon people. If we have studied astrology we can understand the struggle some persons have

to make. And to understand is to forgive.

When the vital body is cleared of its accumulations, when the day by day repetition has made the attitude of forgiveness automatic, it will not be so difficult for us to make that simple, but so very important, prayer: "I have cleansed my vital body of criticisms and vengeful thoughts to others. Do thou cleanse it of the record of Thy just anger toward me."

3. PRAYER FOR THE DESIRE BODY: (The Human Spirit in man prays for its counterpart, the desire body: lead us not into temptation.)

This is the prayer for the desire body, the great tempter. In *The Rosicrucian Cosmo-Conception* it is stated that all temptations fall under one of the four great headings: Love, Wealth, Power, or Fame. These are the desires that spur



man to action, and that may lead him far astray from the goals of Spirit; for these are the illusory counterparts of the true desires of Spirit.

The love that we are to desire is the Christ compassion—and we to be on the giving end, rather than the receiving end.

The wealth will be the development of faculties of Spirit, the accumulation of understanding.

The power will be the power that is wielded by a God-impelled individual.

And the only fame we are to covet is that which will enable us to give out the teaching of God.

Obviously this requires a constant daily re-education over a period of lives. Gradually we respond to the desires of Spirit rather than to those of the lower self. But in the meantime we are, we must be, tempted, again and again, until

we show ourselves proof against the downward pull.

When Christ prayed, "Lead us not into temptation," He knew this. Was not He Himself "tempted in all points like as we are, but without sin?" He knew there must be a constant testing to try out man's powers. It is like taking your car into a testing station for a periodical check-up, to see that its brakes and mechanism function properly. If the tests show it to be "slipping," the matter may be corrected and the vehicle made safe and ready for all emergencies.

We cannot really be said to be tempted on a subject that has no appeal to us. Two men may sit all day in front of a bottle of liquor. One may not even feel curious to know what it tastes like; whereas the other may be driven mad by desire for the false spirit. Yet the first man, who appears so self-controlled when confronted with the temptation of liquor, might lose all his control if some one were to show him something that appealed to his gambling instinct; whereas, the second man given an opportunity to gamble would be quite unmoved.

In order for a thing to be a temptation it is obvious that there must be a corresponding weakness in the desire body; so that we are "led into temptation" in a real sense by our own weaknesses, by appetites we have not brought under control. It is not God who is tempting us; it is our own lack of understanding and strength.

So when Christ gave this prayer, He was not asking that we should be removed from the realm of temptation, but rather that the desire body should be so purified and controlled that there would be no weakness to lead us astray. He was praying for a desire body so under the will of the Spirit, and so purified and strengthened by right living and aspiring thoughts, that temptation would no longer be temptation. Our desires would be so keyed to the world of spirit, that the blandishments of earth would seem childish toys.

To pray the great prayer for the desire body, is not to ask our Father to take us out of the world with its abuses of the mighty driving urges. We are here to master our weaknesses and learn the

higher way, of transmuted power.

We are not to ask that we be removed from the temptations of wealth, the desire to accumulate this world's goods, either for their own sake or for material comfort. Rather are we to learn to take only that which we can use, which is strictly necessary, and remain unmoved by the surplus.

We are not to ask that we be taken away from the temptations of power or fame; those awful and subtle lures must be faced and conquered. Power and fame for their own sake, for selfish aggrandizement and gratification, must move us not at all. We are to seek power and fame only that we may use them to further God's kingdom and win men to Him.

So as we look into these desire bodies of ours, with their currents that paralyze true thought, and impel physical action; as we repeat the prayer "Lead us not into temptation," let us know that we are really saying:

"I promise to begin this hour, to give no place to any unworthy feeling. I will cherish only the noblest aspirations, and all my yearnings shall be to serve the God within, knowing that that unfolding power will lead me into raptures beyond all earthly joy."

Lead us not into temptation! The great prayer for the desire body. "From this hour, I shall desire with all the strength of my being, that which is True, and Beautiful, and Good."

In closing this portion of our discussion, we may use as an illustration a very human little tale printed years ago in an English magazine, which shows what can be accomplished even with a simple emotional approach to the great Prayer of our Lord.

Many and varied are the circumstances of life in which this prayer can sustain one. Whatever our need, we may find help through meditating on some phase of it. Each phrase is a key opening a gateway to new fields of thought.

That is the theme of this story of a little boy who became terror-stricken on making his first contact with death. Some one he knew passed away, and he had to go to the house and see the body. He saw at the same time that the mother

and relatives were helpless in the face of this catastrophe. He was quite unnerved, and at night went to bed feverish and upset.

His mother came to hear his prayers, and he started the childish, "Now I lay me down to sleep," but on reaching the line, "If I should die before I wake," it recalled his terrors, and he became hysterical.

His mother was alarmed, for she knew nothing of what the boy had suffered. However, out of her deep mother wisdom she knew the thing to do. She said, "I think it is time you learned the grown-up prayer," and so he repeated it after her.

"Our Father . . ." One's mother could fail in time of death—he had learned that—but "Our Father" sounded wider, stronger, safer.

As they went on through the prayer, the little fellow gradually quieted and

relaxed. Here was the substitution of positive values for negative—what we would call an expanding into new fields of consciousness—not fully understood, but intuitively the little mind responded to something grand, and deep, and vital. Like powerful waves washing in on a beach, came the sweep of those grand old phrases.

So they reached the end. "Not 'If I die', " says the author—but "Kingdom, and power, and glory!"

Could there be any better summing up of the difference between the exoteric church teaching, and that of esoteric Christianity? The difference between death and life—the Everlasting Life that goes onward and upward forever!

"Kingdom, and power, and glory," he repeated.

"Amen." "But it was the child's quieted heart which said it, not its lips, for Bennie was fast asleep."

(To be continued)

Forecast

I do not claim I have the gift
To prophesy events of days,
Outline their happenings, but one thing
I hold steadfastly all my ways.
I can forecast that good alone
Will rule my life and that no ill
Shall conquer or disturb my soul;
What comes to pass, God's laws fulfill.

All seeming problems will be solved,
Peace and protection I shall know;
Confusion, discord, have no power,
I shall be shown the way to go.
So in this faith I dare foretell
What lies ahead, for I am sure
God's promises are true for me
And all my future is secure!

—Della A. Leitner

In Focus with Life

By COURSIN BLACK



IT HAPPENED following an operation to my eye. Swathed in bandages, my weaker eye being useless for sustained work, I lay down to listen to the radio. The late sunshine streamed in the windows, bathing my room in a soft, golden glow; I sensed its caress on my fevered face. Perhaps I drowsed; the programme became unintelligible sounds. Suddenly, sharp and clear-cut, I saw the Scene. A section of roadway curved in front of me, turning gracefully to the right; it was pale brown in color, with many gay pebbles and a few sharp, grey-brown stones. In the immediate foreground was a portion of a garden containing bright hued flowers, and arching over the roadway, was an intensely green bush with vivid red blooms. Beyond the road lay purplish mists that hid, but did not wholly conceal, what seemed to be a house. Then, slowly, the vision faded and was gone. The unintelligible radio became clear to my senses, and I came to full consciousness.

Was it a dream—a fleeting, meaningless glimpse of those fanciful things that seem to float from nowhere? It seemed too real to be only that. I can see the scene as clearly today as I did two months ago on that orange twilight evening.

There was a time when I might have thought this experience an unexplainable, unimportant occurrence, and given it no further thought. Now I know that it had definite significance—that it was a glimpse into the mysterious past when I lived in a different physical body and a different environment from my present one.

There are so many truths we cannot fully understand, but of which we catch fleeting glimpses that intrigue and lead us on into study and investigation. Many of us are beginning to take a real interest in those things termed “occult”

or “psychic” phases of life. As neophytes and embryonic students we cannot pretend to know; but we can *seek* and eventually *find*.

Materialists tell us that the sharp increase in such manifestation is only the inevitable reaction of a world saturated with fear and loss and grief; that our preoccupation with the spiritual is but an attempt to escape from reality—a turning away from conditions or causes that are painful and disagreeable, hoping to find a fairy tale world of phantasy.

Escape from reality?—No. Rather, is not what we really search for the avenue to actual reality?

We face a world in which the results of materialism have left a shambles of the lands and of men's lives. We know that wars have always been. Formerly, they were restricted in scope and restrained in their effects on distant regions, though none the less bitter in intensity or local result. Today the universality of communication and the recognition of inter-dependent relationships have made the political and economic necessities and acts of one nation the concern of all. Man realizes the essentiality of brotherhood but is slow to face its practical realization.

And while the world is united in bonds of inter-dependence, life is lived by each person as an individual. Fear, hate, greed, insecurity, and mistrust are permeating aliens that impregnate as suffocatingly as a vitiated air. The growth and development of mind and Spirit is individual; the creation of courage, love, kindness, tolerance, and understanding in the unit being spreads as contagiously as the negatively destructive forces they supplant.

Is it in an endeavor to “escape from reality” that we seek to evolve those bulwarks that bring us peace and that

perspective which is life's true viewpoint?

Is it seeking a "way out" that in religion and the mystic knowledge which has survived the ages that we find a knowledge transcending any form of materialism and offering us the "way in"?

Some fifteen years ago I embarked on a deep study that now is beginning to bring some measure of enlightenment. It is a study of art, esthetics, chemistry, optics, and mathematics, as applied to photography. That I enjoy it goes without further saying, but if I believed this were my only life, I certainly would not feel very satisfied. It would be too precarious; long ere its completion I might absent-mindedly stroll in front of a truck and have my efforts wasted. I would much prefer to occupy my evanescent time in some more immediately pleasurable pastime. However, it happens I don't regard any knowledge or study wasted, for I regard life as a matter of continuous growth beyond this transitory vale of tears.

Nor do I think that belief in immortality and in the reality of spiritual qualities makes me either a fanatic or long-haired nut. These beliefs do not bring me "escape" from life. Rather do they bring me a much keener and wider application to the job of living. They have brought me an equilibrium and balance quite impossible to one wholly occupied with material concerns that have no deeper and more significant background than their immediate objectives, and I have found others with similar ideas.

These beliefs guide us into that inner harmony that suffices to reduce the daily living jolts—the discourtesies and impatiencies and "fast ones" we meet take their proper places and leave us unruffled. We meet with loss, and can take it without hitting the well-known ceiling; we know that Universal Law provides infallible reaction, a compensatory gain, if we face that loss without giving way to it. We know that every experience of life is schooling, development, a ladder step onward in the journey. We do not exaggerate trifles or

spend our minds in the worry, haste, bitterness, and mental strife that are the logical offshoots if one believes that each day is one day closer to oblivion.

There is nothing superhuman or supernatural about all this. We often fail to live up to our beliefs, but at least we do have a philosophy, a faith, that helps us understand how to live without inner conflict—how to face life without letting its trifling gnats become eagles that destroy us.

Nor do we dwell on rosy mountains far removed from the world of men, nor spend our hours conversing with materialized mists. We go about the task of our living in the same practical manner as anybody else, but we have something bigger and finer and cleaner to sustain us than the mere search for fame and riches and power. We understand the magic of *ourselves*, the thrilling wonder of what we are, of what *all* men are, of our ultimate destiny, and this knowledge and this ideal give us more real happiness and day-to-day joy than the materialists have.

The photographer calls it "focus." Thus, we try to be in focus with life, that inner life that is the actual reality—the life that *is*.

As each of us grows and develops, he affects others. Thus, and only thus, can man create that universal recognition of brotherhood, that cumulative spirit of cooperation, harmony, and understanding that leads to peace and individual-national-international oneness.

A vision? Perhaps as far away as my garden Scene; and also as close. For even the vision and dream of the farthest Star is just as close at hand as the Spirit of man that perceives it!

He most lives who thinks most, feels the noblest, acts the best; and he whose heart beats the quickest lives the longest.

—Martineau

This span of life was lent for lofty duties, not for selfishness; not to be wiled away for aimless dreams, but to improve ourselves, and serve mankind.

—de Vere

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny

(TWENTY-FIRST INSTALLMENT)

The Nature of Ether Atoms—

The Necessity of Poise

(Continued)

REGARDING the effect from the occult standpoint of this polarization, we may learn much from certain customs in so-called secret societies. As you know, such organizations always place at the door a guard who is instructed to deny admittance to anyone not supplied with the proper password and signs, and that works very well so far as the people are concerned who function only in their physical body. But the so-called secrets of these organizations are not in any sense secrets to those who are able to enter their places of assembly in their vital bodies. It is otherwise in a true esoteric order such as, for instance, the Rosicrucians. No guard is on duty at the door of that Temple when the Mystic Midnight Mass is said each night of the week. The door is wide open to all who have learned to speak the open sesame, but that is not a spoken password. The initiate who desires to attend must know how to attune his soul body to the particular rate of vibration maintained on that night. Furthermore, this vibration differs on the various nights of the week so that those who have learned to attune themselves to the vibration maintained on Saturday night when the first degree meets are as effectually barred from entering the Temple with those who carry on the work on Sunday,



Monday, Tuesday, etc., as any ordinary person.

The cosmic law under which this is done applies also to the control and effect of our thoughts, feelings, and emotions. Paul well said that *we are the temple of the living God* (our higher self). We have also created a subtle aura about us under the guardianship of the Divine Hierarchies reigning over the seven planets: Venus, Mercury, Saturn, Jupiter, Mars, Uranus, Sun. The Universe, or great world, is mystically called the seven-stringed lyre of Apollo. Our individual organism or microcosm is a replica or image of God, and it behooves us to awaken in ourselves an echo of this music of the spheres. Most of us have learned to respond too much to the saturnine vibrations of sorrow, gloom, fear, and worry, which congeal our desire bodies, and it would be to the lasting benefit of all to try to cultivate the spiritual vibrations of the Sun, filling our lives with optimism and sunshine, which will dispel the saturnine gloom and despondency and prevent such thoughts entering our aura in the future.

The prime necessity of advancement is equipoise. All who aspire ought to adopt Paul's motto, "None of these things move me."

The Effects of Remorse—The Dangers of Excessive Bathing.

As there are many among the Rosicrucian students who perform the exercises given by the Elder Brothers for the purpose of furthering soul growth, though they have not felt inclined to enter the Path, it is thought to be well

to consider the occult effect of the emotions engendered by these exercises.

When in the exercise of retrospection the aspirant to the higher life reviews the happenings of the day *in reverse order* and meets an incident in which he hurt some one or failed to help another or in any other way did not live up to that which he holds as his ideal of conduct, he is taught to cultivate intense remorse for whatever he has done wrong, for the purpose of eradicating the record from the seed atom in the heart where it has been imprinted by the act, and where it will remain until it is wiped out by sufferings in Purgatory unless previously expunged by artificial means such as this exercise.

In Purgatory the cleansing process is accomplished by the centrifugal force of repulsion, which tugs and tears the desire stuff in which the picture is formed over its matrix of ether, out of the desire body. At that particular time the Spirit suffers as it made others suffer, because of a singular condition in the lower regions of the Desire World where Purgatory is located. Some seers who are unable to contact the higher regions speak of the Desire World as illusory and they are right so far as the lower regions are concerned, *for there all things appear reversed as we see them in a glass*. This peculiarity is not purposeless—nothing in God's kingdom is; all things serve a wise end. This reversal places the erring Ego in the position of its victim, so that when a scene unrolls on the screen of its past life where it did a wrong to some one else, the Ego does not stand as a mere spectator and see the scene re-enacted, but it becomes, for the time being, the victim of the wrong and it feels the pain felt by that wronged one, for the centrifugal force of repulsion, exerted to tear the picture from the desire body of the wrongdoer must at least equal the hate and anger of the victim which impressed the picture upon the seed atom at the time of occurrence.

During retrospection the aspirant endeavors to imitate these conditions; he tries to visualize the scenes where he did something wrong, and the remorse he

endeavors to feel must at least equal the resentment felt by whomever he wronged. It then has the same effect of expunging the record of the injury as does the centrifugal force of repulsion, which accomplishes the eradication of evil in Purgatory *for the purpose of extracting therefrom the quality of the soul which we know as conscience*, and which acts as a deterrent in hours of temptation. Thus used, the emotion of remorse cleanses and purifies the desire body of weeds and tares, leaving the soil free and fostering the growth of manifold virtues that blossom into spiritual advancement and bring greater opportunities for service in the Master's vineyard.

But as the force latent in gunpowder and kindred explosive substances may be used to further the greatest objects of civilization or to outdo the most savage acts of barbarism, so also, this emotion or remorse may be misused in such a manner that it becomes a detriment and a hindrance to the Ego instead of a help. When we indulge in remorse daily and hourly, we are actually wasting a great power which might be used for the most noble ends of life, for the constant indulgence of regret affects the desire body in a manner similar to that which follows excessive bathing of the physical body, as described in *The Vice of Excessive Cleanliness*, an article which appeared in our magazine, *Rays from the Rose Cross*.

It was there stated that water has a great affinity for ether and absorbs it most greedily, several illustrations being given to demonstrate the fact; it was also stated that when we take a bath under normal conditions, it removes a great deal of poisonous miasmatic ether from our vital bodies, provided we stay in the water a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequently gives us a feeling of weakness, but if we are in our usual good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the body through the spleen.

(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.

Initiation

Q. To how many incarnations is evolving life subjected?

A. Occult science teaches that there are 777 incarnations, but that does not mean that the Earth undergoes 777 metamorphoses.

Q. How may we interpret this?

A. It means that evolving life makes

7 Revolutions around the

7 Globes of the

7 World Periods.

Q. What does this pilgrimage include?

A. This is the pilgrimage of involution and evolution and includes the "short cut" of Initiation.

Q. What symbol expresses all these?

A. The Caduceus, or "Staff of Mercury," so called because this occult symbol indicates The Path of Initiation, which has been open to man only since the beginning of the Mercury half of the Earth Period.

Q. Were any of the mysteries given to the Lemurians and Atlanteans?

A. Some of the lesser mysteries were given to the earlier Lemurians and Atlanteans, but not the Four Great Initiations.

Q. What does the black serpent entwining the Caduceus signify?

A. The black serpent indicates the winding, cyclic path of Involution, comprising the Saturn, Sun, and Moon Periods, and the Mars half of the Earth Period, during which the evolving life built its vehicles.

Q. What is the meaning of the white serpent?

A. The white serpent represents the path that the human race will follow through the Mercury half of the Earth Period, and the Jupiter, Venus, and Vulcan Periods, during which pilgrimage man's consciousness will expand into that of an omniscient, Creative Intelligence.

Q. Who follows the serpentine path?

A. The serpentine path is the path followed by the great majority; but the "Staff of Mercury," around which the serpents twine, shows the "straight and narrow way," the path of Initiation.

Q. What is the advantage of following the latter path?

A. The path of Initiation enables those who walk therein to accomplish in a few short lives that which it requires millions of years for the majority of mankind to accomplish.

Q. What is the result of initiation?

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

Q. Is initiation accomplished by a ceremony?

A. Initiation may be accomplished by a ceremony, or not, but let it be particularly observed that while Initiation is the inevitable culmination of prolonged spiritual endeavor, whether conscious or the reverse upon the part of the candidate, it can positively never take place until the requisite inner development has accumulated the latent powers which initiation teaches us how to use dynamically, any more than pulling the trigger can cause an explosion in a gun that has not first been loaded.

Q. Is it possible that a candidate may be overlooked?

A. There is no danger that the teacher may overlook anyone who has attained the requisite development.

(References: *Cosmo*, pages 412-414; 525).

WESTERN WISDOM BIBLE STUDY

The Cup of the New Covenant



For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do

in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

I Corinthians, 11:23-29

This passage from the inspired pen of the inimitable Saint Paul sets forth extremely profound truths concerning one of the most cherished orthodox church doctrines: the Sacrament of Communion. However, the full mystic meaning of these words can be fully understood only by going much deeper than the surface or literal interpretation.

The Western Wisdom Teaching, given out by the highly enlightened Beings known as the Elder Brothers of the Rosierucian Order, set forth as a basic premise the explanation that the Christ, the highest Initiate of the Archangelic life wave, came of His own free will to the earth when a large part of its inhabitants were at the point of retrogression, lived for three and one half years in the dense and vital bodies of the man Jesus (a high initiate of the human life wave), preached and taught the precepts of the

coming Age, was crucified, and entered into our planet by means of the flowing blood to become its indwelling Planetary Spirit. He must remain in this cramped condition until we, in sufficient numbers "evolve our own soul bodies to the point where they may float the earth."

Every year since Golgotha this mighty cosmic Love Power has welled forth anew, carrying with it the Life necessary for the growth of all vegetation. Thus the grain and the grape come to us through the sacrifice of our blessed Savior, and we actually partake of His "body and blood" when we eat and drink. Unless we receive this nourishment for our bodies in the proper spirit of appreciation for His love and constant suffering in our behalf, we "eat this bread, and drink of this cup, unworthily."

However, there is an even greater mystery hidden in Christ Jesus' words concerning the Sacrament of Communion. They also refer to the purity of life that is necessary for the aspirant to the spiritual heights. The lower nature must be transcended by the pure and helpful life; the passion engendered by the Lucifer Spirits must be transmuted by purity and loving service to others. As Max Heindel puts it:

"It was the knowledge of this absolute necessity of *chastity* (save when procreation is the object) upon the part of those who have had a spiritual awakening which dictated the words of Christ, and the apostle Paul stated an esoteric truth when he said that *those who partook of the Communion without living the life were in danger of sickness and death*. For just as under spiritual tutelage, purity of life may elevate the disciple wonderfully, so also unchastity has a much stronger effect upon his more sensitized bodies than upon those who are yet under the law, and have not become partakers of grace by the cup of the New Covenant."

TODAY'S SCIENCE

Supersonics



SUPERSONICS, a relatively new word, is the name given to motion more rapid than sound. Applied particularly to the newer phase of aviation, it signifies the techniques of hurtling through the air faster than energy can travel over sound waves. That is over 1000 feet per second, more than 700 miles per hour. Because every increase of speed requires a doubling and tripling of power expended, the straining forward to attain ever greater speed necessarily leads to the construction of engines wherein tremendous power can be concentrated and released. The present race for air supremacy in all the leading countries of the world is inciting man to use mind in extending his domination of physical force. Whether or not the immediate ends are constructive or destructive, man is learning and further developing his inventive genius.

Perhaps the greatest limitation of present supersonic developments in air travel is the enormous amount of fuel that is so rapidly consumed. This not only makes speeds faster than sound exceedingly expensive, but also sharply curtails the length of time such speeds can be sustained on any type of fuel now known. In the Atlantean civilization, which certainly did exist, scientific doubts to the contrary, airships were propelled by the unlimited and infinitely more powerful etheric forces—the magnetic and electric currents which encircle the globe. This knowledge and its practical application were not the result of man's own scientific effort but were given to him as a free gift by Those who were then the visible Guides of adolescent humanity and who are now its invisible Guides. In the future, man will through his own efforts "discover" or recover this knowledge. Air travel will then become amazingly easy, swift, and silent. By that time, may he also

have learned to live in a world where brotherhood and peace reign.

Most occult students are able to accept the truth that just as radio broadcasting and receiving are but a material manifestation of a latent inner power of transmitting and receiving thoughts telepathically, and, as the motion picture is allied to man's creative imagination, his ability to visualize, so too does the terrific power of rocket and jet propulsion find its spiritual counterpart in man's exceedingly powerful (and dangerous) spinal fire. It is interesting that both the occultist working with the forces of spiritual light and magic, and the scientist working out the problems of rocket and jet engines think and talk in terms of "fire." There are also a number of somewhat paralleling dangers; for, as in the experiments and developments of these new and powerful sources of power men face grave risks, so too does the occultist find himself confronted with risks of even greater magnitude in the arousal and control of the spinal fire, a force of awful potency, capable of causing sudden destruction of brain and body when prematurely and unwisely aroused, and selfishly used. And, just as the inventor of rocket and jet engines finds it necessary to meet and solve the problems of developing alloys capable of withstanding very high temperatures and pressures, so too does the occultist, being equally scientific in his work, find himself faced with the alchemical problems of forming within his own being "alloys" of true spirituality, of selflessness and purity, which will not be consumed by the terrific vibrations and heat of the type of fire with which he has to deal. It is literally true that "our God is a consuming Fire," and that is why no man may see God and live—unless he has made himself more than man, sinless and immortal.



Astrology Department

Jupiter--Principle of Improvement

By Elmer Bacher

(Conclusion)

IN SYNTHESIZING the patterns of Jupiter in a chart, we not only observe his aspects and houses of occupancy and rulership; we must also study the conditions of the 9th house in co-relationship to "get the picture" of Jupiter as a spiritual significator. Jupiter is the level of Spirit in the lives of the people who are manifesting in the consciousness of forms. As such, and for them, he parallels the vibrations of Uranus and Neptune in the lives of people who have attained, to a degree, a consciousness of transcendence.

Jupiter "amplifies" whatever he touches. Unless he is dignified—in Sagittarius — it is important to analyze with care the conditions of the planet which disposes him. An entirely afflicted, or variable, Jupiter disposed by an unafflicted planet indicates that the constructive qualities of the disposing planet may be used to "help Jupiter control and discipline himself." An afflicted planet disposing an unafflicted Jupiter is indicative that the planet may, to a large degree, be redeemed from its afflictions through the expression of Jupiter qualities at their best. In this case, Jupiter must "clean the house where he lives"—the constructive expression of his vibration provides a channel of transmutation for the afflicted planet.

The afflicted conjunction of Jupiter with another planet indicates the tendency of that planet to express excessively—a quality of "too-muchness" is implied. The expressions of the person toward the conditions and experiences

of the conjoined planet are misdirected because Jupiter, afflicted, is "poor judgment"; "judgment" being defined as "soul-knowledge" the distillment of experience—not the result of factual study. However, in the case of such an afflicted conjunction, the power of Jupiter promises a rich return if the planet concerned is expressed constructively; the constructive expression of such a planet can only be made as a result of detached observation coupled with extensive self-discipline. The continued negative expression of such a conjunction — undirected energies indicates an inevitable depletion of resources.

The "gradations" of Jupiter show that his vibration expresses most purely in Sagittarius, Cancer, and Pisces. He is "at a disadvantage" in the Mercurial signs, Gemini and Virgo, and, in the opinion of the writer, Jupiter is most perfectly un-Jupiterian in Virgo and Capricorn. Virgo is analytical and detailed, persnickity and faultfinding—the opposite of "big, generous Jupiter." In Capricorn Jupiter is "opportunistic"—he tends to give, but with an eye to what he will get in return. The religious urge, mixed with the vibration of Saturn, tends to formalism and dogmatism. If Jupiter in Capricorn is multi-aspected and has some direct connection with the 9th house of the chart, then the religious urge is seen to be extensive, but the person should study religions with the purpose of "understanding them so he can understand other people" and not for the purpose of contention, argument, or forcing his opinions on others. If the person is a teacher, of any kind, his Jupiter in Capricorn em-

phasizes the tendency to ambition and display. He must learn, somehow, to "get into the minds of his students" so that, in his teaching, he may be better able to unfold their latent capacities. His tendency will be to try to make them conform to his particular "molds of thought." Jupiter in Capricorn "needs to learn how to give"—and to give without consideration of possible return.

In Leo,—Jupiter shines gorgeously, but when afflicted, self-justification and self-esteem are strong. This is a "noble aspect" but perverted and stunted, it can manifest a blazing arrogance and mountainous superiority. In Taurus, blending with the Venus vibration, Jupiter takes on a coloring of "financial abundance"—he expresses his qualities in terms of "things of earth." In Aquarius he is very social and humane; he seeks to establish and maintain "abundance" in his relationship with friends—he is a beneficial influence in group activities. And so with the other signs.

Jupiter in the 12th house: the benefic aspects describe Jupiter as a "guardian angel" — a deep, subconscious awareness of protection. This is evidence of having "given secretly" in the past and the promise of "eleventh-hour luck" in this incarnation. All seems to be lost and someone appears just in the nick of time to preserve the situation. This is the person who should not make a display of his giving—doing so is a corruption of the pure expression of Jupiter and depletes his power for doing good. Regardless of Jupiter's sign, the 12th house is affiliated with the sign Pisces, and Jupiter's position here is indicative, to a degree, of the possession of a "radiation of healing power" to those who are sick and confined. No person with this position need feel that "there is no one who needs him"—there are plenty of them in hospitals, orphanages, and asylums, to whom he can give of his utmost and best for the alleviating of their suffering and the improvement of their conditions. To give money for a good purpose is fine, but when Jupiter is at his best, he urges the "giving of one's self—in time, work, and interest."

Jupiter, afflicted in the 12th, is "self-undoing through false pride"—a subconscious condition which "blacks out" perspective of one's self. It also shows the karmā that may be experienced by—or through—the possession of wealth and how the misuse of that abundance may lead to inner deterioration. The house of Jupiter's rulership, in terms of experience and or relationship, is here seen to indicate a condition of limitation which can be redeemed, if unoccupied, by the expression of constructive Jupiter qualities. Twelfth house Jupiter throws a "mantle of secrecy" over the house that has Sagittarius on the cusp, and afflictions to Jupiter from other planets indicate a "tendency" toward furtiveness, hypocrisy, and false front. Jupiter, to live at all, "must out"—and if his outer expressions must be experienced in secret or "behind the scenes" then, for his best, he must be expressed with the utmost sincerity and genuineness possible, or corruption can result.

Jupiter in the 2nd house: Financial abundance, with benefic aspects, is assured by this position if the person is doing the work he is meant to do, the work he most loves to do, and the work through which he can give the most of his best. In other words, Jupiter can only "bring in the bacon" if he is expressed in such a way that he is able to radiate of his best. Which brings up this question: What about the man with Jupiter in the 2nd who is only capable of doing a "routine, over and over" kind of work? He is not aware of "loving his work"—he does it to make enough money to live by. He can assure himself of increased return if he makes the effort to improve his ability and scope of work expression, even within the limitations of a routine job. There is always room for making improvement—and the man who makes this effort thereby, even unconsciously, makes a contribution to the job at large. To the degree that he improves, the work, as a whole, improves. Jupiter not only "loveth a cheerful giver" but he takes the hand, in assistance, of anyone who improves in some way.

Jupiter in the 6th house: Unafflicted, this is a preservative of the health.

If the general patterns of the chart show a tendency to disease or physical inharmony, this position of Jupiter promises alleviation if the person himself does what he can to establish correct and constructive habits and health processes. He must try to improve his own physical conditions. Applying to work, this position of Jupiter seems to point to the assurance that the person will "do the work that he loves to do," he has a clear channel for throwing into his work experiences his enthusiasm, determination to progress and to succeed. Afflicted, Jupiter shows the tendencies to physical disharmonies through overindulgences, and, in work, the inclination to do the kind of work that will assure the "most return for the least effort." If the person doesn't give through his work, he lessens his opportunities and depletes his capacities for progress.

Jupiter in the 10th house: Afflicted, this is a subtle condition that warrants careful study. In the consciousness of such a person, "reputation" is seen to be a source of protection and beneficence, no matter how illusionary. The "urge to improve" is here seen to be expressed as the "urge to improve in the eyes of other people, or of society at large." This position is the essence of "pretension," a forced, contrived, artificial veneer which is applied to hide any manner of deficiency and unworthiness. This is the "worldly ecclesiastic" who glorifies God by the biggest cathedral, and the wealthiest congregation, to whom religion is a matter of publicity, renown, and fame. This is the "society hanger-on" who feels happy and comfortable only when being seen with the "right people," who "preserves herself" by living in the good impression she makes in the eyes of those she admires and considers "superior." Jupiter afflicted in the 10th, or conjunct the ruler of it and afflicted, brings out much the same quality. "Reputation" seems to be the focus of Jupiter expression in either case. Renown, the actual attainment of it or the "way down deep" desire for it, is an extension of "reputation." A great person may have it conferred on him without his having any particular desire for it; another person may find that his capacity

to improve himself may grow in the proportion that he is acclaimed for his achievements; still another has so strong a desire for the kind of self-approval that comes with recognition by the world that he has no scruples about attaining it, in some way. With this pattern of afflicted Jupiter, study the chart carefully to find the possible deficiencies that the person tries to "cover up," those things which urge him to compensate for by pretension. If the person is going to be put on a constructive path of living, the debris that clutters up his mind and reactions must be cleared away, and his possibilities of attaining real improvement must be brought to his attention.

Jupiter in the 4th house: Jupiter creates a condition of "abundance" in the house he occupies. This position, supported by benefics, promises affluence in the latter part of life and a sort of "flowering" of higher impulses comes as a result of constructive activity during the years of growth. Anyone may have to deal with all kinds of difficulties during the course of incarnation but Jupiter in the 4th makes of his home-

Horoscopes for Subscribers' Children

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NOTE: We give horoscope reading ONLY in this Magazine.

life a sanctuary. Afflictions to Jupiter in the 4th show how depletion may be caused by wastage of opportunities for growth and improvement, thus causing a condition in the later years of turning to the home-circle as the only refuge for peace and comfort. This is an indication of affluent, or at least generous parentage. The domestic pattern is stamped with a coloring of plenty. The person finds in home life an enrichment of heart and spirit—and whatever he may be in the eyes of the world, or in professional activities, he radiates his best to his family. When he establishes his own home, he “tunes in” on something in his nature that represents his best. Jupiter’s vibration expressing through 4th house conditions paints a picture of a devoted husband, a generous, loving father, and/or respected honored matron.

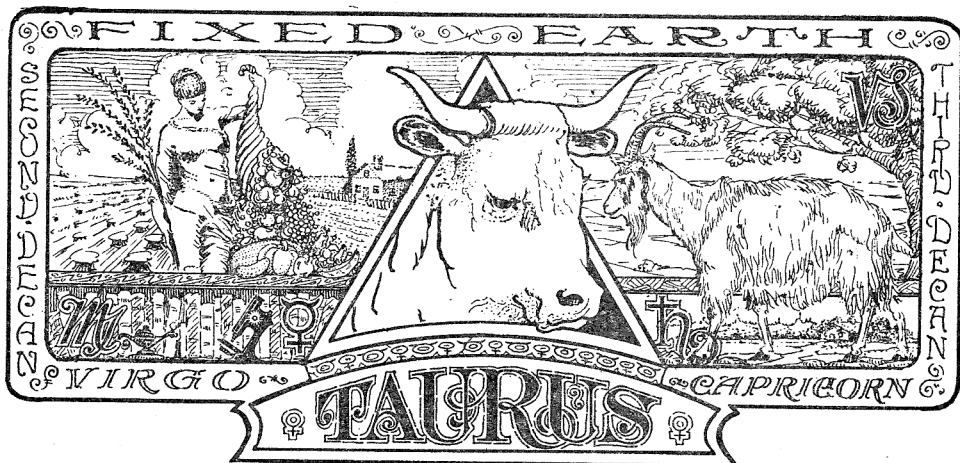
Jupiter in the 5th: an abundant love capacity; the children are regarded as the blessing of the life. Afflictions may indicate the experiences by which the person, as a parent, must develop understanding and judgment but, on the whole, this person finds his or her life expanding with amplitude through contact with his children. Because Jupiter is basically masculine, his position in the 5th house of a man’s chart indicates the joy he finds in fatherhood. His love of children is unlimited—he would like to “do everything for all of them.” Mr. Heindel had Jupiter in Sagittarius in the fifth—he was truly a “spiritual father,” his capacity for devoted love, was unbounded. Afflicted Jupiter in the fifth needs the discipline of discrimination. This is the parent who could so easily spoil his children by overindulgence, or whose excessive concerns for them could move him to overprotect them. He must find some means of developing a more detached, impersonal attitude toward them. Unregenerate Jupiter in, or ruling, the fifth, shows as a “compensation-mechanism” through excessive addiction to pleasure. This is the man who does not know how to turn his abilities to much practical account, so he “improves” his financial conditions by gambling and “easy speculations.” Mixed with a Mars vibration, sex pleasure can be the means used to “compensate” for unful-

filled love urges. Negative Jupiter-Neptune patterns involving the 5th house can be very bad—since Neptune is the essence of the escape mechanism, and if the desires for pleasure and “joy” are excessive, a jaded appetite may turn to the lurid compensations of drugs or excessive drinking. This pattern throws an influence of perversity into the pleasure experiences—artificiality, luxuriousness, and the morbidly sensational can take the place of those things which are healthy and truly “recreative.” An afflicted Jupiter vibration expressing through the 5th house can do nothing better than establish, if possible, a response to pleasure activities that are conducive to improving health along natural lines. The out-doors, hiking, swimming, gardening, etc., could be employed, to a degree at least, with good results.

Jupiter in the 3rd: this is a “mental expression” of Jupiter. Study becomes the channel for improvement, and education a necessity. Fluency of expression is indicated, but, if afflicted, Jupiter needs “method and routine.” Benefic aspects indicate happiness through fraternal relationships, which in turn “feed” the possibilities for success in mature relationships. Generally this indicates a capacity of abundant mental resources, a mind fertile in ideas and capable of retaining much knowledge. Possibilities for public expression are seen to be incentives for study and intellectual development.

Jupiter in the 9th: Jupiter in the ninth house, or in Sagittarius, or disposed by a planet in the ninth or any other direct connection with the ninth emphasises the “spiritual aspiration capacity.” Professional patterns refer most specifically to law, the church, and teaching. Jupiter himself shows how we “express” our religious convictions, the planet ruling the 9th indicates our basic feelings about, and attitudes toward, religion generally. An “empty” 9th house—unoccupied, Jupiter unsuspected and the 9th house ruler insignificant by scope, shows that the person is not yet attuned to the “understanding” side of life—he is still involved with “things as things.” To the degree that Jupiter and the 9th house have “scope,”

(Continued on page 235)



The Children of Taurus, 1948

Birthdays: April 20 to May 21.

THE FIRST of the earthly triplicity, the fixed sign Taurus is aptly symbolized by the animal of prodigious strength: the Bull. People with the Sun in this sign are basically of a thorough, patient, and persistent nature, their consciousness focused largely upon the things of the material world. Physical comfort and convenience mean much to them. Rather slow to accept new ideas and form opinions, the Taurians are apt to cling to their beliefs and habits to the extent that they get into a rut and thus diminish their possible progress.

Venus, the planet of personal love and harmony, rules Taurus, and we therefore find its natives possessed of a fundamentally amicable and kindly disposition. However, they are resentful of contradiction, and difficult to convince that they have made a mistake. Venus also rules a phase of music, art, and drama, so that many Taurians are found among the artists, musicians, and actors. Pleasant and agreeable when in the company of others, yet they can become quite self-centered and prone to seek solitude. Usually strongly amative, these natives are apt to become so attached to those whom they love that they are jealously possessive.

In general the children of Taurus have an abundance of vitality, but as they are fond of the luxuries of life, particularly of good food, they may develop bodily ailments which result from self-indulgence. Their childhood training should emphasize the importance of wholesome, frugal eating habits, as well as physical exercise.

The solar month is ushered in under quite a number of aspects, most of them favorable.

The Sun sextiles Uranus the first two days, April 20 and 21, indicating intuition, originality, inventiveness and independence. This is an aspect which enables the native to contact the higher worlds and bring through New Age ideas. On the same two days Venus sextiles Mercury, giving a cheerful, good-natured disposition, with a desire for society. Music and poetry are favored. Mercury also trines Saturn on April 20th, adding the power to think profoundly and concentrate on the problem at hand.

From April 20 to April 26, the Sun sextiles Jupiter, indicating health, wealth, and happiness. The disposition is jovial and sympathetic, and there is good judgment and executive ability.

Venus sextiles Saturn from April 20 to April 27, imbuing those born during this time with tact, diplomacy, and

thrift. The tastes are simple and the morals high. Three other favorable aspects to Venus begin on April 20: a sextile to Pluto (which lasts until April 24), a sextile to Mars (which lasts until May 11th), and a trine to Neptune (which lasts through April 22). These aspects give ambition and aspiration to the nature, as well as excellent earning capacity. The love nature is strong, favoring an early marriage, and there is a fertile imagination, along with musical ability.

Two favorable aspects to Mercury also usher in this solar month: the trine to Mars, which lasts through the 23rd, and the sextile to Uranus, which lasts through the 24th. Those born during these days will have a keen, sharp mentality, enthusiastic and resourceful. They like argument and are possessed of much humor and wit. The mind is also inventive and original, apt to hew new lines of endeavor.

From April 20 to April 25, Saturn is in conjunction with Mars, an indication of a selfish, cruel streak in the nature. However, there are so many positive aspects during this period that this conjunction is not apt to manifest noticeably.

The beneficent trine of Mercury to Jupiter is in effect from April 21 to April 26, indicating a cheerful, optimistic disposition, along with the ability to keep up the spirits in hours of adversity. The mind is broad, versatile, and capable of correct reasoning. Law and literature are favored.

From April 22 to May 5, the Sun is in conjunction with Mercury, favoring the mentality on the days when the orb is greater than three degrees.

The Sun squares Saturn from April 27 to May 15, an aspect which tends to lower the resistance and place obstacles in the way of success. There is need for cultivation of cheerfulness and upright dealings with all associates.

The opposition of Jupiter to Venus also begins on April 27, and lasts until May 12. This aspect indicates a liking for luxuries, but limits the ability to satisfy them. Honesty and faithfulness in all partnerships should be emphasized.

From April 29 to May 5, Mercury squares Saturn, signifying that those born during this period have in past lives used their mental and spiritual powers selfishly. Now they are apt to be thwarted and slandered—until they learn to be honorable, truthful, and kindly. Mercury also squares Mars from May 3 to May 10, which gives a sharp, alert mind, but a tendency to be excitable and impulsive. These natives should be taught to tell the truth and to be considerate of others.

The Sun squares Mars from May 8 to May 21, endowing those born during this period with energy and leadership, but a tendency toward an overbearing manner, a fiery temper, and opposition to authority.

From May 11 to May 17, Mercury trines Neptune, giving a mind peculiarly adapted to occultism. There is also ability as a magnetic healer. Two days later, May 13, Venus begins to square Neptune, and is in orb until the 21st. Those with this aspect are liable to sorrow and loss, especially through the marriage partner. Scrupulous honesty in dealing with others will absolve this negative vibration.

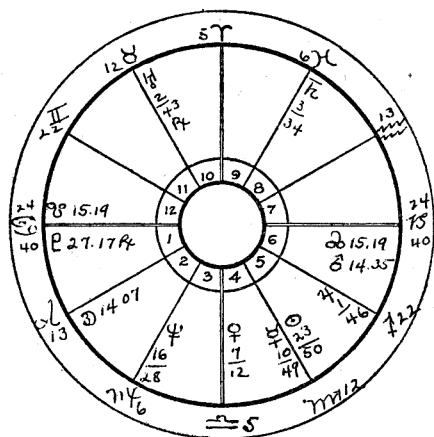
Mercury sextiles Saturn from May 14 to May 21, indicating a mind capable of profound thinking and concentration. There is also good reasoning ability, patience, persistence, diplomacy, honesty, and fairmindedness. From May 19 to May 21, Mercury conjuncts Uranus, suggesting a possible erratic turn to the mind.

Four aspects to major planets are in effect all this solar month, giving all those born during this period certain basic traits in common. Saturn conjuncts Pluto, and sextiles Neptune; Jupiter squares Uranus; Mars sextiles Uranus; and Neptune sextiles Pluto. There is considerable constructive ability on both the material and spiritual planes, a sign of progress made in past lives. However, there is a tendency to be impulsive and to lose friends and reputation thereby. Early training in persistence and poise will be of much value to these children.

Reading for a Subscriber's Child

CAROLINE J. H.

Born November 16, 1935, 8:30 P. M.
Latitude 44 N. Longitude 103 W.



With four planets and the Sun and Moon in fixed and watery signs, and a watery sign on the Ascendant, this child will have the basic nature of fixed water, represented by Scorpio, the sign of strong, silent emotions. The emotional nature will be exceedingly powerful, but if properly directed into channels of unselfish service for others, can be the means of tremendous soul growth in this life-day of God's great School of Experience.

The Sun in Scorpio in the 5th house, in conjunction with Jupiter in Sagittarius, trine Pluto in Cancer on the Ascendant, and sextile Neptune in Virgo, indicates a strong individuality, possessing much energy, courage, and determination. Education, teaching, publications, pleasure, and courtship are all favored. The health is good and the nature optimistic and more friendly than is often the case with the Scorpio natives. There is considerable interest in the occult or hidden forces of nature and a talent for inspirational music. (Both of these can be of inestimable value to this child in the process of transmuting desire into the emotional soul).

Mercury is in Scorpio in the 4th house, sextile Mars and Neptune, trine Saturn

(7 degrees), and square the Moon. Such a configuration signifies a quick, shrewd, and profound mind, a keen aspiration, and a quick wit, along with a tongue that can be sharp and sarcastic. However, there is a tendency toward poor memory and worry at times. Having good reasoning ability and a natural inclination toward the occult, this child can easily be guided into constructive use of her mental faculties by an understanding, kindly parent or teacher.

The Moon in Leo bespeaks ability for leadership, and adds to the self-reliant, aggressive side of Carolyn's nature, but the sextile to Venus in Libra points toward a kindly, affectionate, and sympathetic disposition. It also gives a fruitful imagination, as well as interest and ability in music and art. The finances may fluctuate, but there is apt to be plenty for the day and the way.

The altruistic, independent, and inventive planet, Uranus, is in Taurus in the 10th house, sextiling Saturn, and opposing Mercury (8 degrees), which accentuates the individualistic, self-willed side of this child's nature, but favors success in a public career of an official capacity. A mechanical, ingenious trend to the mind is indicated, as well as a strong intuition, so that Carolyn may be guided by interior insight when new and important steps have to be taken.

Aries on the cusp of the 10th house, and Mars, its ruler, in Capricorn, sextile Mercury and trine Neptune, along with the other strong, aggressive configurations in the chart point towards a vocation in an executive position with the government or some large concern dealing with public work. Properly trained (as she doubtless will be), this little girl can become a great factor for good in her country—and the world. She can handle a position of much importance and responsibility in her country's affairs, and be a channel for bringing into active manifestation the New Age ideals and standards of living.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. place of birth, year, day of month, hour. Since advice is based on the horoscope, we No readings given except in this Magazine can give a reading ONLY if supplied with and ONLY FOR PERSONS 14 to 40 the following information: full name, sex, YEARS OF AGE.—Editor.

Musician. Actor

GALE T. K.—Born December 16, 1934, 9:35 P.M. Lat. 50 N. Long. 106 W. The professional activities of this young man seem definitely focused in the field of music and art, with a secondary choice of dramatics or horticulture. The musical, artistic sign Taurus is on the Midheaven, and its ruler, Venus, is in Capricorn in the 5th house, in conjunction with the Sun in Sagittarius, trine Uranus in Aries, and square Mars in Libra. The Moon is in Taurus, trine Neptune and Venus (the latter is a wide orb), and opposition Jupiter. The dramatic sign Leo is on the Ascendant. As an organist, or performer on some other instrument in an orchestra or band, he could be successful. There is also acting ability, as well as an interest in growing plants and flowers, either as a hobby or as a profession.

Dentist. Dyer

JOYCE H. A.—Born July 21, 1928, 7:16 P.M. Lat. 43 N. Long. 109 W. The 10th house of this chart is ruled by the martial sign Scorpio, and its ruler, Mars, is in Taurus in the 3rd house, sextile Pluto in Cancer. The earthy sign Capricorn is on the Ascendant. The Sun is in the last degree of Cancer in the 7th house, in conjunction with Venus in Leo. As an assistant in a surgeon's or a dentist's office, if she does not wish to become a dentist herself, this young lady could give capable service. She could also be proficient as a dyer, salvage worker, or checker of supplies, etc., in a hardware store, a shipping department, or a manufacturing concern.

Telegrapher. Taxi Driver

EDWIN J.—Born February 5, 1910, 0:41 A.M. Lat 42 N. Long. 88 W. The 25th degree of Leo is on the cusp of the 10th house in this chart, and 27 degrees of Virgo are also in this house of vocation. The Sun, ruler of Leo, is in Aquarius, in the 3rd house, sextile the Moon in Sagittarius, trine Jupiter, and square Mars. Mercury, which rules Virgo, is also in the 3rd house, in Capricorn, in conjunction with Uranus, ruler of his Sun sign, Aquarius. The fixed, martial sign Scorpio is on the Ascendant. As a telegraph operator or radio technician this native could do well. He could also be successful in the taxi business, either as a driver or as owner and director of his own firm.

Hostess. Cashier

HELEN H.—Born February 6, 1909, 5:15 P.M. Lat. 42 N. Long. 73 W. In this chart we find the affable, artistic sign Taurus on the Midheaven, and its ruler, Venus, in Capricorn in the 6th house, unaspected. The Sun is in Aquarius in the 6th sextile Mars. The Moon is in Virgo in the 1st house, in conjunction with Jupiter and opposing Mercury. Leo is on the Ascendant. This native, could give valuable service as a hostess or director of a young people's recreation hall, or as a receptionist for a business concern or club. She also has aptitude for such work as upholstering or bookbinding, or she could serve satisfactorily as a cashier or clerk in a flower shop, drug store, or a food store.

Monthly News Interpreted

Some Mayo Common Sense

The Mayo brothers, Dr. William and Dr. Charles Mayo, gave their joint approval to the following statement, written by Dr. William Mayo: "From 1894 on, we have never used more than half of our income on ourselves and our families; latterly much less. We have put ourselves on salaries and lived within them. All of our possessions go out of our family when we die. They are turned over to the Foundation. I would not want my children to be deprived of the fun and benefit of wanting something and going to fight for it. Our money is holy and must go into the service of that humanity which paid it to us. In this way we can help to pass on the torch." —*Scottish Rite News Bulletin*, January 20, 1948.

In times of stress, particularly the immediate years following great wars, it always takes a greater or less period of time to make proper adjustments and get back to normal conditions of living. Consequently it has always been that such a time was filled with all sorts of discontent, pessimism, and gloomy forebodings, all of which has had to be overcome by the people of courage and initiative.

World conditions have never been so bad that readjustments could not be made, and when the people pull together, that can be done in much less time than is ordinarily required. There never has been a time when there were not many great souls, who regardless of strife and turmoil, have gone right on working for the good of humanity. It is good to know that the Mayo brothers are right now demonstrating the truth of this statement, and yet how few complaining people are aware of the great work for humanity that these unpretentious men are quietly performing day after day. There are, however, great Ones who always know, and who is there among us who can say that Invisible Forces are not behind these splendid men blessing their daily efforts and sustaining them in their noble work? More power to the Mayo Brothers.

Gallup Poll

PRINCETON, N. J., Jan. 10 (Special)—Whereas more than nine out of 10 Americans say they believe in God, in France the proportion indicating belief in a Deity is much smaller—two out of three. Among French Communists there is overwhelming denial of the existence of God.

The fresh evidence that the struggle between communism and western democracies has many of the elements of a holy war is shown in the results of an international poll conducted by the American Institute of Public Opinion and 10 of its 11 overseas affiliates.

The survey dealt with belief in God and belief in an after-life. Of the 11 nations covered, France showed the lowest proportion of people believing in God, while Canada, Australia, Brazil and the United States showed the highest.

Far less agreement was found on the question of whether there is a life after death. The vote ranged from a high of 78 percent in Canada to a low of 49 percent in Sweden and England.

International polls on a common question are conducted approximately once a month by the affiliated poll-taking organizations which last year organized an International Association of Public Opinion (Gallup) Institutes.—*San Diego Tribune-Sun*, January 10, 1948.

Our solar system occupies a specific place in space selected by the great Being whom we designate by the holy name of God. In the beginning this great Being permeated every atom of that cosmic space with His own life force and without this God force nothing within this sphere of activity could continue to exist. In order to promote the development of all forms of life within this space a number of cosmic laws were established by the Creator. When these cosmic laws are obeyed, all is well and progress is uninterrupted. However, man, having become a self-conscious being, has within himself the power not only to disregard these laws but to inaugurate certain activities which are contrary to them. And these activities being out of harmony with the vibratory rhythms of the solar system very soon begin to cause discord and all sorts of

disturbances, oftentimes including war, begin to manifest.

The great Christ Spirit, who is our present day Wayshower, when speaking of the law stated plainly that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And furthermore, He told the people: "Thou shalt love the Lord God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

In the light of the foregoing, one does not have to be a seer in order to discover what is wrong with the world today. For puny man to deny the existence of his Creator can have no effect whatever on cosmic law, but being himself out of harmony with cosmic vibrations can and eventually does bring real disaster upon himself.

What is wrong with the world today? Look to the Gallup Poll for the answer. How is it possible to change conditions? Again we turn to the great Wayshower for the answer: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

About Vivisection

May I respectfully call to your attention a particularly shocking event which took place recently in a New York City high school?

On January 11, 1948, first prize in a high school motion picture contest was awarded to the Motion Picture Club of Evander Child's High School. The prize—a beautiful bronze plaque—was for a color film showing student experiments in vivisection to determine the muscular reaction in frogs to pain and torture.

What a tragic commentary on our so-called "progressive" educational system. . .

Cruelty begets cruelty. After some experimenting on frogs, the next step for these youngsters will be to experiment on dogs and cats and other living things.

Eventually, this curiosity-urge may seek a human victim, as happened in the cases of Loeb and Leopold, Heirens and many others.

This type of school training is teaching our young people to become heartless brutes.

Parents, educators, religious leaders and all those who are interested in youth training and, consequently, in a better world of tomorrow, should form a crusade to pro-

hibit animal experiments in our schools and colleges. . . .

Only through the teaching of humane-ness will the children of today bring into the world of tomorrow the godly qualities of humanitarianism which a vain, materialistic, sadistic and selfish world is waiting for.—*Los Angeles Examiner, February 18, 1948.*

The occult students of the Rosicrucian School look upon vivisection as a crime perpetrated against helpless animals, and they know that if the vivisectionists truly realized what is in store for them after death their torture chambers would be quickly deserted. In relation to their after death experience Max Heindel states: "As for the vivisectionist's purgatory, we have seen some cases compared with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such a one—only the agonies of the tortured animal contained in his panorama reacting upon him with three-fold intensity (because the purgatory existence is only one third the duration of the physical life). These people do not realize in the slightest degree what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world."

The National Anti-vivisection Society publication of March 1, 1948 contains an article on vivisection written by George R. Farnum, president of the society, from which the following excerpt is taken.

"We are faced with a hard battle, but we shall fight to the end, and we shall win.

"In not too many years to come, people will look back upon vivisection for scientific reasons as they now look back on burning at the stake for religion."

Students who are taught inhumane practices in the schoolroom are very likely to indulge in them later when they go out in the world should the occasion, in their opinion, demand it. It was the wise Solomon who said: "Train up a child in the way he should go: and when he is old, he will not depart from it."

READERS' QUESTIONS

The Symbology of Abraham

Question:

In the *Book of Galatians* Paul states that the story of Abraham is an allegory. I know from the Rosicrucian Teachings that the story of Jacob is an astronomical allegory. If Jacob represents the Sun, and his family the zodiac and the Moon's phases, then it would seem that Abraham would have to represent something prior to the time of the Sun and Moon. What does the Rosicrucian Philosophy teach that he symbolizes?

Answer:

Abraham represents the qualities of race, which are to be superseded by the unifying influence of the Christ. We believe the following quotations from Max Heindel's books will make this clear:

"Patriotism was very good at one time, but Christ said, 'Before Abraham, I am.' (*Ego sum*). Races and nations, comprehended in the term 'Abraham,' are evanescent, but 'the Ego,' which existed before Abraham, the race father, will also persist when nations are a thing of the past."

"... marrying in the family or tribe was what engendered the selfishness, the clannishness, and the struggle and strife in the world. To break these up, the practice must be discontinued. Thus when Christ came He advocated the discontinuance of the practice when He said: 'Before Abraham was, *I am*.' In effect He said: I do not care for the race father, but I glory in the *I Am*, the Ego that was long before he was. And He also said: 'Who does not leave father and mother cannot follow Me.' As long as you are tied to the family, the nation, the tribe, you are siding with the old blood, the old ways, and cannot amalgamate into a universal brotherhood. That can come only when people marry internationally, because when there are so many nations, the only way to unite

them is through marriage. Let Abraham, the race and tribe father, die; let the *I Am* live."

"In olden times and even up to the present day, patriotism is looked upon as one of the prime virtues, but from the occult standpoint there is of course but the One Spirit, and the races are but an evanescent phase of the scheme of evolution; in fact, a very dangerous phase, for while in the Periods and great Epochs of evolution there is an abundance of time, and it is possible for the leaders to bring most of the Spirits in line for promotion, the races and nations are born and die in such a comparatively short time, there is great danger that the Spirits may become enmeshed in the race bodies and not follow the bulk of humanity in their progress The Christ combated this idea of *identity with the race* when He said, "Before Abraham was, I am." The Ego existed before Abraham; Abraham was an incarnation of an Ego, a Spirit. He, and the Jewish race descended from him, were simply bodies, but the Egos which inhabited them existed before the race bodies. Thus the Christ advised his hearers to look from the evanescent to the eternal."

THE CLAIRVOYANCE OF ANIMALS

Question:

Max Heindel states that animals are clairvoyant. If that be true, why does the dog (shown mourning over his deceased playmate in enclosed picture) not know the difference between his playmate (the Spirit) and his playmate's physical body?

Answer:

First of all, let us recall that the animals are not yet individual, indwelling Spirits, nor do they possess a reasoning mind. (The domesticated animals have through their association with human beings acquired by "induction" some measure of ability to think). They are guided by their Group Spirits, which are

entities belonging to the archangelic life wave and living in the Desire World. The spiritual bodies of these Group Spirits are actually composed of the evolving animal Spirits, which are not yet self-conscious, and are guided by the suggestion (which we call instinct) of their Group Spirits (to which they are attached by the silver cord).

Furthermore, in animals the vital body and the desire body are not entirely within the dense body, especially where the head is concerned. Horses, dogs, cats, and other domesticated animals thus sense the Desire World without always realizing the difference between it and the Physical World. They do not see objects in such clear outlines as does man, their consciousness being more of an internal "picture consciousness," something like man's dream state. So it is that a horse will sometimes shy at the sight of a figure invisible to the driver; a cat will go through the motions of rubbing itself against legs invisible to us, not realizing that these legs are not dense enough for frictional purposes; a dog will sense that something has happened to his dead master or playmate which he does not understand.

Now, the dog in the picture you enclosed (the one still alive), being strongly attached to his playmate, is chiefly concerned with the fact that the latter is now cold and still—no longer able to run about and play as usual. He does not clearly understand just what has happened, for he cannot reason. Even if he should see the Spirit of the deceased dog in the Desire World, he probably would not immediately recognize him, nor be able to understand what has happened well enough to be comforted for the loss of his friend. The sight of the lifeless, inanimate figure by him takes precedence over everything else in his consciousness. That this is usually the case is borne out by the many instances in which dogs mourn for their departed masters (or mates) for long periods of time, and some even grieve themselves to death.

. COLORS OF THE DESIRE BODY

Question:

Are the colors in the desire body determined by the desires and emotions of the person, or by the predominant planets in his horoscope?

Answer:

They are determined by both, for the kind (coarse or refined) of desires and emotions a person has are indicated by his horoscope. In *The Rosicrucian Mysteries* it is stated:

"Those colors (of the desire body) vary in every person according to his characteristics and temperament, and they also vary from moment to moment as passing moods, fancies, or emotions are experienced by him. There is, however, in each one a certain basic color dependent upon the ruling star at the moment of his birth. The man in whose horoscope Mars is peculiarly strong usually has a crimson tint in his aura; where Jupiter is the strongest planet the prevailing tint seems to be a bluish tone; and so on with the other planets."

THE LORDS OF MERCURY AND VENUS

Question:

Do the Lords of Mercury and Venus have any relation to the human beings on earth?

Answer:

The Lords of Mercury and Venus belong to our own human life wave, having started out in evolution at the same time we did. They progressed more rapidly than we did, however, and at present are far in advance of us.

Inhabitants of each of these planets have rendered valuable assistance to our humanity in the past, having come to us as teachers and kings. The Lords of Mercury initiated the most precocious among human beings into the Mysteries, so that they might become the rulers over their brethren.

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.*

Better Gardens for Less Effort and Expense

BY OPAL MCCOY

Whether you are thrifty and energetic, or parsimonious and lazy, the earthworm is your friend and slave. The frugal one will find deep satisfaction in huge returns for the money expended in securing the assistance of this "younger brother," and in the pleasurable release of his vigor from arduous toil for employment in more interesting work and hobbies. He can rejoice in the easy acquisition of wealth as his crops produce finer and more abundant yield of fruit, vegetables, and herbs. The indolent man, while his habits may not improve even from close association with the amazing example of industry set before him by the earthworm, has at least something wonderful to think about—his intellect being exposed to facts miraculous—appearing in nature.

In specializing, or in general farming—if one is self-respecting and really desires to offer something more worth while than the ordinary product—, fame for the quality of superior merchandise can most easily be achieved by the use of the earthworm. This busily burrowing creature gives natural cultivation, surpassing any method, solution, or tool devised by man. Eating as it travels, everything it can swallow, the earthworm pulverizes what it eats, excreting mineral and chemical qualities into the soil that are instantly avail-

able to tender roots of plants as fine food, in the best form for satisfactory absorption.

Left solely to the processes of decay, the ordinary decomposition of leaves, manure, or other matter, is up to the weather and time, as microscopic organisms gradually effect a change sufficient to be of use in the diet of growing things. Even vegetables which are "heavy feeders," such as cabbage, cauliflower, celery, cucumbers, squash, etc., cannot take "immediate fertilizer" or "raw compost." One may prepare ahead and keep humus ever ready, but biological energy and activity have been consumed during its dissolution, and valuable constituents have also disintegrated and are lost. Thus there is limited nutritive value for all our pains.

Furthermore, certain bacteria dispose of nitrogen compounds; the Sun can leach out and oxidize; the rain can wash away half of the nourishment. Nature proceeds according to her rules, and neglect, carelessness, or ignorance on the part of the gardener means that the result will be exactly in conformation with law that governs the processes involved, and his wishes will have nothing to do with the case.

However, our friend, the earthworm, leaves nothing to chance. His work is

a marvel of efficiency. Perfect air conditioning of the soil and ideal water routes are boons to be appreciated exceedingly, and constitute the normal, constant state as earthworms wind in and out, up and down. The tunnels made by these industrious creatures result in aerating the soil without the artificial cultivator often dangerous to tender roots, and a minimum of water output for irrigation. Large amounts of underneath dirt, which the earthworms bring up in a finely divided state, mingling with it half decayed leaves and other organic matter, is highly nutritious and necessary to healthy plant growth, as well as valuable in creating conditions maintaining fertility of the soil. Rocks slowly sink below as this subsoil is gradually excavated from under them, and very stony fields have thus been converted into fine, smooth ground within as little time as the average human life span.

Darwin, an ardent admirer of the earthworm, says, "It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly organized creatures."

The ordinary earthworms found in almost all kinds of soil are vociferously objected to by golfers, because of their unsightly mounds, which interfere with the game unless observed before links are open and broken up by rake or mower. Gardeners dislike the looks of the mounds in flower beds. However, some of these mounds or castings are blamed on the earthworm when the grub of the June beetle is actually responsible (in the Southeastern states of the U.S.A.). The difference is readily distinguished by learning to recognize size and shape of the casting. That of the grub is larger and looks like a rectangular pillow, while that of the earthworm is always spiral or vermiculate.

Some people have wrongly concluded that earthworms are not good for grass because they are found more abundantly in dense shade, under trees, or shrubs, where little or no grass grows, due to lack of sunlight. However, they are actually quite plentiful in thick, compact turf, and their usefulness in maintaining a healthy condition of turf far

surpasses the inconveniences and annoyance which their mounds cause to golfers.

Furthermore, there is a crossbreed of the earthworm, developed in California, which is the solution to this problem, and is fittingly named "Soilution." The *brandling* and *orchard* earthworms were selected as the parents for the new type, each having certain desirable qualities peculiar to itself.

All castings of the brandling earthworm are left in its tunnels beneath the surface, at once disposing of the ugly and hindering mounds, and providing aliment to plants where needed—around the root area. The brandling was also found to remain contentedly where placed, reproducing young rapid-



ly as long as plentifully supplied with food and water.

The orchard worm was larger, and investigation revealed that this earthworm remained most of the time ten or twelve feet in the ground. The brandling seldom went below six inches, so that this habit of the orchard earthworm was thought to form the perfect combination with the brandling. This opinion was correct, for the "Soilution" earthworm does cultivate deep, to the delight and profit of orchardists, who find that their trees growing in soil impregnated with the new type worms obtain valuable vitamins, greatly assisting resistance to disease.

In addition, the "Soilution" earthworm does not leave any castings at all above the earth, but behind it within the earth. Its lively movements are indicative of much greater vitality than the common earthworm. Gardeners can depend upon thorough cultivation for a

considerable depth by this new earthworm, as well as upon its adaptability to environment, its stay-at-home inclinations, and its prolific breeding. To quote two sources of actual experience:

"I think that is the correct answer to a lot of pecan farmers' troubles and tree diseases"—meaning earthworm activity in the grove; and "The amounts of organic matter, base-exchange capacity, total nitrogen, calcium carbonate, available phosphorus, and available potassium were all significantly increased because of earthworm activity. Exchangeable calcium was not found to be affected. The reaction of the earthworm castings was found to be made more alkaline whether the parent soil was acid or alkaline"—indicating the beneficial influence of earthworms on some chemical properties of the soil.

After impregnation of window boxes and potted plants, lath house beds, lawns, gardens, berries, vineyards, and orchards with "Soilution" earthworms, capsules containing eggs, and culture, an invariable marked improvement is shown—even as soon as in thirty to sixty days. Duplicate growing things planted simultaneously, with and without "Soilution," will present proof enough in the difference between the plants.

Those having the advantage of water penetration and good drainage, plenty of air (both acquired through the vast tunnels), soil broken up into fine particles, and essential mineral elements from the subsoil, brought to them gratis direct to the dining room of the roots, proclaim their well-being in healthy, vigorous growth, with greater resistance to pests and disease, finer and more favorable yield which matures rapidly. Their contrast to products grown on non-earthworm soil shows them to be nearly twice the size and possessed of a much larger percentage of minerals and vitamins.

The saving in fertilizer, water, and labor costs is considerable when using the earthworms. In the fertilizer costs I have cut even farther by making use of nut shells (pounded fine), grains unfit for household use, milk bottle rinsings, coffee grounds, grass cuttings, leaves, vegetable parings and tops, to feed my earthworms. These leaves, par-

ings, and tops can be run through a chopper and dug under the soil a bit to avoid cluttering up beds that are decorative.

Humans can give the earthworm scant protection from some of his natural enemies, in the wild. Nature seems to adjust the control of the species, so we shall not worry about that here. However, the earthworm farmer's premises are seldom invaded by pernicious earthworm foes, excepting the cluster fly and the ant. The cluster fly, whose eggs are laid in the earth, hatching minute maggots which seek the earthworm and bore into his body upon which they feed, can be controlled by DDT. The ant does not attack the earthworm personally, but denudes the soil of sugars and fats, two chief and absolutely necessary foods of the earthworm, essential to complete nutriment. Getting rid of the ant is to diminish the menace of the plant louse, aphid. The ant domesticates the aphid for its milk just as humans keep cows, driving them in herds just as humans do cows.

Care must be used in the use of insecticides. See that they are in containers unreachable by earthworms. This is easy when one remembers that the earthworm does not leave the ground to climb into anything, unless it is another box of soil and food above it, but this is generally reversed for the earthworm will travel to the bottom box, not the top one. Anything laid on the surface to kill ants will also kill the earthworms.

One's gratitude to the little earthworm, and one's amazement at how much he is able to accomplish, is bound to develop a feeling of affection for the little fellow, and a sense of partnership in the field of agriculture and horticulture.

* * *

When one considers the lowly earthworm and his tremendous effect upon all life, it brings home to us our own responsibility in our own smallest thought and act. The earthworm certainly does not realize how his performance of normal routine reaches so far into the lives of beings far beyond and unperceived by it in evolution, and it behooves us to ponder the question, "How great is our effect upon hierarchies beyond our ken?"

JUPITER—PRINCIPLE OF IMPROVEMENT

(Continued from page 223)

the patterns show to what degree the person has "distilled understanding" from his patterns of experience, and to what degree he seeks further understanding. The Jupiter mentality is the mind that is primarily interested in principles rather than dry, factual knowledge. It sees the ceremonies and appurtenances of church as being symbols of inner truths and it is interested in "tracking down" the origin of these "outward symbols." The person with a strong 9th house will "seek until he finds" the religious concept which most fully satisfies his needs, and when he finds it, he recognizes it almost immediately.

When we study a chart from a psychological standpoint, it is of some importance to get a "picture" of the person's ability to think in terms of principles—because all corrective psychology is based on an attunement to principles of thought and action. If the 9th house is undeveloped, we must speak to the person in terms that he can understand—we must use "earth terms." In this way, the astro-analyst fulfills his purpose as an expression of 9th house faculties—as a "spiritual parent" he, of his understanding, leads "his children" by constructive advice that is simply presented, and always with the motive of "lifting up" and encouraging. The astrologer joins spiritually with all people in many walks of life who seek, in some way, to create improvement in the lives of others. Suggest the reader practice synthesizing the Principle of Improvement in relation to the other houses.

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Mental Surgery

WE MUST, indeed, marvel at the wonders of modern surgery—the genius and ingenuity manifested in the increasingly minute and complex operations which affect the delicate tissues of the brain and other organs of the human body so that amazing adjustments, are made. Temporarily better health and happier lives thus result. However, as truly marvelous and admirable as these accomplishments are, they must take second place to the miracles of surgery possible by means of the mind. Fully understood, the possibilities of mental surgery are indeed breathtaking.

The power of thought is as yet but dimly perceived and understood by the majority of people, but the coming years will bring increasing knowledge of this growing force in man. Already the pioneers are demonstrating the power of the mind in healing physical and mental ills.

When we understand, as occult philosophy teaches, that actually every thought we think is taken up by the blood and crystallized in our bodies and the situations about us, we may then realize how extremely vital it is that we learn to think constructively. If we want our bodies to function harmoniously and efficiently, then we must establish the positive thought patterns of cheerfulness, trust, thankfulness, etc. This can be done only by repetition—a daily emphasis on the thoughts we wish crystallized in our vehicles and environment.

Such emotional and mental illnesses as jealousy, cruelty, greed, hatred, resentment, worry, retaliation, etc., with their physical counterparts of liver disturbances, impaired eyesight, digestive difficulties, headaches, etc., may be entirely eradicated by establishing vibrations of love, faith, optimism, forgiveness, etc., in the mental and emotional bodies. Case histories of such healings are becoming more and more numerous, and they have the advantage not only of being less expensive, but of being permanent instead of temporary.

Truly, “as he (man) thinketh in his heart, so is he”—mentally, emotionally, and physically.

• • •

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:

April	7—14—21—27
May	5—12—18—25
June	1— 8—14—21—28

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

Children's Department



Coronation in the Dell

By Ellen D. Wildschut



O-OH, SUCH a hot day! Felice was so thankful to leave the schoolroom where everyone had been tired and restless. Now she was dawdling along the tree lined street. Walking slower and slower, she finally sat down under a flowering bush on a lawn. If only she could fly home and not have to walk over the hot sidewalks.

It was very still around—then something rosy and gold flashed beside her, and a clear, light voice spoke gently, "Hurry home, Felice, I'll be waiting by the lily pond." The little girl turned quickly at the sound, and under a cloud of yellow blossoms was Alfina, the fairy, as lovely as Felice remembered, shining and delicate as though she had just picked up the color of the golden flowers.

A quick, warm little feeling of joy ran through Felice as she scrambled excitedly to her feet. When she stood up, Alfina was already gone. "Well, it might look very strange if a fairy were to run along with me. I wonder what people would say to that." Then Felice recalled what she had learned in the dell, that very, very few people ever see fairies.

She was back home so soon, that she

might almost have flown there, after all. The garden had just been watered. All the winding paths were bordered with blue and gold flowers, each one sparkling and fresh from its bath. On nearly every leaf hung a glittering droplet.

Now Felice rested against the brown tree trunk, while the warmth and stillness filled her with their magic, making her happy and drowsy as she gazed at the lily. Alfina was already there, and immediately came out of a flower and drifted over to the waiting child. She lifted her tiny hands to the little girl's cheeks and caressed them, and the feeling it brought to Felice was as if a soft, velvety breeze had wafted over her skin.

She smiled at the fairy, who took her hand, and just as before, she grew so light that it was no trouble to follow Alfina through the heat filled air.

Of course Felice was extremely curious and asked her guide so many questions all at once that Alfina said they would be in the dell long before she could answer half of them. So Felice had to be content to wait. It wouldn't be long anyhow and she would see for herself why she was being brought back to the fairy dell.

Very quickly the houses were left behind, and they were again in the sheltered grove. There it was cooler and frag-

rant. All the early summer flowers were in bloom; the trees were all wearing their new coats of bright fresh leaves. Some of their branches had grown so large that they could reach over to shake hands with those on the other side, making it appear as if a beautiful green roof had grown over the fairies' meeting place. But there were still plenty of open spaces where the Sun could shine through.

Felice was delighted to be there again. Last time there had been only a few fairies, but now she thought "all the fairies in the world must be here today. Why are there so many of them?" Close beside her, she heard Alfina's voice, "You'll see why very soon."

Felice's eyes opened wide as she looked in amazement at her little guide. "Oh, you knew what I was thinking, even though I did not speak out loud." She told herself that if the fairies could read her thoughts, she would have to be very particular about them. For a moment she stood in deep reflection. "It seems that the more I know, the more careful I have to be about everything I do."

Then she forgot serious things and glanced around. The fairies were seated in a semicircle row on row of them perched on flowers and ferns, with an open space in front. Behind them was another line of small figures, among them Felice caught a glimpse of Bandy the brownie, whose cap had once been torn on her shoe buckle. He appeared exceedingly important and as funny as before. All his companions wore the same comical clothes. In fact, many were even much queerer looking than Bandy himself. The contrast between them and the delicate fairies was so amusing that Felice found it hard not to laugh; but she managed to keep a straight face, and when Alfina asked her to wait at one side of the open space, she moved there quietly.

The radiant Queen, wearing her crown, came up and greeted the little girl warmly, then faced the expectant fairies and brownies as she spoke.

"We are assembled for a most important purpose," she began. "The higher leaders of our fairy band are sending

me on a journey. They have called for all the fairy Queens from many different countries. We are going to meet in a lovely garden far away, to decide how we can bring help to the unhappy people in the world. This earth is a beautiful place to us because we have all learned to help each other, to do only kind things and think good thoughts, for that is the way we want others to treat us. It makes our leaders sad to see that so many people do not obey



nature's laws, and they have decided that the fairies must go out to the children first. So when I come back there will be plenty of work for all of us."

The fairies smiled quietly among themselves, for they all loved their duties of trying to make the world a more pleasant place for all the earth people. Their eyes shone while they watched their Queen who was continuing her message to them.

"However, you cannot be left without a Queen, so I have been instructed to choose some one to fill my place until I return."

Instantly, Felice became aware that everything had grown absolutely quiet. Not a fairy moved, even their fluttering shadowy wings were still, each wondering perhaps—"Who will it be?" Then into the clearing flitted a tiny

figure. Felice drew in a long, deep breath of admiration; she knew that in her own world there were no dresses like these. Oh, why couldn't little girls have such marvelous clothes?" She did not know then that the fairies robe themselves in the beauties of nature.

The fairy who had come out alone stood before the group and suddenly Felice recognized her. It was Laline.

At a signal from the Queen, the twin fairies stepped forward to spread out Laline's gauzy train which they laid on the ground around her like a shining fan. Then they moved to stand one on each side of her, while from a small stump a line of pixies danced out carrying a chain of flowers of varying shades. The blossoms were looped together with some kind of fairy ribbon much like the bright green stuff of Bandy's stocking cap. These fairies arranged themselves behind Laline and the twins, holding up the flower garland as a background. Felice almost believed that a rainbow had come down from the sky.

Then the Queen again addressed her little people. "Laline will rule while I am away, she is kind and good. If you obey her you will be happy." Smiling she said, "Now Felice has come to crown her."

When she heard this Felice was quite certain that she was dreaming. "Am I really to pick up that dainty crown and put it on Laline's head?" she wondered. She glanced at her hands, they looked very big, bigger than a whole fairy, but then she recollected how feather-light she had felt on the way with Alfina, and that perhaps she didn't look as big as she felt.

She was all ready to step forward, but a fairy came up from a fern frond, holding out a small pillow made of flower petals. The Queen lifted the coronet from her own head and placed it on the tiny cushion. Then she motioned to Felice, who was on tiptoe with excitement; very delicately, very carefully, the small girl took the glistening crown and laid it gently on the shining curls of the new Queen, while the brownies and fairies hummed some strange sweet music. The coronet glinted in the sun-

beams which were peeping through to watch, and the sound of the fairies' hand-clapping was less than the rustle of the leaves in the dell.

Queen Laline whispered something to the attendants who brought the pillow from its bearer over to Felice, placing it in her open hand. It was so small that it lay in her palm like a drift of petals from a plum tree, and her hand closed over it slowly. The fairies were dismissed, but before they left, Bandy waved his green hat to Felice—from a safe distance. Alfina laughed outright at this, as she remarked "He won't come close again but all the little folks like you to come here. Some of us visit you in your pretty garden and play around the lily pond."

"Oh, do you think I shall ever see you there?" Felice asked wistfully. "Perhaps" Alfina smiled at her, "I hope you will some day. Now we must leave," and with her small hand in Felice's big one, they floated away. The little girl gave a backward glance at the dell. Most of the fairies had gone, and the last of the brownies was disappearing beyond the trees.

There was a murmured "Goodbye, Felice," and the same delicate touch on her face. Then she found herself in her own garden, one hot hand tightly shut in her lap. Inside, when she opened her fingers, were a few half crushed white petals, held together with something as fragile as thistledown and Felice lifted them to feel their softness against her warm cheek.

A LITTLE THOUGHT

*I watched the golden sunset
Lighting the earth for a fleeting while,
And I wondered if perhaps this sunset
Was the mystic light of God's smile.*

—Justine Huntley Ulp

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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THE ROSICRUCIAN FELLOWSHIP
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LET ME THINK

(Continued from page 207)

happiness in thinking in a disciplined and serious manner how things can be done in a better way.

Actually, the real delight in having a mind is in using it. A mind is never a better companion than when it is busy with a new idea, happily engaged in trying to turn an old situation we do not quite like into a new one that we can like better. There is some place to go with a mind like that, just as there is some place to go with a friend who has a plan and a willingness to let us in on it.

The freedom to think is yours—and mine. Why not use it to create health, efficiency, and character for ourselves and our fellow men?

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.—St. John 13:34-35.

Lists of Dealers and Centers

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