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The Rosicrucian Order



LL occult schools are divisible into seven, as are the "Rays of Life," the Virgin Spirits. Each School or Order belongs to one of these seven Rays, as does each unit of our humanity.

The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching, which, *if lived*, advances them into a higher sphere of spirituality than their brethren.

We must differentiate between the Mystery School and such an association as The Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective occult orders.

There are upon earth seven schools of the Lesser Mysteries, five of the Greater Mysteries, and the whole is grouped under one Central Head, who is called the Liberator.

The Lesser Mysteries have existed in different parts of the world and at various times: in India, Egypt, Greece, and Central America. Each of them is composed of twelve brethren, and also a thirteenth member. The latter is the link between the different schools, and all these heads, or thirteenth members, compose what is ordinarily known as the White Lodge, a supreme conclave of the Eldest among our Brothers, who are now in full charge of human evolution and plan the steps we are to follow.

Like all other Mystery Orders, the Order of Rosicrucians is formed on cosmic lines: it is composed of twelve brothers and a thirteenth.

In the Order of Rosicrucians seven Brothers go out into the world whenever occasion requires; appearing as men among men or working in their invisible vehicles with or upon others as needed. Yet it must be kept strictly in mind that they never influence people against their will or contrary to their desires, but only *strengthen good wherever found*. The remaining five brothers never leave the Temple; and though they do possess physical bodies, all their work is done from the inner planes.

Rosicrucians such as Paracelsus, Comenius, Bacon, Hellmond, and others gave hints in their works and influenced others. The great controversy concerning the authorship of Shakespeare would never have arisen had it been known that the similarity in Shakespeare and Bacon is due to the fact that both were influenced by the same Initiate, who also influenced Jacob Boehme, and a pastor of Ingolstadt, Jacobus Baldus, who lived subsequent to the death of the Bard of Avon, and wrote Latin lyric verse.

During the past few centuries the Brothers have worked for humanity in secret; each night at midnight there is a Service at the Temple where the Elder Brothers, assisted by the lay brothers who are able to leave their work in the world, gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness, and materialism. These they seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage all GOOD.

—Max Heindel.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Children of Today--Guardians of Tomorrow

By KITTE S. COWEN



O a casual observer, the children of today and the adult population in general, have very little in common with each other. Yet these very same adults have grown out of yesterday's children. They are those same children brought to maturity. Whatever appears in our present men and women existed, in germ or possibility, in those same children and these possibilities have simply been developed. Development is accomplished through the process of education which includes many and various methods, all of which stimulate the faculties into action; and each generation passes on its culture, or lack of culture, to its successors.

While passing through the various processes employed in its development, the child is constantly acquiring knowledge, the attainment of which is necessary for the training of the mind; and the knowledge acquired, be it good or evil, determines to a great extent the nature of the future activities of each individual. No child is actually born evil, but it may have tendencies which can be developed into evil practices; all evil in reality being misapplied good, and it is for this very reason that the child's sense of right should be most carefully cultivated. This is most successfully done by example; for no created being is more imitative in nature than is the child. Therefore its conduct in after years will depend greatly upon the example set by its parents, associates, and also its amusements and environment.

The home is the most important factor in the development of the latent potentialities of the child, and the mother is the most important person in the home. She alone it is who nurtures the child from conception until birth and its body, sturdy or frail, depends largely on her habits and the kind of food she provides for it. On this subject Dr. Empringham states: "Of all crimes committed against children, forcing nicotine into the blood of an unborn baby is surely the greatest; and yet, that is exactly what occurs when a pregnant woman smokes." And on the subject of prenatal poisoning, Dr. Daniel K. Kress says: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old. . . . There can be no doubt but that the pre-

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valent use of tobacco by both sexes *today* we are preparing to produce a 'physically inferior race of men and women' tomorrow."

No father, either, can side-step his responsibility in the shaping of the home environment. Every father owes it to his children to be honest, upright, Godfearing, and a worthy example. Parents should realize that children are sacred trusts committed to their care by the God who planned and executes our solar system, and they are responsible to Him for the way in which they fulfill their stewardship.

Next to the home, the school is of utmost importance. The school is a public trust instituted by the people for the purpose of giving all children an equal opportunity to acquire an education. The teacher ranks next to the parents in responsibility relative to the proper training of the child. Every teacher leaves a certain impress upon the inner being of each child he or she instructs which tends to some extent to make its future course of action. The ideals instilled into the mind of the child both at home and at school become the realities of its mature years, for the real is always built upon the ideal.



Recreation is a most important factor in child training. At the present time this appears to be supplied chiefly by moving pictures, newspapers, comics, and radio programs, plus jitter bug dancing, all of which are sadly in need of cultural uplift. Children should not be allowed to attend moving picture shows indiscriminately,

for at the present time the greater part of them picture life on a very low level, drinking, gambling, loose morals, and murder being the central theme around which most of the action revolves. The children of the present day understand fairly well what is taking place in these pictures, and when evil is attractively presented, as it so often is, the ideas readily find lodgment in their impressionable minds, and being natural imitators, they begin to act out the various scenes in their childish play. In this way they soon become so familiar with shady practices that they lose all semblance to them of their evil nature and dire results, to the extent that in time they are likely to become most attractive and quite worth adopting as their own way of living.

The majority of the present day "comics" appearing in the newspapers and many magazines, so avidly devoured by most children, are no better than the majority of pictures as to their moral influence, for they appear to be designed chiefly to arouse excitement, interest in low characters, cruelty to animals, familiarity with the activities of a coarse type of people, uncouth language, and crude sports.

In almost every home there is a radio going practically from early morning until late at night, and at least three prominent stations adver-

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tise, wine, beer, or ale at various times during their programs, and many stations inform their listeners on the benefits, pleasure, and real value to life and human happiness to be derived from smoking some particular brand of cigarettes, actually insisting on its healthful qualities. Never a hint of the fact that the alcohol in wine, beer, and ale is the filthy excretion of a certain kind of microscopic germ which pollutes the solution in which they exist with their own poisonous waste products, or that cigarettes contain nicotine, one of the most deadly poisons.

It is a deplorable fact that it is almost impossible to pick up a newspaper or magazine at the present time without having unscrupulous tobacco advertisements flung into one's face; and the tobacco companies have bought up the most choice hours on the radio, so that if one has a musical program coming into his home, between numbers comes the blatant appeal of the tobacco company. If he goes with the family for a drive in the country, he finds that almost every turn in the road displays a billboard whereon the flamboyant claims of some particular brand of cigarette is flaunted. When he enters the grocery store with his children, cigarettes and various brands of alcoholic drinks are to be found conspicuously displayed.



However, appalling as we find conditions in the world today, they are not hopeless if we become thoroughly aroused to the danger ahead and get ready for concerted action. A man once asked Abraham Lincoln in a time of crisis if he thought that God was on their side. To which Lincoln replied that he was not so much concerned as to whether God was on their side as he was to whether

they were on God's side.

We all know full well that God is on the side of *right*, which includes clean living in every sense of the word, moral, mental, and spiritual; so we have only to ally ourselves actively on His side. The Good Book tells us that the Lord of hosts shall arm the right.

The earth is the Lord's and the fullness thereof; but we, His children, are the channels through which He must work. When we have wholeheartedly taken our stand, it will indeed be surprising how soon we shall get results. However, we must carefully plan our campaign for good, and then fearlessly move forward; and that which we as adults plan and start today, the children, correctly trained, will carry out tomorrow. Let us not for a single instant allow thoughts of failure to enter our minds, for results are sure. Lincoln, a man of our own generation, practically alone in the beginning, struck the shackles from the hands of four million slaves; and the great archangel, Christ, through our undaunted efforts, is quite able to free the world from all evil in its various forms; for has not the very Lord of hosts directed **His people that they go forward?**



THE MYSTIC LIGHT



Justice in Evolution

By GRACE EVELYN BROWN

Truth is its handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train; it is the brightest emanation from the gospel, it is the attribute of God.

—*Sydney Smith.*



WITH the devastating and heart-rending conditions of the world, through which we have been passing and are still experiencing, constantly in our minds, we cannot but wonder why such things have to be. If God is all powerful, a kind and loving Father, always conscious of everything that takes place, why does He permit such slaughter, suffering, and chaos as the world has been enduring to persist, when, with His power He could with a single act of His mighty Will, annihilate all evil, raise the dead, heal the wounded, and cause those who are responsible for such suffering to cease to act?

Judging from mere appearances, one must conclude that human nature is depraved and evil, else mankind would not be willing to commit the outrages of war and subject humanity to the atrocities which shock and sadden the truly humane. The pages of history have been blotted with an almost continual train of wars, until one would naturally conclude that the whole race is eternally warped with the vicious idea of killing one another. It has been estimated that

out of thirteen years, twelve have always been devoted to war. Why does this state of things persist year after year and century after century?

It is impossible for the thinking man to deny the existence of a Supreme Being, and so he must conclude that He is either powerless to stem the current of war and its accompanying sufferings or that He, in His infinite wisdom and justice, allows them to take place. Obviously, the first of these conclusions is untenable to the deep thinker. Therefore, he must seek a more profound reason for war and suffering.

Occult philosophy gives a satisfactory answer to this problem and reveals the divine plan and reason for war, as well as for all human suffering.

In the physical world, the "pairs of opposites" naturally persist everywhere, as they are the universal characteristics of this state of existence. Matter, itself, is the opposite pole of spirit, and all other opposites are always present. Nothing could exist without its opposite. Day could not be but for night. An outside must have an inside. Joy must bring sorrow, fear, relief;

pleasure, pain; youth, age; and on through the whole gamut of human emotions and experiences. It is the divine plan to educate man through these many opposites, during many earth incarnations. Man like a plant needs both sunshine and rain, and the special conditions that he needs for his next step onward in evolution will come to him. No two need exactly the same conditions at the same time; and the Lords of Destiny dispense to each man according to his present needs.

Evolving beings, while individual and therefore needing individual experiences, are also massed together in countries and races throughout the many ages of human development. So it is that at certain times in the course of evolution, they are destined to receive the same or similar experiences at the same time. Thus wars, floods, earthquakes, volcanic eruptions, epidemics, pestilence, and famine, as well as many blessings, visit them from time to time, reaping death, suffering, and all of the many and varied conditions on the darker as well as on the brighter side of evolution.

Besides the necessity for human beings to live through the extremes of achievement, satisfaction, fruition, failure, discontent, and disillusion, with all of the many pairs of opposites, there is another reason which goes along with these alternations. It is that of building a strong center of individualization for each being. Therefore it is necessary for each Ego to grow strong and self-reliant as a separate being. In order to achieve this, self must be the first consideration. Thus the primitive savage puts himself first, and nothing has any weight in his opinion but that which gives him advancement according to his limited intelligence. He is, first of all, a separate being, and the lure to foster separateness is the strongest in his first steps as a separate point of consciousness.

At this early stage in his evolution, he believes that every other person whom he overcomes adds to his own advancement. Thus he becomes a killer, destroying others that he may possess their advantages in the way of spoils, or even moral qualities, such as bravery, and endurance; for he believes that all of the desirable qualities of those whom he conquers also become his.

As he advances in understanding his territory becomes larger, and as a pebble dropped in water increases the area of its ripples, his consciousness expands and he gradually comes to include his own tribe. As evolution proceeds, the tribe becomes the nation, and he is a fervid adherent for country—that country to which he belongs and for the race of which he was born. These growing



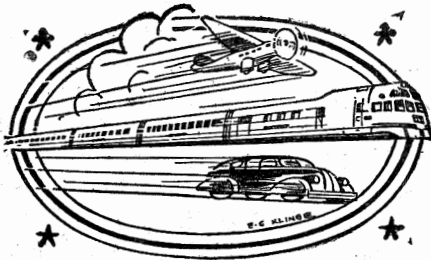
individuals each seek the advancement, glory, growth, and extension of their own particular nation by seeking to destroy or conquer other nations, and the best nation is the one that is the greatest conqueror. In the opinion of such a man everything is permissible and laudable, even killing, despoiling, robbing, and destroying everyone and everything belonging to another nation.

The warriors who have accomplished such feats have been admired and even worshiped as gods, and complimentary epithets such as "great" have been bestowed upon them. In ancient days one of these was Alexander the Great, who wept because he had no more worlds to conquer. Then there was Peter the Great, Julius Caesar, Napoleon, and many others throughout the centuries, who were the leaders of war, crowned as kings and surrounded with pomp, glory,

and worship from the multitudes who were prone to deify just that sort of success.

This state of affairs has endured for ages, during the Piscean era and many others preceding it. It has been instrumental in building up egotistical principles through the separation of races and nations, who, being confined within their dividing walls, were enmeshed in their illusion of separateness. Now we may see the purpose back of it all and trace through the course of history divine purpose in fostering the egotistical quality down through the ages—from the time of the ancient civilizations to the present.

When Egypt ruled the world, Moses came forth and led the Israelites out of bondage, symbolizing that mental advancement brings freedom. Then the Jewish religion was supplanted by the Christian, and that went north to take the place of the pagan religions of the northern countries, bringing new ideals. Thus on through the dark ages to the



Renaissance men advanced, the invention of printing, and development of the arts accelerating their progress. Other influences not in keeping with the general plan of human development were turned aside, and all of this was for the purpose of fostering the greatest individuality in the heart and mind of each Ego. Now the time has come for the reign of greater brotherhood and unity, a return to a united humanity but on a higher spiral of individuality, justice, brotherhood, and unity.

Humanity has begun to feel the vibrations of the Aquarian era and is thus

ready for a new order of life. This influence started the movement leading to the League of Nations, an effort to make hostile nations, seeking to conquer all others, into a union of nations living the principles of brotherly love.

The first world war was an attempt to show those who still adhered to the older ideals of nation against nation that there was a better, more advanced mode of life; but humanity was evidently not ready for the establishment of the higher ideals.

After a quarter of a century had passed, another war was started. It became much worse than the preceding one in order to teach through even greater slaughter and suffering the lessons that the higher Powers had decided it was time for the world to receive. If an individual or a nation will not learn to take the right path under given conditions, stronger and more drastic means must be employed to accomplish the necessary changes in the mental outlook and ways of living. Ideals can only be changed through personal experiences with their losses, sufferings, and worries. That is the way that most of humanity learns.

The theatre of this last war was also in Europe; for with its long-established nations and many little ones, that was the hot bed of separateness and inequality of individuals. Desperate means were evidently thought necessary to change the ideals of the world from national worship to international harmony. In order to exterminate these persistent ideals, if we may call them by such a name, and to establish a better order of living, it became necessary to bring these matters to a focus by a colossal and devastating war.

Thus came the present war, almost extreme and devastating enough to remind one of the ancient flood recorded in the Old Testament, which came to sweep evil and black magic from the continent of Atlantis, even as the present war is sweeping the world clean of

old and outgrown ideals that would shackle its progress if continued. Keeping in mind the fact that each nation and each individual receives just what it needs at that particular place in evolution, one finds the answer to all that has occurred.

Superhuman beings consider all life from the standpoint of the Spirit and not of the body. Considering world affairs from the viewpoint of those mighty Ones who guide and rule evolution, it can be readily understood that the advancement spiritually of a nation or an individual is the one purpose to be considered. That is much more important than the physical life or material welfare, which are only the shadows of spiritual reality, and important only to put the Ego in touch with the denser states of existence for educational purposes.

In this connection, let us consider that inspiring painting of the mother with the body of her dead child at the feet of the Virgin. The mother, bowed in grief, cannot consider the loss of her child with anything but anguish. The Madonna sees the tragedy only as an incident in

the true life of the Christ, an educating and evolving experience for both mother and child.

Here we have a perfect symbol of the consciousness of the personality and the individuality above it. The personality, symbolized by the mother absorbed in grief, can only consider the physical loss; but the Spirit, symbolized by the Madonna, regards the loss of the child from the higher point of view, can see the end, and knows that the means to that end, although involving suffering to the personality, is a necessary experience for the advancement of the Ego.

Again we may regard the dead child in this painting as a symbol of the dead sacrificed in wars for the purposes of evolution, the mother as the symbol of the mourning nations both collectively and individually; and the Madonna as the hierarchies of Great Ones, witnessing it all and calmly and wisely guiding humanity through turmoil, suffering, and loss to a greater expression of civilization, to a more perfect future for all time to come.

(To be continued)

The Mystic Bridge of Love

By CHARLOTTE O'BRIEN



CAROLINE—a young, slender figure dressed in somber black—was in the rocking chair in her mother's room. The morning sunlight filtering through the half-closed blinds cast mournful shadows on the garments lying at her feet.

She had begun her bitter task. The tense, brooding lines of her pale, sensitive face mutely testified to that, but she couldn't go on with it; memories were closing in on her and pain was tearing at her heart.

Now a fingerlike shadow moved

across the garment she was clutching in her hands. It was a faded blue dress, hopelessly wrinkled and worn, and certainly long out-moded. Suddenly, it wasn't like that at all—not to Caroline; for memory thrust before her eyes a vision of a dress supremely fair, a wonderful dress of blue—blue like the sky on a fresh spring morning and—yes—blue like the eyes of the “blue-eyed lady!”

A sob caught in her throat. Oh, if she had only obeyed that first protective impulse to lock the door of this room,

throw away the key, and lock these memories in—forever! She had resolved on that terrible night, two weeks ago, when her mother died, that she would never, never enter this room again; but . . . well, it was too late now, and besides the Salvation Army truck would be here tomorrow.

It had been her father's doing. She had protested, bitterly, but to no avail; her father had shown a firmness she had never known before. "It isn't like you, Caroline, to be so bitter," he had told her; and then he had added in a gentler tone: "I know how much your mother meant to you and I realize, too, that disposing of her clothes seems—well, almost sacrilegious; but look at it this way, Dear: your mother has no use for those old garments any longer—she is wearing shining new ones."

Caroline gazed at the poor, dejected looking garments on the floor and then at the beloved blue dress in her lap. No, her mother had no use for these old garments any longer; no use, either, for an earthly home . . . or . . . or loved ones . . . Caroline winced at that, then buried her face in her hands. The blue dress slid unnoticed to the floor.

"Mother — Mother," she whispered, brokenly, "the love you had for me—is—is that gone too? Lost—to—me—forever . . . ?" She lifted her head abruptly, and her eyes were suddenly intent, thoughtful. Occult philosophy, she suddenly remembered, taught that the Spirits of those who died retained their memory of earthly ties and—and—*didn't it teach too that those same Spirits could visit their loved ones?* If that were true, "Oh, God," she whispered, fiercely, "let it be true! Please let it be true!" Suddenly, she stiffened. Was it her imagination or had she heard that sound—a sound that was like a soft footfall!

Her eyes followed the direction of the sound and came to rest on an object that stood beside the cherry chest. It was the little old fashioned trunk that

had always stood in the low room. She remembered now her father saying he had brought it down; that of course it was hers now and maybe she would like to open it. Impetuously, she crossed the room and knelt down.

She hadn't wanted to open it before, but now she felt a strange compulsion to do so, as though there was something in that trunk — something someone wanted her to see—*someone* there in the room with her—waiting!

With hands that trembled, she lifted the cover of the old trunk, and there within, spread out in graceful folds, she saw a shimmering gown of creamy satin—her mother's wedding dress. She touched it lovingly; and then she felt—or had she heard—the slight impatient stirring close beside her! She understood. *This wasn't it.* But wait! What was that lying on the bottom of the trunk—something yellow . . . even before her hands had touched the garment Caroline knew that *this was it!* This faded old sweater that was once bright yellow.

With eager hands she pressed this well loved, half-forgotten garment to her cheeks; and in that moment, although there had actually been no sound, a voice spoke to her. Deep in her consciousness she heard it—a tender voice, a familiar voice—and it spoke softly, endearingly, her name!

Caroline trembled with emotion and her large brown eyes were brimming pools of light. "Mother . . . it's you—it's you!" she whispered, huskily. "Then it's true—you didn't forget. Oh, Mother, Mother, I can feel your love again . . . it's reaching out to me. . . ."

She felt a hand press lightly on her head—a gentle, loving hand. Her senses dimmed and she was conscious now of a bright radiance that seemed to fill the room. Something in her head seemed to be turning and turning . . . and then—as though an unseen hand, reaching out of heaven, had transported her to the

scenes of the past—*Caroline was a little girl again!*

She was standing, dazed and uncomprehending, before a large imposing looking woman. She was ten years old and Miss Russell, the superintendent of the Home, was telling her not to cry. Brave girls didn't!

"You are an orphan now, Caroline," she was saying to the thin, pathetic looking little girl, standing rigidly before her, "but your mother is in heaven and you mustn't cry."

Miss Russell explained that her mother died of the influenza epidemic; the same thing that had taken her father, only two weeks ago.

"But your parents didn't want you, anyway," she continued, "that was evident when they left you in our custody. Though they came to see you regularly, they made no effort to reclaim you from the first day they brought you here, five years ago; so, you see, Caroline, you might just as well resign yourself to orphanhood. Just think of it as the will of God."

Miss Russell indicated that was all. Caroline was dismissed; there had been no tears—just a quivering mouth and a tightly clenched fist. . . .

But now it was night. She was in her narrow bed in the long dormitory and the room was dark—and silent; silent, except for the muffled sobbing of a lonely little orphan whose face was buried in her pillow. At last, exhausted, she fell asleep and . . .

That was when she saw her! Saw her mother; her young, pretty mother; her dead mother! She seemed to be walking away from her so Caroline couldn't see her face, and yet she knew her mother was lonely by the way she walked—lonely and bewildered. She tried desperately to call out to her but no sound came. And then she heard a voice that seemed to be right beside her saying very, very softly:

"Don't cry, little one; she won't be lonely long."

But Caroline was sobbing as though her heart would break; she tried to reach out hands that wouldn't seem to move and clutch her mother's skirts; her mother must come back to her, even if she didn't love her much, like Miss Russell said. . . .

Now the wonderful Voice that reminded Caroline of soft, sweet music, was comforting her again: "Little one, you mustn't grieve for the mother whom you call 'dead'; she is home, at last, and soon she will realize that and be very happy. You loved her because she gave you birth and in that sense she was your mother; but, little one, *she was not your real mother.*"

Caroline was bewildered. Not her real mother! Oh, but she was. . . .

"I know," went on the Voice, "that that seems hard to understand but some day, very soon, you will learn the truth; loving arms will hold you close and you will see . . ."

Caroline gave a sudden inarticulate cry. The figure of her mother on whom she had been steadfastly gazing suddenly disappeared, as though into thin air! And where Caroline had seen her last there was forming now a little pool of golden light; and then the pool of light took shape and Caroline saw emerging before her astounded eyes, a bright yellow sweater. . . .

But now it, too, was beginning to fade away and the wonderful Voice was like a melody gradually receding.

"The yellow sweater," Caroline heard, faintly, "is a symbol; a symbol of a mother's love; your real mother's love. This garment, little one, belongs . . ."

But Caroline heard no more and the next morning although she remembered vividly her dream and the strange things the dream Voice said, she decided she couldn't talk about it—to anyone.

Winter passed into spring and some

of the children, orphans like herself, had been accepted for adoption and left the Home. But not Caroline. It seemed no one wanted her. She wondered if it was her thinness that repelled, but it could be, she supposed, her straight black hair. . . .

And then—it happened!

She remembered; she would always remember. She had been outdoors in the bright sunshine skipping rope when Miss Wilson called. "Miss Russell wants to see you in the library, Caroline," was all she said; but as Caroline passed her in the doorway she could tell the kindly matron was very happy about something. She was smiling kindly and her grey eyes seemed to hold a secret. . . .

In spite of the look on Miss Wilson's face, Caroline had been sure that she had been summoned for punishment and she had gone reluctantly, wondering all the while what she had done. However, when she knocked on the library door Miss Russell met her with a smile, which she thought very unusual for Miss Russell, and then—and then she had looked straight into the loveliest eyes she had ever seen—the eyes of the *blue-eyed lady!* She remembered how the April sunshine streaming through the window fell like a halo on her smooth dark hair. How becoming was her wonderful blue gown! It matched exactly the color of her eyes . . . and she had looked again into those lovely eyes, so wide and gentle.

Then Miss Russell introduced her.

"Caroline," she had said, "this is Mrs. Decker."

But all that had happened more than two hours ago, and now she was sitting beside that lovely blue-eyed lady in a big limousine that was being driven by Mr. Decker, a quiet grey-eyed man with gentle ways. She was looking out the window and wondering if it were all a dream. No, it was far too vivid to be a dream. She remembered Miss Russell telling her she mustn't feel too badly

if the blue-eyed lady brought her back. "I hope for your sake, she doesn't," she had said; "but you must be prepared for that when the month's trial is over; she may decide, you know, that you are not the little girl she is looking for."

After that Miss Wilson had brought her suitcase in and her hat and coat and Caroline remembered there were tears in her matron's eyes . . . suddenly, she thought of something, something very puzzling. . . .

"Mrs. Decker," she said, shyly, "why did you want to take *me?*"

The blue-eyed lady smiled and covered Caroline's hand with hers.

"Ten years ago," she said softly, "I lost a little girl who meant the world to me and now I hope to find her again."

She saw the question in Caroline's eyes. "You see, Dear," she explained, "I lost her—before she was born; I was taken ill . . . and . . . she died."

Caroline wanted to cry as she saw the lovely eyes grow sad. Suddenly, they changed and now they shone like stars.

"Something very wonderful happened a few weeks ago, Caroline. I know it sounds incredible but I believe it with all my heart. I was told in a dream that a lonely little orphan waited for me—and that when I found her"—she looked straight at Caroline—"I would find no stranger but my own—lost—little—girl!"

Caroline thought how wonderful, oh, how very wonderful it would be, to call this gentle lady "Mother."

Now the car turned off the highway onto a country lane and bordering it on both sides were stately green trees and wide, gently sloping meadows.

"This must be heaven!" Caroline said, appreciatively, glancing wide-eyed out the window.

But it was only the road to "heaven," for now the car was stopping at a lovely white farmhouse with a picket fence, and an open gate that looked just right

to swing on. A big collie dog came bouncing out to meet them, and now a plump yellow and white cat was rubbing a welcome against her thin legs.

"Caroline, I want you to meet old Kitty and Rover, two very important members of this family," said Mr. Decker with a twinkle in his eyes, as he lifted the purring cat to his shoulder.

Caroline looked at the beautiful scenery all around her; then she looked at Mr. Decker with his pet curled happily across his shoulder and thence to the smiling blue-eyed lady who was watching her with a tender expression on her gentle face.

"I love this place," she said, impulsively, "and, oh, I love you too, Mother and Daddy Decker; I love you very much."

All the happiness that can come to a ten-year-old came to Caroline in the days that followed. Then the month's trial came to a sudden end and cold fear touched her heart. Would she be taken back?

It was evening and they were sitting on the wide veranda. Old Kitty was dozing in her favorite place stretched out on Daddy Decker's knee, and Caroline was lying face up in the hammock with her head upon her arms gazing thoughtfully on the meadows and the winding brook below. She loved this peaceful panorama.

There was the bridge she had crossed to bring Diana and Cherry home at milking time. She could see them now, grazing on the slopes—Cherry's red coat close beside Diana's black and white spots. Near the cows were Tony and Ted, their shiny black coats easily visible, even in the dimming light. At first, she had been a little timid in the presence of these mammoth horses, but now she fed and watered them and even combed their long handsome manes. Someday, maybe soon, she would learn to drive them . . . if . . . she—didn't—go—away. Suddenly, she heard the first call of the whip-poor-wills; Caro-

line knew what that meant. Twilight soon would fall and this scene would fade away—perhaps forever! She placed a hand upon her heart; she would press the memory there—and keep it—just in case. . . . Now the voice of Mommy Decker broke into her thoughts as she joined them on the porch.

"It's chilly for May," she told her husband. "I'm none too warm with this sweater on."

Caroline looked up at her—and then her heart gave a leap! The sweater she had on . . . it was bright yellow! Why, it was the same yellow sweater she had seen in her dream!

In an instant there had flashed a light of joyous understanding. Loving arms were holding her close—so close she felt the warmth of that wonderful, wonderful sweater, and she was laughing and crying all at the same time.

"You are my real mother," she cried, "the mother the dream Voice said I would find! And this is my home . . . forever . . . and ever . . ."

Caroline was conscious first of the soft warmth of the yellow sweater against her cheek; and then as her consciousness expanded she saw the open trunk—and a great wave of understanding billowed over her:

There was no death! There could be no separation for her and the blue-eyed lady! For lo! across the barriers of space stretching between the physical world and the world of Spirit, there was a bright—a *Mystic Bridge of Love—the yellow sweater!*

Gently—reverently, she replaced the faded sweater in the little old trunk and closed the cover. A shining light was in her eyes and in her heart there was peace at last.

She looked at the forlorn looking garments on the floor—and smiled. The bitterness was gone. "I must hurry and get them ready for the truck tomorrow," she said to herself.

Creative Ideals in Education

By G. G. COLEMAN

(IN TWO PARTS—PART ONE)



HERE are times in the history of mankind, as in the experience of the individual, when there comes a cross road, and a choice of paths has to be made. World shaking events which remove apparently sound ideas waken man to a realization that perhaps all is not well with his world. Today, we find ourselves in such an epoch. There is chaos everywhere in the world. Daily, hourly, not only are men and women being sacrificed, but ideas and ideals are also in the melting pot.

Consequently, we hear around us the old cries once more: "Liberty, equality, fraternity," a world "safe for democracy," "social security," "a new basis of society," "socialism," "communism" and many other "—isms." However, there is one factor we are apt to overlook—the most important, and one that is always with us—the child. Unless the child becomes the centre of consideration, and unless we realize all that is involved in making the child the most essential factor in civilization we shall once again fail! Emerson says: "The child is the universal Messiah, who constantly returns to fallen man to recall him to the kingdom of God."

There have been during the last few years tremendous changes in our attitude to the child. He is not now stowed away in a nursery—if his parents are financially able to provide one—nor sent early to work, if he has to be regarded as an economic asset. Dress, toys, and books have consequently changed, as they are symbolic of the change in thought.

In the schools there have been vast improvements, also. Subjects have been

deleted from the curriculum, and other subjects considered of more value have been introduced. Nursery schools have sprung up, and, thanks to Froebel, Dr. Montessori, and Dalton, almost a revolution has come about, in a few schools, in the education of the very young. There is some attempt at vocational guidance and much more attention given to craft work and to individual expression in the art room and the workshop. Many schools have debating classes and most of them engage in some form of dramatic work. There is even a change in the subjects for the matriculation examination, and a growing doubt in the minds of many teachers and parents as to the value of the examination system and its test as to the ability of the child. This is, however, not sufficient. What is needed is a revolution in our approach to the child and consequently to education. So much of our thought today is the result of implanted dogma that it becomes very difficult to get down to fundamentals, but a careful analysis of the general attitude toward the child will show that the old ideas and ideals still cling to us in our dealings with it.

We shudder at the thought of our children being in the environment of the Brontes or "The Barretts of Wimpole Street." We can hardly conceive of such lack of sympathy and understanding as are revealed in the writings of Dickens and other contemporary writers. Nevertheless, the main ideals are still with us even if we do not insist so much on their practice.

Concentration today is still on the idea of external authority. We point out the path of mechanical obedience, and the parent, the teacher, the church, and the state stand offering rewards to

those who travel the orthodox way and threatening punishment to the few who deviate. Thus the state puts the rebel in gaol, the church "burns" the heretic, and the school punishes the "naughty" child. Yet it is interesting to note that the pioneers in the world of every plane are often the "duds" or "impossible" children in school—those probably who suffered because they kept to their eccentricities. A classic example is "mad Shelley" at Eton. It is not often the senior wrangler who changes the face of the world, or who makes a contribution to life that is of real and lasting value to humanity.

A belief in *original goodness* must supplant the idea that children are potentially evil and "born in sin." We must hear "the heavenly bells" ringing at the birth of every child; we must see the star over the cradle of every babe; we must go as the wise men "with our gifts of gold and frankincense and myrrh" to every birth; we must seek and find the "trailing clouds of glory." It is this revolution in attitude that the world needs today, and no concentration on any different system will succeed if we fail in this.

We must regard the child, therefore, as what he is—inherently divine! He is not a mould into which we can pour our old ideas and worn out beliefs, but a growing, developing individual, desiring to express himself on all planes of his being—physical, mental, and emotional. Obedience is then not mechanical and external, it is internal and eternal—self-discipline goes hand in hand with self-realization!

The fundamental impulse, "the urge" in every child, is creative. That link with God, with Divinity, with the Universe—whatever one likes to call it—; that which is recognized as the highest and best in man, that which is worshiped down the ages, manifesting in the building of a bridge, the making of a ship, the painting of a picture, the carving of a figure, the writing of a poem, the

conception of a drama—we recognize as great, as immortal. This is paramount in every child. It is "the personal yet universal force of life that sends the world forward."

This creative impulse expresses itself on all three planes of a child's being. The small healthy child wants "to do," and if the adult curbs the "dons" and in place of them provides the right environment and encouragement the small child will always create. On the emotional plane the desire forces him "to dance," "to sing," "to act." It gives him his world of make-believe, peopled by the companions of his imagination. On the mental plane the somewhat older child longs "to know." He has a yearning for mental adventure. He wants to explore, to search unceasingly for "fresh fields and pastures new" in the realm of the mind.

Where does the educational system fit in with this true conception? It is based too much on the old idea of external authority as the ruling force. Rewards and punishments are dangled before the child, forcing him down the path of mechanical obedience. This path has had many deviations; national greatness has been one by-way; the welfare of an institution another.

The object of the training of the young today tends too much to mould all into one set shape—set examinations, a fixed curriculum, haste to absorb a certain amount in a certain time. Children are regarded as sponges into which each and every one pours so much liquid. The clever sponge is the one absorbing most. The dullard lets the liquid run out, but the day probably comes when the latter produces a liquid of his own. Unfortunately, because of the manner of treatment, this liquid often proves poisonous, both to the sponge and the environment.

This attitude expresses itself through practically every phase of school life and in nearly every subject. If one could take a census as to why the aver-

age child does his homework we should find the majority replying, "because we have to." In that "have to" is summed up many factors—all evil. The statement is based upon *fear*—the greatest evil in the world today—a fear of punishment, of the disapproval of the class or of a favorite teacher, of disappointment to parents, of being surpassed, of failing in an examination. Not one per cent of the children work for love of the homework, yet these same children instinctively seek for knowledge. They want "to make," "to do," "to be." Bertrand Russell truly says that the average child goes to school ignorant and curious but leaves school still ignorant but no longer curious." So full is the child's day forced to be that he has

no time for initiative, prolonged reading, of cultural pursuits.

If there is any study that is creative it is that of literature. However, the child who has to meet a certain standard, certainly the one desiring to pass an examination, will hardly have time to read widely, carefully, profoundly. He will more likely have to hurry through an abridged edition of classical works, learn from some manual a vast number of facts, memorize a few poems, wade with great boredom through a "set" Shakespeare, concentration being on such matters as scansion, grammatical expressions, and the meaning of words, with no study of the play as a whole.

(To be continued)

The Essenes--a Study

By EVE M. BACON

(IN TWO PARTS—PART TWO)



HERE were degrees in the order of the Essenes, even as there are degrees in orders of today. Some of the less strict were even allowed to marry, but these were kept apart in separate colonies and the wives were required to undergo severe ceremonial cleansings; more so even than the men. Conjugal life was usually ended when children were born. The higher orders abstained from marriage altogether and lived a life of complete purity, that their every attention might be given to the study of the Torah. Only the most rigid withdrew from society altogether.

The novices to the order were on probation and advanced in degree as they proved themselves faithful and enduring. They had to promise "to honor God, to be righteous toward man, to in-

jure no one either at the bidding of another or of their own accord, to hate evil, to promote good, to be faithful to everyone, especially those in authority, to love truth, to unmask liars, and to keep the hand from theft, and the conscience from unrighteous gain."

No Essene was permitted to take an oath save that to the Order. Even Herod the king, did not require the usual oath of allegiance from them, for he had no fear of their quiet contemplative life. They recognized four grades of levitical cleanliness and the novice was compelled to rise through each grade by long and stern probation. This fanatical devotion to cleanliness was one of their strictest rules. If a member of a higher grade was touched by a lower it was defilement that could only be cleansed by a bath. Novices, up to the third year, were denied common meals with the highest orders for they were con-

sidered unclean. The only distinction between persons among the Essenes were "clean and unclean," for they possessed no servants. Slavery was forbidden and the respect naturally given by the younger men to the older in seniority and learning made the only difference between them. There was no rank or caste and each man had his own code.

The Essenes lived a strictly communistic life. They despised luxury as a weakness and no member could own personal property. Upon becoming associated with the order each individual gave up all he possessed to it. The common fund thus provided was shared by all, the sick and the old receiving first consideration. Each man had his appointed task in the common work; they tilled the fields, guarded the flocks, and tended bees. Practically all of their wants were supplied by their common labor. Trading was abhorred by them and never indulged in only when complete necessity demanded. Even then a special officer was used, for they frowned upon using coins upon which an image was engraved. All wants were supplied by the order. In summer their apparel consisted of a sleeveless mantle, and in winter they added a coarse woolen garment similar to those worn by the prophets of olden times. For laboring in the fields a very coarse garment was worn. For ceremonials a better grade was used, but always white was the custom. White linen was the favorite fabric and this was always used for public appearances. Each wore a short apronlike handkerchief to use in drying the hands in their frequent ablutions. Only one change of garment was allowed each member.

Their daily life began at the first dawn. Upon arising, even before a word was spoken, came the rite of bathing in cold running water. Hot water was considered a luxury. No word was spoken before the first prayers, which consisted of the reading of the Shema.

Then came a period of meditation, to prepare for the real prayers: the spoken word—a spontaneous outpouring of the heart to God. The Essenes were true sun worshipers and each morning paid homage to the Solar Force. The sun's rays were considered as sacred and were never allowed to touch anything levitically unclean.

After prayers they assembled in a common hall for the first meal of the day. Their dining halls were as sacred as their synagogues, for meals were considered a divine service. The tables were the altars; the food a holy sacrament provided for their bodily need. The priests spoke a blessing but the food was eaten in meditative silence. No worldly talk was allowed to break the holy atmosphere.

Their food was as chaste as they tried to make their lives. No animal food was permitted, for the Law said, "Thou shalt not kill." The fruit of the palm tree supplied a great part of their diet. Practically the only food used at all was that prescribed to others for fasts and usually consisted of one vegetable dish with bread. No one was allowed in the dining hall who was levitically unclean or not a member of the order. Even their food must be cooked by those whose views concided with theirs, and the cups, dishes, and all utensils must be purified according to the law. The tools used in every occupation were manufactured under certain "clean" conditions or were anathema.

The day was spent in the fields, about their communistic duties, or in visiting the sick and poor. Toward evening when their day's task was completed they once again bathed, changed their rough field garment for a ceremonial robe, and ate their common dish together. Conversation between them was limited and at all times restrained. Prayer and meditation completed the day that they might retire with sacred thoughts uppermost in their minds.

To keep the Mosaic Law was their

highest aim and they studied it devoutly, daily and on the Sabbath. The name of Moses was as sacred to them as that of God, and to blaspheme either was a crime punishable with death.

In keeping the Sabbath Day they were even more radical than the Sadducees. Not even a fire was permitted to be kindled, nor a vessel moved from one place to another. All food was prepared on Friday to avoid labor on the Sabbath. They spent the hours in deep meditation on the holy name of God, in study and discussion of the Law and in prayer. They kept aloof from the temple in Jerusalem although all gifts were sent in regular order. Reverence for the Holy Day was carried to such lengths that even the body was denied its natural functions on the seventh day.

The Essenes had a goal for their sacrifices, and history records that they attained in a great degree their reward for their striving for spirituality. This was especially true in the healing art. When sickness struck in the homes around Jerusalem, many times it was an Essene who was sent for. They did not lay hands on the sick, for that would have been a defilement, but they healed the sick through prayer and word of mouth. They were recognized by the people as holy men, dream interpreters, prophets, and healers. It was an Essene that predicted the boy Herod would become king and have a long reign. Royalty often called upon them to interpret a bad dream which had disturbed them or to foretell the future. There was a gate in Jerusalem known as the "gate of the Essenes."

The Essenes were the mystics of Judaism, taking their instructions from the prophets of old for their spiritual development. Separation from the world, fasting, and prayer were the only sames to spiritual knowledge. Daniel pointed the way in the 10th chapter of his book, when he prepared himself for his vision. Other prophets

from the beginning of time had followed the same paths.

The older disciples of the Order, whose entire life had been spent in spiritual attainment, could see far into the future. Purified as they were, they knew the secret of the separation of the bodies. They could wander at will in the spirit. It was their supreme ambition and the initiates attained it.

It was through the Essenes the first cry came of the approaching Messiah, when John the Baptist went forth to preach the coming of the Christ. In fact the Essenes, the greatest spiritual force of their day, were in every way the fore-runners of the coming Christian age. In their lofty morality, their spiritual purity, and depth of insight, the world had seen no equal in community life.

That Jesus, during His preparatory years was trained by the Essenes there can be little doubt. His whole life points to the influence of their training.

Max Heindel states that, "He was put into the schools of the Essenes, on the shores of the Dead Sea. . . . Among them the growing Jesus found his early training, and he was so marvelously adapted to the life that was led there that in a very short time he distanced them all. At a later period, he went to Persia. This school of the Essenes where he was, was a great center of learning. It had a great library, and he absorbed an immense amount of occult knowledge, regaining what he had learned in previous lives."

The teaching of Christ Jesus include many of the tenets of the Essenes. His approval of self-inflicted poverty is indicated (Luke 6-20) when He said, "Blessed be ye poor," and (Matthew 19-22) when He adjured the rich young man to give away all his possessions to the poor that he might have riches in heaven. That He shared the Essenes' aversion to marriage as a detriment to

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Face Facts: You Inherited Yourself

By ERNEST CRUTCHER, M.D., 32°



IS GOD unkind? Are friends unfaithful? Do your prayers go unheard? Have you ever considered that your endurements now are but exactions of your yesterdays? "Whatsoever a man soweth" holds true in all careers. *You* are the builder! You did not inherit your parents. You inherited *yourself*, and you willingly reincarnated for continued individualization and to "balance your accounts." For some one else to pay your bills would manifestly be unfair and unjust.

You are now preparing for another life that may be a continuation of this one in wretchedness and sorrow, due to what you imposed on others in this and preceding lives. Pay your debts, and make short your endurance! Nothing merely happens. The laws of rebirth and consequence can account for all misfortunes and losses, sickness and injuries, ugliness and beauty, genius and stupidity, misery and happiness. We reap what we have sown! How else account for the vagaries of fate, fortune, accident? Every event, good or vicious, has its precursor and inspirer.

Some earth lives are far too short to wipe out evil deeds, and that accounts for rebirths that seemingly carry a fate of misfortune. Every account must be balanced, but it is our own prerogative to choose the *manner* in which we will make the necessary adjustments. We progress faster by facing life and destiny cheerfully.

Christian teachings prior to the fifth century taught the doctrine of rebirth and the inevitable reaping of consequences from previous lives. Consider the history of certain nations and look at their calamities of the present. Are

they not reaping of sowings heretofore? The sufferers today in those nations were the vicious actors in former days. They reap as they sowed for others. Is that not just?

"Why did this evil happen to me?" you ask. Can you explain it otherwise than is indicated? No! Then pay up! Consider your fellow men. Do good somewhere, anywhere. Every kind act will help to wipe away some part of your debt. Pile up merit. Be generous in motive. It won't hurt any even if you do good simply for good's sake!

Mere belief in some theological dogma won't excuse you nor relieve you of paying. Such preachment is hardly consistent with common sense. What of the victim imposed upon? How is he repaid for undergoing your meanness? No belief or theology can change fate, but *you* can, by working out today the indebtedness of yesterday's folly. You have made your fate, and only you can change it.

It is much better to make good here and now than to take chances in a mythic paradise. Wouldn't you, as you know you are, cut a pretty figure there? With whom could you associate there, if peradventure you could slip through by fatuous "believing" of some vicarious excusing? Do not delude yourself. Justice obtains throughout God's universe.

Whatsoever you do, you must go on living with yourself throughout life, and life is continuous—unending. You can progress or retrogress, but the choice is up to you. You are today making fate. The beauty, harmony, happiness, and peace of today are fruits of righteousness in previous lives. How build ye today?

MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation

(TWELFTH INSTALLMENT)

The Stigmata and the Crucifixion



As we said in the beginning of this series of articles, the Christian Mystic Initiation differs radically from the occult Initiation undertaken by those who approach the Path from the intellectual side. But all paths converge at Gethsemane, where the candidate for Initiation is saturated with sorrow which flowers into compassion, a yearning mother love which has only one all-absorbing desire: to pour itself out for the alleviation of the sorrow of the world, to save and to succor all that are weak and heavy laden, to comfort them and give them rest. At that point the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a Savior; and the occultist also finds here the heart of love which alone can give zest and zeal in the quest. By the union of the mind and the heart both are ready for the next step, which involves the development of the *stigmata*, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the *stigmata* in the following words, the opening scene being in the Garden of Gethsemane.

"Judas then having received a band of men and officers from the chief priests and Pharisees came thither with lanterns, torches, and weapons. Jesus therefore knowing all things that



should come upon Him went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am He. . . . Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first. . . . The high priest then asked of His disciples and of His doctrine. Jesus answered him, I spake openly to the world. . . . Why asketh thou me? Ask them which heard me what I have said unto them; behold they know what I have said. Now Annas had sent Him bound unto Caiaphas the high priest. . . . Then they led Jesus from Caiaphas unto the hall of judgment. . . .

"Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactor we would not have delivered Him unto thee. . . . Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate

said unto Him, What is truth? . . . Then he went out again unto the Jews and saith unto them, I find in Him no fault at all. But we have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man, but Barabbas. Now Barabbas was a robber. Pilate therefore took Jesus and *scourged* Him. And the soldiers platted a *crown of thorns* and put it on His head, and they put on Him a purple robe and said, Hail, King of the Jews; and they smote Him.

"Pilate therefore went forth again and saith unto them, behold I bring Him forth unto you that ye may know that I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore, and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God. . . . Pilate sought to release Him, but the Jews cried out saying, If thou let this man go, thou art not Caesar's friend; whoever maketh himself a king speaketh against Caesar. . . . They cried out, Away with Him. . . We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He, bearing His cross, went forth into a place called the *place of a skull*, which is, in the Hebrew, Golgotha. There they crucified Him and two others with Him, one on either side and Jesus in the midst. And Pilate wrote a title and put it on the cross: *Jesus of Nazareth, the King of the Jews.*"

We have here the account of how the *stigmata* or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described,

and the process is represented in a narrative form differing widely from the manner in which these things really happen. But we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know. The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight.

If we place a *basin* of water in a freezing temperature, the water soon congeals into ice, and when we examine this ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of force which were present in the water before it congealed. As the water was hardened and molded along these lines, so our physical bodies have been congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real man* from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points, and produce the *stigmata* invisibly.

(To be continued)

A ROSICRUCIAN CATECHISM

The Atlantean Races

Q. Who, among their men, did the Toltecs most honor?

A. Among the Toltecs, the third Atlantean Race, the man who had gained the most varied experience was the most honored and sought.

Q. How did his memory compare with our own?

A. Memory was then so great and accurate that our present memory is nothing in comparison. In an emergency, a Toltec of wide practical experience would be very likely to remember similar cases in the past and suggest what action should be taken. Thus he became a valuable adviser to the community when a situation developed which none of the members had previously encountered and were therefore unable to think or reason from analogy how to deal promptly with the emergency.

Q. What did they do when such an individual was not available?

A. They then were compelled to experiment in order to find what was best to do.

Q. When did separate nations first appear?

A. In the middle third of Atlantis we find the beginning of separate nations. Groups of people who discovered in one another similar tastes and habits would leave their old homes and found a new colony. They remembered the old customs and followed them in their new homes as far as they suited, but formed new ones to meet their own particular ideas and necessities.

Q. How were the rulers of such nations chosen?

A. The Leaders of mankind initiated great kings at that time to rule the people, over whom they were given great

power. The masses honored these kings with all the reverence due to those who were thus truly kings "by the grace of God."

Q. How did these kings esteem their trust?

A. In time the kings became intoxicated with power. They forgot that it had been put into their hands by the grace of God, as a sacred trust; that they were made kings for the purpose of dealing justly by and helping the people.

Q. What did the kings do?

A. They began to use their power corruptly, for selfish ends and personal aggrandizement instead of for the common good, arrogating to themselves privileges and authorities never intended for them. Ambition and selfishness ruled them and they abused their high, divinely derived powers for purposes of oppression and revenge.

Q. Was this true of kings only?

A. This was true not only of the kings but also of the nobles and the higher classes, and when one considers the power possessed by them over their fellow beings of less developed classes, it is easy to understand that its misuse would bring about terrible conditions.

Q. Did these conditions improve with the next Atlantean Race?

A. No. The Original Turanians, who were the fourth Atlantean Race, were especially vile in their abominable selfishness. They erected temples where the kings were worshiped as gods, and caused extreme oppression of the helpless lower classes. Black magic of the worst and most nauseating kind flourished and all their efforts were directed toward the gratification of vanity and external display.

WESTERN WISDOM BIBLE STUDY

Christ-Directed Service



After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him. (for he was naked) and did cast himself into the sea.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

—John 21:1-11.

The symbology of fishing refers to initiation, the process by which the spiritual aspirant is shown how to use the inner powers he has previously unfolded. At the time of Christ Jesus' ministry, the sun by precession was leaving the sign Aries, the ram, and was entering into the sign Pisces, the fish. Thus the old school of initiation was of the Arian Dispensation, while the New

Dispensation had to do with "fishers of men."

In the great school of life—each life a day—we use our several vehicles to gain experience from which comes our soul growth. To the extent that we use our wisdom, or "nets," to garner "fish," or food for the spirit, do we progress upon the spiritual path. In our lack of wisdom we often cast our "nets" and bring back no "fish."

When Christ Jesus told His disciples to cast their nets upon the "right side," He was touching upon a significant inner teaching pertaining to the transmutation of the divine creative principle.

The brain, through which the creative power is used when transmuted, is composed of two halves, but we use principally the left side, which is ruled by the Lucifers of Mars. The right half is only partially active. The heart also is on the left side of the body, but is now beginning to move towards "the right" place. It is gradually changing from an involuntary muscle to a voluntary one with cross stripes. As we continue to live the life of love and service, the heart will come under our control and we will be able to direct the blood to the right side of the brain and thus foster the higher side of the nature. At this stage we will have no difficulty in catching "fish," or giving Christ-directed service, as did the disciples when they had cast on "the right side."

The digits composing the number of fish caught, one hundred and fifty three, when added give a total of nine, the number of humanity. Thus it is indicated that eventually all of humanity will come under the Christ regime and develop in a positive manner through love and service the latent spiritual potentialities inherent in each.

Astrology Department

The Basic Nature

By JAMES WEYLAND

A lofty mind always thinks nobly, it easily creates vivid, agreeable, and natural fancies, places them in their best light, clothes them with all appropriate adornments, studies others' tastes, and clears away from its own thoughts all that is useless and disagreeable.

—*La Rochefoucauld.*

(PART IV)



THE airy signs are mental, being closely related to the mind. The mind is intimately allied to the nervous system and chiefly dependent upon it for its development in our present stage. For the mind to be at its best, the nerves must be relaxed and there must be clean, fresh air. This indicates its relation to the mind stuff which constitutes the World of Thought. This World, composed of the Region of Abstract Thought and the Region of Concrete Thought, is a very high rate of vibration, and the clearer the vibrations about us, the easier it is for the mind to work in harmony with the universal substance of which the individual mind is composed.

The mind is the highest vehicle the Ego possesses, and the least developed. It is the link between the Spirit and the body, the path or bridge referred to by occultists, and its spiritualization is one of the principal objects of our present stage of development.

There was a time when man was only Spirit and body, but with the birth of the mind, which occurred during the present Earth Period, the Spirit began working on its bodies and evolved the soul, which is the pabulum or food by means of which the spirit progresses.

This did not occur, however, until the mind was born. Thus we see the mission of the mind in our pilgrimage through matter and the importance of developing this instrument correctly and fully. It is yet in its infancy, being in what we call its mineral stage of development, but rapid unfoldment is due as we enter and pass through the approaching Aquarian Age, a mental airy age. Perfection of the mind will be attained by humanity in general only in the Vulcan Period, the last of our seven great days of manifestation.

By wrong use of the mind, resulting in such sins as *intolerance*, *impatience of restraint*, and *pride of intellect*, we eventually kill the soul. When this is done the bridge of mind is broken and we have a soulless personality that may continue to live for many years after this separation has taken place, perpetuating many acts of cruelty and cunning. This is the black magician, who uses the seed obtained from others to satisfy his own demoniac desires. Such a person often obtains power in a nation or society, which he then takes delight in wrecking. Truly, "the soul that sinneth, it shall die," for all we do contrary to the laws of God inevitably results in a deterioration of the soul qualities. Conversely, he who clothes

his mind in the golden quality of love and directs his life in "loving, self-forgetting service to others," builds soul qualities of a transcendent beauty, following in the Path pointed out for us by our great Way-shower, Christ Jesus.

The cardinal or active air is represented by the sign Libra, or the Hierarchies of Individuality, who influence us through the planet Venus in our solar system. These Lords of Individuality, who had charge of humanity during the Moon Period, gave the germ of the desire body and also reconstructed the dense and vital bodies. They now have charge of the Life Spirit in man. Thus, the Christ in us is directing the mind by the influence of love through the planet Venus, the lower octave of Uranus, which endeavors to obtain the balance of mind through active work. The cardinal air then shows the evolution of the mind through activity.

Combining the mental air qualities with those of the cardinal, we have a mind that is enthusiastic, given to much activity and love of change, yet through self-consciousness is ever refining in its influence, striving to adjust all affairs in a harmonious way.

As an example of cardinal air, we have the chart of a woman with Sun, Uranus, and Mercury in Libra—16-29, 22, and 29-43 degrees, respectively; Saturn, Mars, and Venus in Virgo—0-15, 10-8, and 15 degrees, respectively; Jupiter 1-31 of Capricorn; Moon 23-8 of Aries; Neptune 4-17 of Gemini; Pluto 6-40 of Gemini.

The conjunction of Sun, Mercury, and Uranus, opposed by Moon in Aries, gives a nature independent and original, with much more daring than is

natural to the Libran. These qualities served this woman well in her evangelistic work, and the sextile of Mercury to Jupiter, and the harmonious aspects between Jupiter, Moon, and Saturn, gave her a high degree of success in "putting over" her religious message to the public. The square of Saturn and Mars to Neptune and Pluto added a strong psychic power to her oratory, so that she was able to exert a strong influence on the minds of many of her listeners. Much good, through her preaching and healing, was undoubtedly accomplished by this Four Square Gospel leader, but there were obvious lessons for her to learn in using the mental faculties properly.

As previously indicated, the mind is the bridge by means of which the Spirit builds the soul, provided the mind is sufficiently spiritualized. If the mind coalesces with the lower desire nature, then it becomes enmeshed in materiality, and this bridge is broken. The soul dies, and the person becomes cold and pitiless, as love and warmth have dis-

THE SPIRITUAL NATURE OF ASTROLOGY

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

appeared. This is the greatest danger in the evolution of the mind, the selfish desire for self-aggrandizement. It is this which leads eventually to black magic, and a fate awful to contemplate.

The mind is more apt to cling to the lower desires when focused through the fixed signs, because the fixed signs arouse the desire nature, making it much stronger than otherwise. Therefore, the persistent mentality shown by the fixed signs should refrain from the tendency to force their ideas and thoughts upon others, since with them this can easily become mental assault. The fixed

and determined mind produces the organizer through its effects upon the desire body, and is represented to us by the sign Aquarius and the planet Uranus.

The constellation Aquarius is composed of the Angelic Hierarchy, who were the humanity of the Moon Period. They build by the power of love and create without desire. They obtain knowledge without a physical brain, for cosmic wisdom flows into them and they send forth their whole love without desire or selfishness. Their physical messenger to us is Uranus, representing the Christ Principle, who endeavors to teach man, animal, and plant in regard to the vital functions of propagation, nutrition, etc., and assist him in the evolution of the vital body and the separation of the ethers so that he may function in the soul body composed of the Light and Reflecting Ethers.

The fixed mental group produces a vital, even temperament, tending to build up and accumulate—strengthening, but crystallizing through arousing the force of desire. The mentality of Aquarius is of an advanced, scientific nature, decided in opinion, unusual in expression, unfretted by opposition or popularity, yet intensely interested in humanity. This fixed type of mentality is therefore determined and persistent in the mental advancements along new and original lines for the welfare of humanity. Aquarius, through the stability of the mind and love for humanity, teaches us the living of Universal Brotherhood, the goal toward which we are consciously or unconsciously striving in our efforts to conquer the lower self.

An example of fixed air is to be found in the chart of a man having Venus, Sun, and Mercury in Aquarius—6, 11, and 27 degrees, respectively; Saturn, Neptune, and Jupiter in Taurus—6, 13, and 16 degrees, respectively; Mars 27 of Gemini; Moon 6 of Cancer; Uranus

on the Ascendant in 17 degrees of Virgo.

This man was a true humanitarian (the planets in Aquarius, and Uranus on the Ascendant trining Jupiter and Neptune), and was able to align the public (Moon in Cancer in the tenth house, sextile Saturn, Neptune, and Jupiter) with his ideas sufficiently to put them into working order, not merely for the country of which he was President for twelve crucial years, but for the whole world. By means of his powerful will and fixed mental nature he was able to overcome obstacles and physical handicaps (Venus and Sun in Aquarius square Saturn in Taurus) which would have daunted a less fearless and determined soul, and leave to the world a heritage of accomplishments towards the New Age ideals.

We have stated that the mind is the most important instrument of the Spirit, being its special instrument in creation, yet the last given and least evolved. In its advancement and growth we have to guard against its coalescing with the lower desire nature and working for self-aggrandizement, which prevents the unfoldment of soul qualities. By means of the right use of the mind man is led to higher desires and ultimately to spiritual perfection. So it is that mind was given to man in the Atlantean Epoch to give purpose to action and incentive to nobility of life—to direct the desires into spiritual realms, instead of allowing the desire nature full sway. Material man is largely what his desires indicate, until the Spirit within is awakened. If we use the mind unselfishly, then the Spirit may advance, being nurtured by the soul, but if we use it for selfish purposes continually the soul dies and the Spirit's evolution is retarded.

Many planets in the different mental signs give the different types of mind in the first great general division. Thus is indicated whether the mind is essentially creative and intensely active,

somewhat impulsive, whether it is fixed, determined, and hard to change, or whether it is changeable, versatile, flexible, ever ready to change from old to new.

The common air type ever strives to improve itself by refinement or purification as it extracts the essence from the substance, which may be termed the spiritualization of the mind. Therefore, these common sign people are the hardest to understand, their power being more spiritual than material, and living in this physical world, they in their early stages of evolution may drift with the tide. Being so flexible, they easily adjust themselves to conditions created by others, preferring peace and harmony to war and strife. Thus they are often pushed to the wall and do the bidding of others, gaining thereby the name of weakling.

However, the common mental class which has advanced and progressed, responds readily to the refining, spiritual, and mental influences that are daily being created for humanity by advanced thought, with the result that they of all classes make the most progress when firmly established on the Path. They are using the mind, man's most valuable instrument at present, as it is intended to be used: for the evolution of the Spirit through the soul, and not for gratification of selfish desires.

All evolution is dependent upon adaptability to conditions, for it is this which places us in tune with the spiritual powers being directed toward us by mighty Intelligences—the Christ Spirit in particular. If we can adapt ourselves to them through our various bodies, then our progress will naturally be hastened, as we respond more readily to their urge. This the common sign people can do more readily than the fixed or cardinal, and therein lies their strength. As a rule they make more spiritual progress than the two other classes because of their adaptability.

This common mentality is the property of the sign Gemini, whose representative to us is Mercury, the messenger of the Intelligence who endeavors to instruct us in the right use of the mind through the power of logic or reason. The constellation Gemini is the Hierarchy of the Seraphim, who in the Moon Period aroused the germ of the Human Spirit in man-in-the-making, which transforms the Virgin Spirit into the Ego by entertaining the illusion of separateness. This creative Hierarchy has now withdrawn from limited existence into liberation, and its work is carried on by the Lords of Form, the Hierarchy of Scorpio. One of the reasons for this is that the adaptable mind which seeks spiritualization must develop by drawing upward the creative force from the generative center, ruled by Scorpio, to the brain, the left hemisphere of which is ruled by Mars, and the right hemisphere of which is ruled

Horoscopes for Subscribers' Children

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

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

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

by Mercury. This is a good indication of the duality of Gemini and its adaptableness.

Therefore, to spiritualize the mind we must give a good reason for every statement we make, and also endeavor to transmute the physical creative power through the refinement of the mind and the directing of the mentality into the higher, spiritual channels.

In the sign Gemini, through its flexible mental power, we see its dual nature producing the ability to see both sides of the question and making it somewhat difficult to come to a decision. Its adaptable powers lead to changeability but there is keen intellectual ability in literary and scientific pursuits, a seeking to solve harmoniously all mental problems. However, it is not indicative of public recognition unless in refined circles, due to the very sensitive nature which withdraws from noise and confusion as far as possible. A leveling up of public interests, a balancing of accounts between the extreme classes, new and important reform laws, unification of parties interested in wiser legislation, a tendency to settle the socialistic problem, change in national politics and improvements in national affairs—all these bespeak the Gemini influence.

To illustrate *common air* we have the chart of a man with Sun, Mercury, and Mars in Gemini—11, 20, and 21 degrees, respectively; Venus 6 of Cancer; Moon 26 of Sagittarius; Jupiter 23 of Virgo; Saturn 15 of Aquarius; Uranus 8 of Leo; Neptune 30 of Aries; and Pluto 22 of Taurus.

The literary man is obviously indicated here, and the favorable aspects of the Sun to Uranus, and Saturn, along with Mercury and Mars in conjunction in Gemini trine Saturn in Aquarius, and sextile Neptune in Aries, proclaims one of unusual mental caliber, with progressive, universal ideas. The sextile of Neptune to Venus, Mercury, and

Mars, and its trine to the Moon, give poetical ability of a high quality, and this man became poet laureate of his country. One of his most distinctive poems contains these lines:

"I hold that when a person dies
His soul returns again to earth,
Arrayed in some new form disguise
Another mother gives him birth.
With sturdier limb and brighter brain
The old soul takes the road again."

(*To be continued*)

THE ESSENES—A STUDY

(*Continued from page 306*)

spirituality is shown in Matthew 19-11. Christ Jesus also advised against oaths, "Swear not at all. . . . Let your yea be yea, and your nay, be nay." Many are the parallels between the rigid laws of morality as taught by Christ Jesus and those of the Essenes.

The disciples following in the Master's steps carried on the communistic life. In the early Church the converts all sold their possessions and deposited the proceeds in a common fund for the use of all. (Acts 2:44-45) (Acts 4:32).

There was a high dignity to the very simplicity of the life of the Essenes. Would today the world might seek such a code of living, and thus rise out of our dense materialism to reach for the Spirit's reconciliation with its God!

Progress

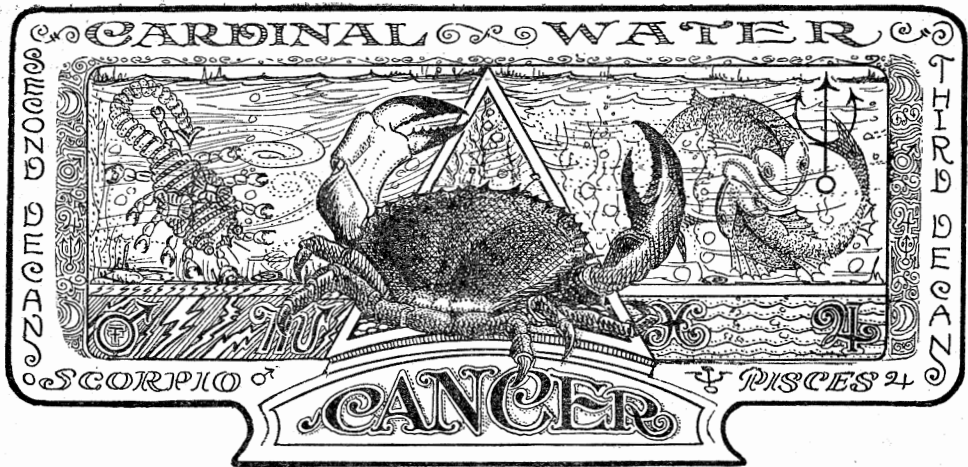
By GEORGE WALTON HOLBROOK

He stated half a truth, and partly wrong,
Who said: "Let me be kind to fellow
men

For never shall I pass this way again."
One better thought I'll pen into his song—

For kindnesses bestowed through life's
brief day,
My spirit shall receive that which it
gives.

What though this body die? That spirit
lives,
To be reborn anew—in finer clay!



The Children of Cancer, 1946

Birthdays: June 22nd to July 22nd.

HAVING the Sun in Cancer accentuates the inner, personal nature, greatly sensitizing and activating the feelings of all those born at the time. The personality is usually well integrated, while reactions are highly personal and stem from an instinctive certainty on basic issues. The sympathies are deep and genuine, creating a desire to share the feelings and cares of others, and to feed, cherish, and protect the needy. Emphasizing fundamentals, utilities, and material security, the Cancers usually value home and family ties, culture and tradition, and may be drawn to home making, social welfare, real estate, and hotel or restaurant management. However, they are also to be found among the great in every field of endeavor. Although generally retiring, passive and cautious, they usually accomplish much through ceaseless activity, tenacity, and an economy of time and material. They are genial and helpful and make hospitable, gracious hosts, but can also be demanding, temperamental, clinging with needless anxiety to others. Their feelings are apt to be too easily hurt,

and they often insist that their personal affairs and standing be given proper respect and consideration.

Cancer natives are rarely very vigorous or sturdy and should not go to excesses—especially in their emotions. Moodiness, worry, discontent, or brooding over slights, etc., are likely to have a decidedly upsetting, enervating effect on the digestive and other organic functions. A rational diet, domestic harmony, security, and the cultivation of a more impersonal outlook will assist these people in fulfilling a worthy and useful purpose in life, particularly if they acquire the art of “letting go” of unpleasant experiences, of their loved ones, and of all things outworn or outgrown.

Children born from June 22nd to July 14th of this year have the Sun sextile Mars, signifying a firm, forceful, and enterprising nature, a fondness for positive, constructive action. This aspect should do much to offset the confusing square of Sun and Neptune active June 22nd to July 7th, an influence which unless curbed could develop into oversensitivity, emotional complexes, mediumistic practices, distorted ideals or deception. Sun square Jupi-

ter suggests the need of shunning short cuts and specious schemes, of becoming more reasonable and humble in self-expression, of living an active and abstemious life, and avoiding the pitfalls of blind optimism, arrogance, or self-indulgence. Due to Sun conjunction Saturn those born July 9th to 22nd may at some time experience difficult problems, restrictions, or circumstances requiring persistence, patience, self-exertion, and reliability as the price of success. Wise parents can greatly assist these children in building characteristics conducive to success and happiness.

Mercury is in conjunction with Saturn from June 22nd to 29th, and with Pluto from then until July 22nd, planetary forces adding greatly to the capability and power of the mental faculties. The former impels to painstaking, deliberate, profound, and very methodical effort, but can be a depressing, doubting, or narrowing factor. The Mercury-Pluto conjunction gives definite aims, intensity, efficiency, etc., that should not be permitted to result in harsh or ruthless methods. Mercury sextiles Neptune June 27th to July 8th and Jupiter from then until July 22nd. Inspiration, keen perceptions, persuasive speech, vision, and an idealistic nature may be expected from the former, while the sextile to Jupiter will broaden the mind, making it studious, optimistic, philosophical, tolerant, and good-natured. Those born July 10th to 22nd will eventually manifest originality, independence, advanced views, and dramatic self-expression due to a sextile of Mercury and Uranus.

Venus conjunction Pluto signifies an intense but well controlled emotional nature and dramatic power, but may also indicate an element of cruelty in those born June 22nd to July 8th. The sextile of Venus and Neptune (June 22nd to 27th) is a highly idealistic, imaginative, and artistic influence giv-

ing a rare appreciation of color, beauty, and music, creative ability, and lofty affections. The beneficent sextile of Venus and Jupiter may bring many material or personal advantages, pleasing traits resulting in popularity, and an abundance of affection into the lives of those born June 27th to July 8th. From June 28th to July 9th, Venus sextiles Uranus, hinting of unusual abilities, dramatic talents, and a charming, romantic nature.

Due to the difficult Mars square Uranus aspect, those born after July 9th may need to curb eccentric, disruptive, willful tendencies leading to erratic conduct and its inevitable painful results. Early training in patience, humility, moderation, tolerance, tact, and submission to the Divine Will should prove to be of much profit to these children in their journey through life.

Jupiter square Saturn indicates for those born June 22nd to 30th religious or social problems, limitations or delays, requiring a straightforward, constructive outlook, willingness to work long and hard to achieve success, the checking of personal selfishness and bitterness and the cultivation of faith in God and humanity. Jupiter trine Uranus is a very fortunate influence that may manifest as unusual intellectual or social achievements, the zealous pursuit of altruistic aims, a popular, forceful character, interest in progressive movements, in the lives of all those born in Cancer this year.

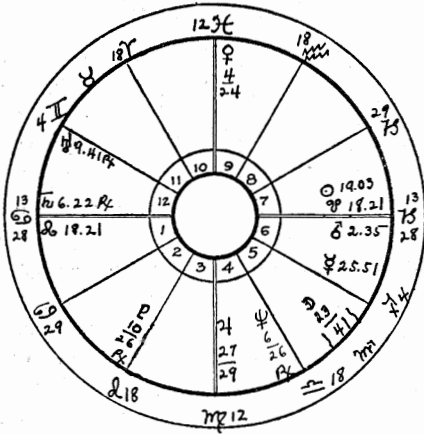
During the solar month Pluto continues to sextile Neptune. This is a promise of life in a more advanced social order during adult years, although a rather mute note except perhaps in the case of the few interested in contributing something to the needs of their times or in transcending the limitations of human nature and realizing some of their spiritual possibilities.

Reading for a Subscriber's Child

ALLAN W. M.

Born January 9, 1945, 3:45 P.M.

Latitude 51 N. Longitude 2 W.



Cancer on the Ascendant indicates a sensitive, sympathetic person, with a fondness for home and its comforts.

The Moon, ruler of the Ascendant, is in Scorpio, which helps to alleviate or offset the sometimes phlegmatic tendency of Cancer. This location of the Moon inclines to activity and a determination to push forward and gain success in any undertaking. The nature is energetic, forceful, independent, aggressive, courageous, and positive. Somewhat abrupt and impulsive, this child will not tolerate imposition nor be swerved from his purpose by opposition, yet may be led by kindness.

The Sun in Capricorn sextile the Moon gives further ambition and perseverance. It makes the native careful, prudent, faithful, and honest, and favors recognition from people in a position to help him, or impels him to carve his own way. The Sun in the 7th house usually gives success in partnership and general popularity, especially with business people and superiors. Difficulties are averted by arbitration or mutual consent; gain through business, contracts, and association. However, since Saturn, which is afflicted, is ruler of

the 7th, and the Dragon's Tail is in conjunction to the Sun, there may be something withheld which he desires, either recognition or some partnership in marriage or business, no matter how successful he may be in other fields.

The Moon trine to Jupiter in Virgo gives an optimistic, noble, and generous disposition. This aspect strengthens both the reasoning faculties and the constitution.

Mars in Capricorn gives ambition backed by an indomitable courage that usually overcomes all obstacles. However, the square of Neptune and opposition to Saturn will give a tendency to be rash and impulsive. The conjunction to Mercury adds to the mental alertness as well as to the tendency toward impulsive action without forethought.

Neptune in Libra gives an appreciation of music and the arts; its trine to Uranus in Gemini shows an inclination towards the occult or mystical side of life. This aspect often brings one in direct touch with the spiritual world; it produces dreams and visions. In this case we find some danger connected with this faculty, as both Saturn and Mars square Neptune, bringing the danger of contacting undesirable beings in the superphysical realms and of becoming the prey of spirit controls.

Venus in Pisces is in her exaltation sign, blending the benefic ray of Jupiter with that of Venus. Pisces being a water sign, this position signifies a powerful emotional nature. It also indicates someone capable of deep feeling and compassion, a yearning to assist those who are afflicted by bodily ills or suffering from sorrow. Moved by compassion, such people often take up work in charitable institutions where they find an outlet for their compassion. This position also gives an intense love of music, which is another splendid outlet for the emotional nature.

VOCATIONAL GUIDANCE ADVICE

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

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

Scientist. Naturopath

DONALD M.—Born September 1, 1930, 11:23 A.M. Lat. 41 N. Long. 82 W. The Sun, ruler of the Midheaven, is in Virgo in the 10th house. This shows the successful middleman in connection with the sciences, particularly chemistry, diet, hygiene, and naturopathy. Scorpio ruling the Ascendant, with its ruler, Mars, in Cancer, accentuates ability along these lines. The Sun in the 10th gives positions of trust and responsibility, oftentimes in a governmental office. The Sun trine Saturn gives organizing, executive and diplomatic ability, and success in positions connected with government, mining, and agriculture. Neptune in the 10th, in conjunction with the Sun, trine Saturn, and sextile Mars, favors leadership in some mystical society or in scientific research. Other suitable vocations are technician, draftsman, and druggist.

Lawyer. Real Estate Dealer

EDWARD L. L.—Born August 5, 1918, 3:30 P.M. Lat. 42 N. Long. 71 W. With Libra ruling the Midheaven, Mars in the 10th, and Sagittarius on the Ascendant, there is ability as a lawyer or judge, as well as interest in science. Mercury in Virgo in the 9th house also indicates success in legal affairs, adding literary ability, and a clever mentality. Venus, the ruler of the Midheaven, along with Jupiter in the 7th, shows gain through lawsuits and dealing with the public generally. Venus and Jupiter in Cancer, and the ruler of the 4th in the 10th, favors gain in possessions and business connected with houses and lands. Other possible fields of activity indicated are commercial artist, interior decorator, and theatrical agent.

Dentist. Optometrist

RUSSELL E. M.—Born October 7, 1923, 3:12 P.M. Lat. 46 N. Long. 119 W. With the majority of the planets segregated in the 7th and 8th houses, this chart indicates concentrated effort with the public. The Moon, Mars, and Mercury in Virgo show an alert, scientific mind with an ability to apply this faculty in research work. This is a good position for those in industries connected with the sick, such as doctors, dentists, optometrists, chemists, etc. Jupiter, ruler of the Midheaven, in Scorpio and sextile to the planets in Virgo also shows ability as a dentist. The Sun, Venus, and Saturn in Libra favor such vocations as architecture, drafting, etc. Other vocations indicated are ambulance driver, mortician, museum curator, and lecturer on subjects regarding health, diet, etc.

Surveyer. Real Estate Dealer

FRANK A. D.—Born December 16, 1906, 7:00 P.M. Lat. 44 N. Long. 79 W. Aries rules the Midheaven and Mars, its ruler, is placed in Libra in the 4th house. This shows activity in connection with houses, lands, and mines. Cancer on the Ascendant, with Jupiter in Cancer trine to Saturn, gives sound financial judgment in investment, real estate, and building, as well as success in the grocery business. Uranus in Capricorn sextile to Mars and Saturn gives mechanical ability in connection with electrical or aerial industries, and especially aptitude as a surveyor of lands. The Sun in the 6th house in Sagittarius indicates that the native can do a great work in assisting to relieve the suffering of humanity.

Monthly News Interpreted

Danced, Left Crutches Behind

NEW YORK, June 7 (Special).—U. S. Army authorities are investigating the "Miracle of Times Square," in which, it appears, a soldier with crutches regained the use of his legs.

It happened several days ago, when a six-foot American soldier, known as Private Al, hobbled into the Veterans' Rest Center with a pair of crutches, and, two hours later, after dancing with one of the hostesses, walked out with a firm step, leaving the crutches behind.

The hostess with whom he danced was 19-year-old Marjorie Greenstein.

She said she noticed a soldier sitting alone bouncing on his seat to the tune of the music. "I saw the crutches beside him, but walked up and asked if he wanted to dance. He replied: 'If you're game, it's okay by me.'

"As he hobbled on to the floor I felt him trembling. He slipped several times, although we were scarcely moving, but suddenly a strange look appeared on his face, and he began to dance almost normally.

"He seemed confused, and said to me, 'Thanks—My God! Thanks.' I stood there with my mouth open as he returned to his seat.

"He came back with his crutches, which he handed to me," she continued.

"One of his buddies came to me and said: 'You certainly did a swell job for that kid.' Then they left together."

The crutches bore the name of a well-known hospital. Authorities are now tracing the former owner in the hope that he may be useful in cheering up other wounded men who fear they will never dance again.—*The Courier Mail*, Brisbane, Australia, August 6, 1945.

In regard to miraculous healings, Max Heindel, authorized messenger of the Order of the Rose Cross states, that there are many who refuse to believe that there is any such thing as a miracle, and that they are probably right, as a miracle is not supernatural. Usually it is merely an activity of super-physical forces which are not yet understood by the world in general. Such miracles, he says occur constantly in connection with the Rosierucian Healing Department at Mt. Ecclesia Headquarters. But of the many extraordinary happenings which have thrust

themselves upon a skeptical world of late years probably none is so well authenticated or has received so much attention from scientific men as that known as the *Kerin Miracle Case*.

Dorothy Kerin lay for several years a bed-ridden sufferer from advanced tuberculosis, kidney disease, and latterly, from blindness and loss of speech, with temperature sometimes rising as high as 105 degrees, when on February 19—she was suddenly and completely cured by an angelic visitation.

After the healing, Dorothy, interviewed in her mother's presence said: "It seemed like a great golden flame above me, with two hands stretched out, warm hands, and a voice spoke, saying, 'Dorothy, your sufferings are over; get up, you can walk.' And then I could see and walk and am well."

Her doctor would not believe the story when he was informed, but had to admit on examining her the next day that she was entirely free from any organic disease. This case has been so thoroughly authenticated as to be absolutely indisputable. Miss Kerin's pathological condition was vouched for not only by her regular medical attendant, Dr. Norman, but also by the St. Bartholomew's Hospital, St. Peter's Home for Incurables at Kilburn, and other institutions. Scores of doctors have since seen her, and her case is well known in the profession.

The Bible records innumerable cases of miraculous healing—all of them instantaneous. Take the Sabbath Day in Capernaum for an example: In the morning in the synagogue the Christ healed a demoniac. In the latter part of the day He healed Peter's mother-in-law. Then, as the sun was setting, there came to Him all in that city that had maladies of any kind, and He healed them all.

To students of the occult, the healing

of "Private Al" is easy of comprehension, and he certainly gave thanks to the right source when he said, "Thanks—My God! Thanks."

Life on Other Planets

Most men of science are cautious and conservative. They prefer to stick to the known facts and leave fantastic guesses to others—but even their careful conjectures can be as exciting as fiction.

For example many a hard-headed astronomer will admit the possibility that the earth is not the only heavenly body with living creatures on it.

In next week's issue of this magazine, an eminent professor of astronomy turns his telescope and his talents skyward to explain, in plain and fascinating language, why the planet Mars—and Venus, too—may be supporting life of some sort in their sweep around the sun.

It is possible, says the professor, that some of the millions of planets in the Milky Way are populated by creatures in many ways far superior to men.—*Examiner* (Sunday) March 18, 1946.

Occult science teaches that all of the planets in our solar system are inhabited and are fields of evolution for different classes of spirits at various stages of development. The planets nearest the sun support the beings which are most evolved. However, Jupiter is an exception to this rule as it is peopled by a humanity slightly higher than those inhabiting the earth.

The principle involved is as follows: The highest vibrations exist in the central sun, which at one time contained all the beings now dwelling on the different planets. But not all were able to sustain the terrific vibrations of that central fire mist; therefore a crystallization took place at the poles; gradually the crystallized matter gravitated toward the equator and was expelled, with the spirits dwelling thereon.

Uranus was the first planet thrown off the central mass. Later on other classes of spirits crystallized a certain portion of the sun and they were expelled to move in orbits at varying distances from the central source, according to the rate of vibration necessary for the

development of the spirits upon them, forming eventually the solar system as we know it now.

Furthermore, it is most worthy of note that each class of spirits starts in its own environment, under the direct tutelage and guidance of one of the Planetary Spirits whose body is the planet whereon such spirits dwell.

As specific classes of spirits have been incarnated on certain planets because they are at widely different stages of spiritual development, they do not usually incarnate upon other planets, save that, at times, some beings from the inner planets are sent as teachers to the outer spheres. A case in point was when our earth humanity needed teachers embodied and visible. Then some of the beings from Venus and Mercury were brought to the earth to guide our own people. Being much in advance of us in spiritual development, they were known to our humanity as messengers of the Gods and these Lords from Venus were the first kings and rulers over our own human race. Later on the most precocious among our people were turned over to the Lords from Mercury who initiated them into the mysteries and they, in turn, became the rulers over their fellow men owing to their fitness for that kind of work.

The vehicles of the inhabitants of the various other planets are suited to the vibrations of the planets on which they are evolving, and therefore are in many ways quite different from our own. For instance: the beings evolving on our own moon have so crystallized their dense vehicles that they only last about seven years and then have to be discarded. There is also considerable difference in the appearance of the people inhabiting the various planets, some of the vehicles in use being far in advance of our own in almost every respect. However, as perfection along all lines is the goal of evolution, in time the vehicles of all created beings will ultimately reach that exalted state.

READERS' QUESTIONS

Neptune the Octave of Mercury

Question:

I notice that some astrologers state that Uranus is the higher octave of Mercury, but you contend that Neptune is the higher octave of this planet. Will you kindly explain the reason for your contention?

Answer:

This question was answered by Max Heindel as follows: Mercury is usually associated with reason and intelligence. To him is ascribed rule over the nervous system, which is the medium of transmission between the embodied spirit and the world without. Thus, as Neptune signifies the sub and superhuman intelligences who live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial physical world wherein we live from birth to death. Therefore, it may be said that Neptune is the octave of Mercury, but there is a deeper sense.

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts, which enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us, the lunar, martial, or mercurial predominating, according to the stage of evolution of the individual. In the spinal canal the rays of Neptune kindle the spinal spirit fire whereby the human spirit is enabled to pierce the veil of flesh and contact the world beyond. This vision is colored according to the column of the cord most actively excited.

In the childhood days of mankind the creative force which is now turned out-

ward to build ships, houses, railways, telephone, etc., was used inwardly to build the organs of our body, and as the surrounding physical world is photographed upon the table of a camera obscura, so the spiritual world was reflected in the spinal canal. There man beheld first the lunar God, Jehovah, whose Angels were then his tutors. Later Angels who had fallen behind the standard of their compeers, and whose evolutionary requirements were therefore different, forced entrance to the spinal cord of man. The spiritual inner vision of mankind faded when "their eyes were opened and they saw they were naked."

Then they lost touch with the higher self. They saw only the person, and the docile creature of Jehovah was soon transformed to a savage and a brute under the impulse of the Lucifer Spirits, the hierarchy of Mars. However, by their promptings man has also learned to conquer material obstacles, to build outwardly an architect of the world. To counteract the unmitigated selfishness bred by the martial Angels and to make mankind humane, our Elder Brothers from Mercury, human like ourselves, whose high state of evolution required the high vibration generated and prevailing in close proximity to the Sun, were required to invest the spinal cord of mankind also. Through their labors civilization has taken on a different form. Mankind is again beginning to look inward, and when the mercurial ray meets the ray of Neptune in the spinal canal, man finds again his higher self—the Christ is born *within*.

THE TRANCE STATE

Question:

How is the trance state induced? Is

it desirable to go into a trance?

Answer:

During sleep the Ego withdraws from the dense body, but the vital body remains with the dense body and the silver cord is left intact. It sometimes happens that the Ego does not enter the body in the morning to waken it as usual, but remains for a time varying from one to an indefinite number of days. Then we say that the body is in a natural trance. Where the trance is induced by suggestion or auto-suggestion, the Ego is driven out of the body, and may be seen standing against it manipulating the limbs and organs of speech and using the body according to its desire, as well as this extraneous position permits. A similar condition prevails when the trance is induced by drugs.

In the case of a trance medium, the same separation takes place as in ordinary dreamless sleep, with the difference, however, that the physical body is not left tenantless upon the bed. A discarnate entity enters the body of the medium and uses it according to his own pleasures, often to the great detriment of the medium.

It has been noticed in a number of cases where the medium was to all appearance entirely ignorant and uneducated that the natural trance condition brought out accomplishments which astonished those present beyond words. There is one case on record where a servant girl, who in the normal state was most stupid and uneducated, delivered a discourse in Hebrew of a most scholarly nature while under the trance condition, and the question presents itself as to how these things are possible. There is only one theory which can give an adequate explanation covering all the facts in every case, namely, that we have all come up to our present status in the scale of evolution through many days in the great school of life. Each life we have learned some lessons, and we are constantly learning more. Thus we

have in the course of time acquired a vast amount of knowledge which is growing life by life.

Our vehicles also have become better, more sensitive and refined, but no body on earth is capable of expressing all that the indwelling Spirit knows. Nor is it intended by the divine Hierarchies guiding our evolution that it should, for this versatility would prevent us from concentrating our efforts upon the particular lessons we need to learn here in a particular environment. Take, for instance, the case of the stupid servant girl who while in the trance condition showed herself to be a scholar. Judging from the facts of the case, she had a brilliant mind in a former existence, but was probably proud, arrogant, and overbearing. Hence it became necessary to teach her a lesson in humility, and she was born in a humble environment where no educational advantages were offered her. Therefore, the brain became dull and she drifted into the condition of servitude little short of slavery, that she might learn a much needed lesson in humility. This class of cases shows then a possession of a much greater amount of knowledge and experience which lies latent and hidden in every individual and which is accessible when the normal sense life of the body has been stilled for the time being.

Of course, where the owner of the body is replaced by another entity, the latter gives out the information. This may become actual obsession, probably the worst danger there exists for the Ego.

No matter how induced, the trance state is never a mark of spiritual enlightenment. It is a morbid and abnormal condition, not to be emulated by anyone seeking spiritual unfoldment. There is only one true path to first hand knowledge, and that is by cultivation of the innate soul powers. This is done only by living a life of *purity* and *loving, self-forgetting service to others*.

NUTRITION AND HEALTH

"The Mirror of the Soul"

By IVY G. FINDLAYE AND JANE TEMPLETON

The eye speaks with an eloquence and truthfulness surpassing speech. It is the window out of which the winged thoughts often fly unwittingly. It is the tiny magic mirror on whose crystal surface the moods of feeling fitfully play, like the sunlight and shadow on a still stream.
—Tuckerman.

(IN TWO PARTS—PART ONE)



HE eyes are truly "the mirror of the soul," and to a far greater extent than most people realize. Not only are the traits of character—the soul qualities—of the individual revealed to the discerning by the vibrations and expressions of the eyes, but there is reflected in the depths of these marvelously constructed organs a picture of the conditions of every part of the dense physical vehicle.

Occult philosophy teaches us that man had no eye such as he now possesses until nearly the close of the Atlantean Epoch of our present Earth Period. As stated in *The Cosmo-Conception*: "The Lemurian had no eyes. He had two sensitive spots which were affected by the light of the Sun as it shone dimly through the fiery atmosphere of ancient Lemuria, but it was not until nearly the close of the Atlantean Epoch that he had sight as we have it today. Up to that time the building of the eye was in progress."

Since perception of light and color is one of the chief functions of the eye, it is not surprising that *light* caused the eye to come into existence. "While the Sun was within—while the Earth formed part of the light-giving mass—

man needed no external illumination; he was luminous himself. But when the dark Earth was separated from the Sun it became necessary that the light should be perceived. Therefore, as the light rays impinged upon him, he perceived them. Nature built the eye as a light-perceiver, in response to the demand of the already existing function. . . . The perception of light called forth the eye. The light itself built the eye and maintains it. Where there is no light there can be no eye."

The present eye is a highly complex organ, nearly spherical in shape, and situated in a bony concavity of the skull, the *orbit*, in which it is movable in all directions by means of the six attached muscles. The action of these muscles is astonishingly coordinated, even to the extent that in simple up-and-down movements of the eye there is cooperative effort of the obliques as well as of the external and internal recti.

The eyeball is composed of three coats and divided into two cavities by an apparatus for controlling and refracting the light rays: the ciliary body, lens, and iris. The anterior cavity is divided into two parts by the iris. The outer coat of the eyeball is the *sclera*, continued in front by a modified coat of connective tissue, the *cornea*, which is

transparent, and hence allows light rays to pass through it. The middle coat is the *choroid*, composed largely of blood vessels. This coat merges into the *ciliary body*, which is composed of muscle fibers and vascular spaces. To this is attached the *suspensory ligament* which supports the *lens*, and the muscles of the *iris*, which form the diaphragm controlling the amount of light admitted to the eye. In the muscles of the iris may be found a varying amount of pigment. At the time of puberty, when the desire body is fully born, the color of the iris begins to lose its purity of color, and spots and streaks appear.

The inner coat of the eye is the *retina*, composed of the especially sensitive endings of the optic nerve. As a highly specialized receptor of the optic nerve, the retina is composed of eight layers, in the seventh of which are located the rods and cones, the essential elements of the receptor, and having to do particularly with color vision. At the spot where the fibers of the optic nerve leave the eyeball the retina is absent, hence there is no power of reacting to light rays in this area, which is called the *blind spot*.

"The wings of the morning" diffuse light over the globe from east to west traveling at the astonishing rate of 186,325 miles per second—in vacuo. The light which is everywhere diffused by the rays of the Sun is the medium of vision. By refraction, as in the drops of rain, resulting in the rainbow, different colors are produced, each color having its own peculiar rate of vibration.

The conscious reception of vibrations necessitates the retention of a perception for sufficient time to convey the sensation to the brain, for transformation into our conscious realization. Low rates of vibration are so depressing that monotony produces unconsciousness. Rates too high merely confuse our senses. There must be sufficient time for the sensation to reach the brain and to be interpreted after it has impressed

the eye, otherwise it will be a blur to our sense of sight. There is an infinity of vibrations received from external environment, but we are conscious of only a few. Because we are unconscious of some vibrations does not mean that there is no realization of them, however. The subconscious reception of vibrations gives a subjective perceptive and causes reactions in the physical and psychical behavior and emotions. It is these "unconscious" perceptions that make us feel intensely nervous or miserable, and our reasoning powers may be unable to find the cause when it is invisible to our eyes. The power of clairvoyance (clear feeling) gives one the ability to feel color vibrations without seeing the actual color.

In *The Rosicrucian Mysteries* we find these pertinent statements: "When we go into a field and view the surrounding landscape, vibrations in the ether carry to us a picture of everything within the range of our vision. It is as sad as it is true, however, that 'we have eyes and see not,' as the Savior said. These vibrations impinge upon the retina of our eyes, even to the smallest details, but they usually do not penetrate to our consciousness, and therefore are not remembered. Even the most powerful impressions fade in course of time so that we cannot call them back at will when they are stored in our conscious memory.

"When a photographer goes afield with his camera the results which he obtains are different. The ether vibrations emanating from all things upon which his camera is focused, transmit to the sensitive plate an impression of the landscape true to the minutest detail, and, mark well, this true and accurate picture is in no wise dependent upon whether the photographer is observant or not. It will remain upon the plate and may be reproduced under proper conditions. Such is the subconscious memory, and it is generated automatically by each of us during every

moment of time, independently of our volition by means of the air we inspire, which is charged with pictures of our surroundings."

The eye picks up the vibrations of matter, so we therefore do not actually see objects, but a picture of them is made upon the retina of the eye, through the lens of the eye. The *retina* is like a picture screen, and the impressions on the screen are made by vibrations. All matter is in a state of vibration, and it is the vibrations coming from an object that we actually see. The interposing of an eyeglass with different vibratory power would change the vibrations and we would see differently through it. Thus when looking through glass colored blue, the object would look blue. The object has not changed, but it appears blue to our consciousness. Actually, "We do not see physical objects *outside* the eye; they are reflected on the retina, and we see only their 'image' *inside* the eye. As light is the agent of reflection, objects which resist the passage of light appear 'opaque'; other substances, like glass, seem clear because they admit light rays readily. When the *spiritual sight* is used, light of superlative intensity is generated *inside* the body between the pituitary body and the pineal gland. It is focused 'through' the so-called blind spot in the eye directly upon the object to be investigated." This is an indication of what the future holds for all of us in the way of a higher type of vision.

As a reflector of abnormal conditions in the physical body, the eye presents a number of easily discernible symptoms. There is the bulging eye of the exophthalmic goiter, the dilated eye of fear, hemorrhage, and distention of the veins, and there is expansion of the pupil of the eye in dyspepsia, diphtheria, fright, and before an epileptic fit. In mitral diseases the pupil of the eye contracts, as also in certain forms

of paralysis and fever. General good health is indicated by clear, bright eyes, while impaired health and lowered vitality will dull the clearness and expression of the eyes, and sometimes bring actual inflammation.

There are seven cervical vertebrae of the neck, and the sympathetic nervous system is a system of ganglia extending along the spinal column. The cervical sympathetic is a system of nerve cells or fibers coming from the gray matter of the spinal cord in the region of the neck. The nerve supply to the iris of the eye by the oculomotor comes direct from the brain; this and all other innervation to the eye is directly connected with the cervical sympathetic system and served by the long ciliary nerves. These nerves radiate over the face of the *iris*, spreading inwards toward the pupil from the outer radius of the iris.

It is to the iris, in particular, that we look for the more minute and exact information concerning the abnormalities of the body. As amazing as it may seem, every line, color, or abnormal mark in this particular part of the eye structure is indicative of some form of unnatural occurrence in the bodily processes, with its consequent maladjustment in some part of the body. The science of iridiagnosis is not a new science, but it has not been commonly used by the medical profession at large. Today we find that it is being revived by the pioneers in the healing art who use natural methods for treating illness and disease.

The geography of the iris signs (indications of bodily maladjustments) agrees with the geography of the body. A circle is the first symbol to represent the iris, and it is divided into quarters, each quadrant being diagonal in division. The top quadrant registers signs from the brain, throat, and neck. The middle quadrants—right and left—register those from the areas of the

heart, lungs, bronchi, back, spine—upper part from cervical to dorsal—breasts, hands, arms, liver, and stomach. The bottom quadrant corresponds to the lower spine—lumbar to sacral—bladder, kidneys, appendix, womb, ovaries, genital organs, legs, and feet.

In identifying iris marks with any malfunction every contributory factor is considered. The color of the sign reveals *inorganic* salts needing elimination. A silvery metallic ring in the circulatory ring denotes excess of sodium. Arsenic shows as white blobs—like a clock face. Bromides show as a bright blue-white crescent in the brain area of the iris. All coal tar products—one is saccharin—have an affinity for the brain and the sign is found in the areas of the head, the circulation, and the heart.

There are numerous diseases and maladjustments of the eyes themselves, resulting in defective eyesight. One of the most common of these is cataract, which is an opaqueness of the lens. Then there is astigmatism, due to imperfect curvature of the cornea; presbyopia, due to diminished elasticity of the lens; myopia (nearsightedness) and hyperopia (farsightedness) due to a lengthened or shortened eyeball. Certain physical conditions, such as improper lighting, deficient diet, etc., of course affect one's eyesight, as well as all bodily diseases.

During the past decade there has been a growing recognition of the value of eye exercises in correcting defective vision, the theory of which is based upon the idea that the eye adapts itself to varying distances by changing the shape of the *eyeball itself*, rather than by changing the shape of the crystalline lens. Considerable success in correcting various types of defective eyesight seems to have resulted from following the advice of the oculists advocating certain eye and bodily exercises. One oculist, who has been quite successful with the exercises, points out that about

thirty per cent of the cases of impaired vision originate in diseased conditions in other parts of the body, and emphasizes complete relaxation as one of the best treatments for the eyes. He also says that, "When an eye is strained and the vision is abnormal, practice in shifting frequently will invariably give relief from the strain and produce improvement in the vision."

Max Heindel points out that: "When a child's horoscope indicates weak eyes, residence in a rural district, if possible, may be of immense value in preserving the vision, for exercise of the eye muscles by frequent adjustment of focus from short to long range, and vice versa, will materially aid in strengthening the eyes. It is a fact that much eye strain is due to congestion of the ciliary muscle, which adjusts the lens to range of objects, and of the muscle which contracts the iris. Each time the latter fails to act quickly too much light enters and the retina is hurt. Life in the open while the child's muscles are still limber will do wonders toward correcting such defects, and even grown persons may derive vast benefit from outdoor life provided the eyes are properly shaded at first. Careful osteopathic treatment of the eyes has also a most beneficial effect of stimulating circulation and limbering the muscles."

Occult investigations also indicate that "much of the eye trouble now prevalent among people is due to the fact that our eyes are changing. They are, in fact, becoming responsive to a higher octave of vision than before, because the ether surrounding the earth is becoming more dense and the air is becoming more rare." Occult philosophy further teaches us that organically impaired vision is actually the effect of extreme cruelty in past lives. Permanent relief for such impairment of vision can of course be obtained only by the alchemical process of transmuting cruelty into love and compassion.

(To be continued)



Thinking Health

THE slightest thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The blood . . . is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego."

Meditation upon the truths involved in these statements brings an illuminating realization of the vital importance of thinking constructively. Actually, we become what we think—physically and spiritually. Our thoughts become crystallized, so to speak, in our facial expressions and in our whole physical form. Our environment and associates are also reflections of our habitual trend of thought.

Obviously, if we wish to have healthy bodies, we must inject into our blood stream the right kind of thoughts and emotions. Every thought we think has a vibratory power, depending for its strength upon the initial force of will which sent it forth, and it becomes a part of our composite *auric power*. It attracts to itself material of a like kind, and in this manifestation of the law of attraction we have the key to *thinking health*. The more we think of "the good, the true, and the beautiful," the more do we strengthen the health-attracting element in our aura, and the more do we inject health into our bloodstream and thence into our bodily tissues.

Disease, we know, is a result of wrong

thinking and consequent wrong action—disregarding God's immutable laws. This "evil" may, as may any other, be overcome with "good." Ignoring any seeming evil—dealing with it when necessary with an impersonal or indifferent attitude—and emphasizing kindly, uplifting thoughts will reflect in our bodies and environment as surely as the law of gravity operates with unceasing regularity.

Actually, we can build up such a force for good by constant efforts to think constructively that "evil" will automatically disappear from lack of nourishment. Let us think health into our bodies—thoughts of joy, gratitude, beauty, kindness, and *love!*

* * *

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

June	1— 7—15—22—28
July	5—12—19—26
August	1— 7—15—22—28

Relax, close your eyes, and make a mental picture of the pure white rose

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in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

* * *

PATIENTS' LETTERS

Minnesota, January 16, 1946.

The Rosicrucian Fellowship

Dear Friends:

When I asked for your help several weeks ago my breathing was very difficult, my trouble having been a long standing respiratory affliction. Now I can say without exaggeration that my breathing has been easy and comfortable for the last two weeks. I experienced some relief immediately after asking for your help.

I shall certainly appreciate your continued help, and will make the proper efforts in doing my part. May God bless your noble work.

—H.D.

Africa, March 28, 1946.

The Rosicrucian Fellowship

Dear Friends:

Improvement continues. I have now gone eight weeks without a fit of epilepsy, which is a record for me. Although my knees and spine are still locked, I am beginning to walk with one stick instead of two on a level path. For a distance of about three yards I have walked without any support at all.

My best love to all.

—N.M.E.

Illinois, March 4, 1946.

The Rosicrucian Fellowship

Dear Friends:

I feel better today than I have felt for three years. I am so grateful, and thank God every night.

—N.N.

Are You Seeking Health?

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

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

Children's Department



Cornelia's Magic Paint Box



By EVERETT AUSTIN GOODELL AND HASMICK VEE GOODELL

"**C**ORNELIA! What on earth are you trying to do? Come into the house, Dear. Mother has a present for you."

"All right, Mama—I'm almost done. I just have to paint one more flower."

Cornelia was busily dipping her father's old shaving brush into a pan of water and stroking it lightly over an iris blossom.

"There! It's all done now. See the beautiful gold lilies, Mama? I did it all myself. It's pretty, very pretty," declared the child as she smiled happily at her make believe handiwork.

"Yes, Darling, it's lovely. Now please come in and see what Daddy brought you from downtown." Mrs. King took Cornelia's flower-like little hand through which shone a golden glow like that of the ocean side when the sun slowly goes down behind the water rim far off.

"Oh, a paint box!" exclaimed Cornelia when she had opened the package. "A real paint box for my very own!" She danced for joy; then gave her mother a big hug.

"Now here is some paper and you can use the same pan of water, but see—this is a much better brush than that old, worn-out shaving brush you were using."

Mrs. King spread papers on the table, put the paintbox on top, and made everything as nice as possible so that

Cornelia could start right in using her bright new colors.

"I'm going to color my drawing book, Mama! Look, see?"

"Yes, Dear, that will be fine. Now I must go and get your father's supper," said her mother as she hurried away.

Now what in the world do you suppose Cornelia did? After she had painted several pages of her drawing book she tried to make a picture showing her friends the Color Fairies. But as she started to make a light outline, she began to feel pleasantly sleepy in the warm late afternoon California sunshine streaming through the open French windows of her sun porch playroom. She slowly dipped her brush in the water, then reached toward the paintbox. Cornelia had just touched the tip of the brush to the top of the new white color dish, when there stood the beautiful Queen of the Color Fairies, sparkling like crystal and singing sweetly in her tinkle-bell tone:

Cornelia dear, we all are here;
With Mr. Blue, and others, too.

Cornelia was overjoyed to see the lovely queen once more. "You're so kind to come and visit me again!" she said. "I just painted the whole garden with gold sun paint! Come and see."

"We know—we helped to mix the sun gold. Now, let us go out into the

garden, Cornelia, and we will show you our magic paint box."

So they all went tripping out to a shady corner of the garden where the elves were already busy mixing green paint for the leaves. The fairies painted the flower petals with tiny paintbrushes dipped in paintpots, containing many different hues. Cornelia watched for a while in silence, admiring the quick movements and artistic work of the little beings.



"Oh," she thought, "if I could only be a fairy, too, even for a short time!"

"Why not?" spoke the Queen of the Color Fairies as if reading Cornelia's thought. "There's nothing big or little anyhow, except being drawn or painted so, or made so. Stand still a moment and your wish may be granted."

Then the queen waved her magic color wand back and forth in front of Cornelia's eager face as she heard these words:

"Cornelia, Cornelia—
Camellia, Camellia!"

All at once Cornelia found herself

standing upon the edge of a camellia blossom mixing pink tints out of fairy magic and casting them in a fine spray over the flower's dainty petals.

"Now we can work together, good Fairy Queen, with Mr. Blue, Mr. Yellow, and everybody in the color family," said Cornelia as she tinted the waxen petals with her fairy brush.

"Yes, Child, we are always happy when working in harmony with each other, and doing kindly deeds. For instance, when we find a wilted or dying plant, we gather little bits of living green and gold, with some light and white sparkles to color it up gaily, and sprinkle it upon the leaves. Then we call the raindrops to refresh the plant until it just wakes up, and lifts up its head and starts singing for joy; so everybody's twice as happy as before."

"Oh, oh, I'm so glad, too," said Cornelia as she swayed lightly on the flower. Then off the petal she jumped, and floated down to earth on the soft green grass. "Why, I'm magic—I'm magic!" she exclaimed. "What a wonderful paintbox you have, Fairy Queen." The little being, as light as thistledown, had also floated down with Cornelia.

"And our paintbox never wears out," smiled the dainty Queen, "because it is self-renewed by Nature. Indeed, all colors are really magic when you know what can be done with them. You see, Cornelia, light and color make you float, heavy or light, great or small." As she finished speaking, a chorus of elfin voices sang this refrain, gleefully echoing the queen's words:

"Float or fall, great or small—
Dark or light, day or night!"

Groups of the little creatures joined hands and danced round and round. Then they formed one large circle and enclosed the queen and Cornelia within it, laughing merrily all the while.

When the fairy circle whirled so fast that Cornelia could see only a streak of

varicolored light, all at once they let go and the little beings tumbled down, rolling here, there, and everywhere. Such fun they had! Cornelia was enchanted by their merry capers.

The Queen of the Color Fairies had paused beside a large stone covered with an odd creeping vine. She seemed to be listening, yet no one was there. After a few moments, she inclined her tiny wand toward Cornelia, and motioned for her to come.



"Because we have found you to be a worthy friend," spoke the Queen, "I will have a surprise for you next time we meet. You shall see the King of the Color Fairies with all his jolly color fellows. How would you like that?"

"Oh, I think it will be wonderful!" replied Cornelia eagerly. "I want to go and tell my mama all about it!" She started to run for the sun porch, but the house was completely hidden from view by the now giant garden flowers and bushes.

"Wait!" commanded the Color Queen. "First you must go back to big girl size. One moment—hold very still now." While she waved her wand back and forth in front of Cornelia, the fairy chorus sang:

Cornelia dear, Cornelia dear,
Be big girl without a fear.

Their musical voices trailed off behind her as Cornelia ran into the play-

room calling, "Mama, I can be little and I can be big, too. And I can color things with fairy paint, I can!"

She climbed into her chair by the table and reached for her brush. The sun had moved around the corner out of sight, so that the table was now in shadow where before it had been in sunshine. Cornelia heard a faint voice that seemed to become louder as she listened. Raising her head off the table, she realized her head had been resting on the cool marble top. Opening her eyes wide now, she saw her mother's pretty blue apron come into view. The words came clearer as Mrs. King spoke again. "Cornelia, time for supper now—that's my big girl." She patted the soft golden curls and kissed the round pink cheeks.

"Oh, Mama," said Cornelia, "I thought you were the Queen of the Color Fairies! See my paintbox Daddy gave me? Well, I saw the Queen jump right out of the white paint there, and she showed me her magic paintbox in the garden, and—and—" Cornelia paused for breath.

"So you did, angel Child, so you did!" agreed her mother with a smile, pointing to Cornelia's drawing paper. Cornelia looked too, and what do you think she saw? There before her wondering eyes was a faithful, freshly painted picture of the beautiful little Queen of the Color Fairies!

Fairies

By CATHARINE M. BLOOM

There are fairies in the forest,
There are fairies in the fen;
But I'd like to find a fairy
In the kitchen now and then.

And if I found it friendly,
Regardful of my wishes,
I'd read the morning paper
While the fairy did the dishes.

MT. ECCLESIA NEWS



PAINTING of our Healing Temple, and other scenes, by Mr. Edward Langley of Hollywood have been attracting attention and admiration in our Front Office where they have been on display. Mr. Langley, a guest at our Sanitarium for a month, was in Japan at the outbreak of the recent war, having gone there to head Japan's motion picture industry, and was interned until the first trip of the Gripsholm brought him back to the States. He was technical adviser to the motion picture industry in Hollywood as artist for many years, and created the scenery for the movie, "The Lost Horizon." His work is of particular interest because of the washable paint he uses, a type of tempera based on a formula of his own. This talented friend has been a student of occult philosophy for many years and has made an interesting series of pictures illustrating his philosophy of life.

Two other philosophically minded guests at the Sanitarium during the past month were Dr. and Mrs. Zdenko de Dworzak of Santa Monica, California. The Doctor, born of Polish parents in Austria, is not only a Vienna University trained ear, nose, and throat specialist, but a musician of considerable ability. When only nineteen years of age he won recognition in his native Austria by receiving the yearly Brahms award for symphonic composition. After coming to this country, he practiced medicine in Denver, Colorado, for a number of years, but is now enjoying the health-giving climate of Southern California.

Other guests at the Mount during the past month were: Mrs. Frank B. Hammer of Los Angeles; Mrs. Delta M. Hewitt of San Diego; Mrs. L. A. Headlund of Salt Lake City, Utah; Mrs. Hazel Beavers of Los Angeles; Mr. W. E. Schlueter of San Francisco; and

Mrs. Sarah Dickinson of Long Beach; Mrs. Juanita Alexander and Mrs. Olga Benson of Santa Ana, California; and Mr. Sam Rees of San Diego.

We are happy to have a new neighbor in Mr. Sam Erret, genial foreman of the Mt. Ecclesia print shop for many years, who recently moved his family from Oceanside to one of the cottages on "The Point" just outside the northwest corner of the Fellowship grounds. Our print shop hums with activity these days as an enlarged force busily engages in the various types of work incident to completing the 1947 ephemeris (just off the press at this writing), printing several new Supplementary Philosophy Course Lessons, getting out the current Magazine, reprinting several of our pamphlets, books, etc.

The satisfying experience of finding a copy of the *Cosmo* on the back shelves of a Marine Base Library in Guam was recently reported by one of our visitors, Pfc. Dick Walker, who arrived from China a short time ago and is now stationed at Camp Pendleton pending his discharge. Only nineteen years of age, this young Capricorn friend is much interested in the occult and seems to have found in the Rosicrucian Teachings just what he has been seeking.

Some of the air-minded workers at the Mount have been giving enthusiastic accounts of rides taken in planes from the airport located in the valley just below our Healing Temple. This is a private field, owned by two ex-army men, but provides landing and parking space for visiting planes, as well as opportunity for instruction in flying. The gaily colored planes, a two-passenger size, may frequently be seen, sometimes in company with a larger one enroute to or from San Diego, circling about above the Fellowship grounds and vicinity, reminding us of the rapid approach of the Air Age.



Center and Study Group Activities Of The Rosicrucian Fellowship

GROUP work is one of the definite means of attaining to universal brotherhood, that high mark of achievement toward which even now humanity is making visible strides. Among the golden opportunities it offers the spiritual aspirant is that of learning to look *within* for the remedy to whatever difficulty may arise. It is easy to withdraw from association with people, and thus relieve oneself of the various types of friction which accompany human relationships. However, one may at the same time deprive himself of much substantial soul growth, for it is in the crucible of human relationships that character is forged—and character is destiny.

It seems a trait natural to human nature to “blame the other fellow” for whatever difficult situation may come about, but the sincere follower of the Christ comes to realize that the key to all such situations lies *within himself*. He learns to look *within* for the key to adjustment, and by so doing, tunes in with the higher spiritual forces which work unceasingly to augment the harmony and peace in the world. Recognition of one’s own imperfections, strong desire to overcome those imperfections, and a fervent prayer for spiritual assistance combine to set up an in-

tense vibration which automatically attracts the forces which adjust and harmonize.

Intense expression of the compassion and love exemplified by Christ Jesus—release of the *Christ within!* That is the magic key to healing, harmony, and progress on the spiral stairway to God—individually and collectively. *I am my brother’s keeper, and I will aid him through the power of the Christ in me*, is a formula which will lead us all upward—*together*.

AMSTERDAM, THE NETHERLANDS

From the enterprising friends in this city come encouraging reports of the progress of the Fellowship work there. The astrology classes have been attracting an excellent attendance, there being many who are interested in the Philosophy and wish to purchase copies of the *Cosmo*. Unfortunately, however, the last edition of the Dutch *Cosmo* has been exhausted and a reprint has not yet been possible due to postwar shortage of paper, etc., in Holland. Another difficulty faced by these friends has been in finding a suitable meeting place for classes and services. At present the meetings are held in a private home, which is hardly adequate, but they will be transferred to quarters large enough to accommodate the growing attendance as soon as possible. Our

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

earnest prayers go out for these zealous laborers "in His vineyard," that they may through His grace and love be led into an ever-expanding radius of service.

ROCHESTER, NEW YORK

The secretary of this Center reports that "A new class was formed for the young folk, which is called *The Youth Philosophical Forum*, and is designed to interest all young folk in the Rosicrucian Philosophy. Much enthusiasm has been evinced by the younger friends since the formation of the class, and we look forward to an increase in numbers as time passes. However, as we stress quality rather than quantity, the Rosicrucian ideals are kept uppermost in our aims.

"The two lectures this month (April) drew a goodly crowd and were truly a fine preparation for the Easter outpouring of grace and spiritual strength to all. Loyalty to the Rosicrucian ideals, perseverance in well doing, and loving, self-forgetting service were stressed during the Easter Season."

Lists of Dealers and Centers

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