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# The Guardian Angel

A PICTURE AT FANO

Dear and great Angel, would'st thou only leave  
That child, when thou hast done with him, for me:  
Let me sit all the day here, that when eve  
Shall find performed thy special ministry,  
And time come, for departure, thou, suspending  
Thy flight, may'st see another child for tending,  
Another still to quiet and retrieve.

Then I shall feel thee step one step, no more,  
From where thou standest now, to where I gaze.  
—And suddenly my head is covered o'er  
With those wings, white above the child who prays  
Now on that tomb—and I shall feel thee guarding  
Me, out of all the world; for me, discarding  
Yon heaven thy home, that waits and opes its door.

I would not look up thither past thy head  
Because the door opes, like that child, I know,  
For I should have thy gracious face instead,  
Thou bird of God! And wilt thou bend me low  
Like him, and lay, like his, my hands together,  
And lift them up to pray, and gently tether  
Me, as thy lamb there, with thy garment's spread?

If this was ever granted, I would rest  
My head beneath thine, while thy healing hands  
Close-covered both my eyes beside thy breast,  
Pressing the brain which too much thought expands,  
Back to its proper size again, and smoothing  
Distortion down till every nerve had soothing,  
And all lay quiet, happy and suppressed.

How soon all worldly wrong would be repaired!  
I think how I should view the earth and skies  
And sea, when once again my brow was bared  
After thy healing, with such different eyes.  
O world, as God has made it! All is beauty:  
And knowing this is love, and love is duty,  
What further may be sought for or declared?

—Robert Browning

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# EDITORIALS

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## The New Parenthood

**P**ARENTS unquestionably have the greatest duty, as well as the greatest privilege, to perform of any people in the world: that of caring for and guiding children during their early years so that they will form the habits (physical, emotional, and mental) and characteristics which will enable them to make the most of the opportunities for growth offered them in a life-day of God's Great School of experience here on our planet Earth. It is here on this material plane of existence that the Spirit, the indwelling Ego which is the real man, has had provided for him by God, his Creator, the environment and experiences necessary for developing and learning to direct constructively his innate spiritual powers, and those who have charge of the child's early training thus have upon their shoulders a responsibility second to none. According to the intelligence and ability of parents in discharging this responsibility do they strengthen or distort the pliable natures in their care, and thus hasten or retard the progress of the race.

During its first seven years, while the positive pole of the ethers composing the vital body is developing, the sensitive child is deeply impressed by all that goes on about him. Just as nutritious physical food is necessary for the proper forming of the bones and organs of the dense, physical body, so are harmony, understanding, and love essential for the formation of wholesome patterns in the subconscious depths of the child's emotional and mental makeup. When we realize, as is taught by occult philosophy, that by means of the breath we take into our lungs, pictures of all that occurs about us "are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not," remaining as our subconscious memory and often prompting us in later years to unsocial behavior, we are in a position to understand more clearly how difficult it is to get away from the circumstances and happenings of early life.

The vital relation of the child's early years to his success in life is being brought more forcibly to our attention these days by modern psychology and psychiatry, which reveal that many of the mental

and emotional problems afflicting human beings today are rooted in unhappy, unwholesome conditions and associations during the early, formative years. It is fortunate that psychiatry is performing this service for us, because modern conditions are such that home life has changed radically during the past several decades, necessitating readjustments in family and home life.

Before the right to vote and hold office opened the doors to a wider sphere of life for woman in a large part of the civilized world, the mother devoted practically all her time to the making of the home and the bearing and rearing of her children. The father's time was occupied largely with providing the means for physical sustenance, making the laws of the land, etc. Now, however, in the Western World in particular, women no longer confine their activities to the home. They have been given almost equal privileges with men, and as the mothers have become occupied with voting, participating in government and other outside affairs, and even in earning a part or all of the daily bread for themselves and their families, they have found less time to stay at home. This is bound to be detrimental to the best interests of the race, or even calamitous, if the children are neglected.

In some cases, or perhaps we should say in many cases, during this post-war period of transition, the children are undoubtedly neglected. With the assistance of labor-saving devices and prepared foods, the mother no longer needs to spend so much time as formerly in performing household tasks, and she is thus free to take advantage of her "new freedom" and participate in whatever other activities she may find of interest. Children are often entrusted to the care of incompetent assistants, or they be left alone with no supervision at all. Worst of all, the mother may become so engrossed in outside activities that she does not provide, even when she is at home, the love and understanding companionship which every child craves and needs. Such conditions, obviously, are deplorable.

However, when the matter is considered from the larger, evolutionary viewpoint, we find a side to the picture that is less discouraging. Actually there is a new trend observable in the homes of many modern young families—a trend which is destined to grow and become a prevailing mode. This trend is based upon the recognition, conscious or unconscious, of the evolutionary fact that women deserve and are destined to have a full and complete equality with men. The Spirit is neither male nor female, but manifests outwardly as man and woman, so that the interests of one should be accorded as much attention as those of the other, both working in mutual cooperation for the highest welfare of home, community, state, nation—and the world. Max Heindel has pointed out that:

"Woman . . . has the positive vital body and as a result is intuitively in touch with the spiritual vibrations of the universe. She

is more idealistic and imaginative, taking a great interest in all the things which make for the *moral upliftment* of the race, and as it is only by the moral and spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of enormous benefit to the race if she were given an equal right with men in every particular, for not until then can we hope to see reforms brought about that will really unite humanity."

That we are steadily moving toward this goal it is not difficult for the observing person to see. It is no longer only a matter of woman's right to vote, hold office, etc., but the leaven of equality is manifesting directly in the home itself. In the home of many young married people today we find that there are no longer such definite lines drawn in the matter of duties performed. The father, who only a few short years ago would have felt humiliated if he had had to prepare a meal or care for the baby, now proceeds to lend a hand in home activities wherever it may be needed. It is no longer considered peculiarly "woman's work" to clean the house, prepare a meal, or dress the children. Some of our colleges now offer popular parenthood courses in which both the young men and the young women learn to care for infants. In some cases (due largely to physical injuries sustained by the father during the war) the tables are almost completely turned, the mother being the bread winner for the family, and the father doing the housework. The children, too, are given their duties to perform, and instead of the spirit of parental dominance which formerly prevailed there is more of the spirit of companionship and cooperation among parents and children. As a matter of fact, in these homes the parents are working definitely toward a goal described by Max Heindel when he stated:

"Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way in others, as is now the case. We are now upon the eve of a transition to a New Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. That is what is called the Aquarian Age by occultists, and we are beginning to feel its effects since the middle of the last century when the Sun by precession came within the orb of the cusp of Aquarius."

As we pass further into the influence of the Aquarian vibrations, and respond more and more to the unifying power of the Christ Spirit, we shall see other high ideals motivating the home. New Age parents will be less possessive in their attitude toward their children, realizing that they are not really "theirs," but are only entrusted to their care for a time. A knowledge of the doctrine of rebirth and the science of astrology will enable them to train their children more intelligently, so that they will grow up with a reverence for God, and a feeling of brotherhood and goodwill toward all His creatures.

# THE Mystic ... LIGHT

## Today's Safety Zone

By ANNIE S. GREENWOOD

**I**N the business section of the city in which I live there are safety platforms on which we may await a street-car. How good it is to step up on the safety platform when city traffic is surging all around us! Potential danger and tragedy stream along on both sides, but we are undisturbed because we stand on this raised section, set off by its yellow paint, and feel that we are protected. This is very good.

What we need far more, however, is a spiritual safety zone available today in the midst of the world's turmoil. Physically we may be apparently safe at home and yet threatened by chaotic circumstances which charge in upon us to destroy all sense of security. Intent upon our usual work and responsibilities on the farm or in shop, office, school-room, or laboratory, we may still be subjected to inner emotional conflicts or outer distractions which keep us keyed up in an intensity of anxiety. In the stillness of the night, when we should be resting, repairing weary muscles, and refreshing tired nerves, the demons of care and worry, fear and uncertainty, may still haunt us and shut out the restful sleep we need.

There is no time, day or night, when we do not need a safety zone where we can let go and be at peace in a conscious-

ness of freedom from confusion, peril, and disaster. The more complex life becomes, even with its multiplicity of modern inventions and time-saving necessities and luxuries, the less opportunity there seems for peace and quietness.

Henry Van Dyke once wrote that every man should occasionally take time to lie down on his back in the green grass and simply thank God that he is alive. This is but another way of saying that everyone needs a safety zone where he can step up out of the whirling traffic of the day's negation, let the weight of life's problems slip from his shoulders and find himself, as Jesus said, "At one with the Father." That is the need of the world today. If mankind would do it, individually and collectively, there would be no need for Security Councils, North Atlantic Pacts, nor unceasing commissions, investigations, and recommendations.

Tennyson's "Federation of the World" would then automatically become a fact instead of merely a dream. The Kingdom of Heaven which Jesus proclaimed as "at hand" would be made manifest. We would be in "The green pastures and beside the still waters" of the Psalmist and our souls would be restored. It is indeed a "Con-

summation devoutly to be wished." How shall we attain it? Note these examples:

When several persons unite to pray for each other they erect a safety platform for protection in times of confusion or specific need. Mr. B., a lawyer, belonged to a small group of Truth students who each day spent a brief time in praying for their mutual guidance and protection. One morning, going to court, the lawyer thought anxiously of his client whose case was to be tried that day. Due to false but apparently weighty evidence against him and legal technicalities insisted upon by the opposing attorney, the case seemed already lost. Though convinced of his client's innocence, Lawyer B. felt balked in every effort. Then suddenly he remembered the justice of God and that his group members, though they knew nothing of the case, had already that morning prayed for his guidance and protection. Reassured, he entered the court and, to the astonishment of both friends and opponents, quietly won his case, calm in his knowledge of Truth and its power.

"More and more I turn to the Bible for the guidance and strength I need every day," says a business man on whose mind and heart lie the responsibilities of a huge modern utility organization. "As I sit facing a man across my desk," he continues, "pondering what is the right way to meet his complaint or request and knowing that a decision must be made promptly, I slide open the desk drawer in front of me and glance down to the open page from which I can read a message without his knowing what I am doing. Over and over I get, in those few seconds, just the help I need so that the difficulty may be settled with satisfaction and justice to all."

A favorite statement on which he always relies in simple, practical faith, is "The Spirit of the Lord goes before me and makes clear my path." Whether

or not he reads, in his instant of need for wisdom, he feels that he can rely on an answer to his quick and believing moment of silent prayer. It brings to him the idea, the clear thinking, the fair-minded decision which solves the matter happily. Faced with enormous business responsibility, in the midst of emotional traffic, financial demands, and the complexities of human relations with hundreds of employees, this man stands on the safety zone of spiritual tranquillity and is serene in its protection.

For many years, in order to provide for her own family of several needy



relatives and an invalid husband, a friend of mine conducted a restaurant. Much of the time she had to do the cooking for the several hundred daily customers. Burdened with the cares and complex needs of the home, plus the business management of the cafe, to do the actual cooking also made her work almost beyond endurance. Circumstances, however, seemed to demand that she carry this triple load. Nothing less than an immediately available "safety zone" could keep her from complete exhaustion. Every morning above her work table where she made pies and cakes and prepared the other foods, she hung some brief clipping of inspirational verse, a Bible message, or

other uplifting quotation at which she could glance while working. In the noise and activity of her cafe kitchen, with scores of details to be constantly kept in mind, she could step into the safety zone of peace for an instant and relax her inner self even though her hands were skillfully active.

At high noon, when the business rush was at its peak, she would glance up at the clock. A habit of years subconsciously reminded her to do so at exactly twelve. Regardless of the clatter of dishwashing, the orders brought in by the waitresses, the hurry of this most busy time, she would momentarily go to the back door of her hot little kitchen and look out and up. Soot-covered brick walls faced her; the city's mid-summer heat would envelop her or the bitter winds of winter swirl about her, but for one half minute she would forget every business obligation. Gazing up between towering buildings, she would glimpse the sky, then acknowledge and gratefully accept new courage, wisdom, and strength. The day's burdens would be eased and, with fresh physical and spiritual ability, she could proceed. Then, only a half minute away from the almost intolerable heat and hurry of midday kitchen activity, with inner harmony restored, she would be back at the stove filling orders again. Her respite was too brief to cause noticeable delay in the service, but it brought tranquillity and quiet strength with which to work on through the rest of the long day and evening. Here, indeed, was a safety zone in the very heart of surrounding confusion and the insistent demands of conditions.

Such a safety zone averts physical, emotional, and spiritual tragedy. It is forever at hand, offering protection, serenity, peace, new strength, and encouragement. It is our door into the "Secret Place of the Most High"—an assurance that we are safeguarded from the long list of evils given in the Ninety-

first Psalm. Translated into modern language, that list is comprehensive.

How reach the Secret Place? By ignoring what seems wrong we can temporarily become divinely indifferent to negation. We can turn our thoughts restfully and trustfully to the wondrous fact that we belong to a loving Father who is constantly caring for us, forever bringing to pass our ultimate good. We do not need to know *how* the difficulties are to be overcome, the problems solved, nor the supply obtained. Objective activity can be set aside while the hands rest a moment, the emotions become calm, the reasoning processes slow down. In this three-fold relaxation we can quietly accept, appreciate, and give thanks for the wisdom and abundance which govern our affairs. We are instruments in the Father's hands by which He is getting His work done. Common sense tells us that we must do all we can to adjust conditions, letting the Infinite Power work through us so that we do our share in the partnership of God and man. It is only fair and right that we should do so, but we can do it calmly, free from anxiety, because we have taken time to rest in the spiritual zone of safety with perfect faith in its protection. It is available any moment—today, the immediate now. Let's take advantage of it.

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*ERRATUM*—We regret that a line was omitted from the concluding part of *Liberation Through Group Work* in the April issue of our Magazine. On page 161, the sentence beginning on the last line of the first column: "But the principles we are considering here have nothing to do," should continue: "with the personalities or outer things, they are with soul activities and powers."



# The Light Bearers

By D. D. ARROYO

**B**EN Whitten watched his wife Elisa quietly for several minutes. He saw her face darken as she read, and finally she threw down the paper in anger.

"Makes my blood boil," he heard her mumble. Then she looked up at him and smiled winsomely. "I'm afraid I shall never learn to control myself. Temper's hard to control," she said.

Ben smiled and replied, "If it were not we'd all be saints very easily. What's the trouble this time?"

Her small bright face tightened with emotion as she spoke. "I just read where another mother with three children is sitting out on a curb with her children. The landlord evicted them, and they have no place to go. The places which are available won't allow children. Do you see what kind of world this has become?"

Ben nodded. "I've thought about it a lot lately. That's only one of many problems."

Elisa replied, "And do you know what I think when I do think about these things? I wonder what good our occult knowledge is doing us. Surely with our wider conceptions of life we should be wayshowers—light bearers. It isn't enough to know the fine and marvelous principles of life which comfort us if they don't also help the 'least of these'—like that woman in the street. Those were the people that the Master Christ tried most to help. He didn't teach any occult secret greater than that we must serve our brothers. Love is the greatest path into the Temple of Initiation, and we aren't doing enough about it at all."

"Yes," Ben agreed, "it's back to the proposition that hearing and not doing the word is fatal, and yet each of us

has to become alive to this truth individually—before it does have any meaning."

Elisa pushed back her tousled blonde curls and exclaimed, "But Christ spent his life trying to get people excited about being their brothers' keepers. What can we do to follow that example?"

"A great deal, I should think," Ben replied, and they began discussing the idea.

That was the beginning. To start, Elisa sat down and wrote the newspaper her feeling of the injustices we are doing today's children when we give them no place to live in this world which will be their world tomorrow.

Then she talked with her friends. She collected facts, found out about government surveys made on this problem, and finally wrote a feature article about the situation for the local newspaper. She stated just what damage children do to property, for that was the main reason landlords gave for their unwillingness to rent to families with children. The facts were that children cause less damage to the property than adults. The second complaint against them was that they are noisy, and again the facts were that actually adults are noisier with late parties, loud radios, and oftentimes domestic quarrels.

She beamed at her husband when the article was printed, for the editor, impressed by the facts, had prefaced the article with a big headline declaring the policy of the paper from then on would be to accept no ads from landlords who prohibited children.

Elisa was, however, only beginning her campaign to make a place for children. She persuaded another friend, a Rotarian member, into letting her

speak at one of their luncheons. She gave them the lecture with appropriate facts emphasizing that children are good business as well as necessary pledges to our future. It was a stirring talk, and a real estate man who heard it invited her to give the same talk at a meeting for realty dealers.

The night after talking to the realty dealers, her heart sang joyfully. Her face vibrated with such radiance that her husband asked, "What's the good news?"

"The members of the realty associ-



ation I talked to aren't going to accept clients who won't rent to families with children," she answered. "They are printing the facts which I've been stressing and are distributing them to landlords—and you know a good many landlords are changing their minds about children after reading them."

"Campaign finished now?" he asked her tenderly.

"Oh, no, I'm calling up women's clubs, church councils, bankers' associations, and so on—everyone has got to know that we have to have homes for children. They mustn't be made to feel that they are not wanted; that they are causing trouble for their parents. Children just can't be a burden to the world. They've got to be a joy."

She dropped into a chair. "You know," she said, "if I weren't so happy, I'd be pretty tired from all this talking. But it's getting results!"

Her husband nodded. "Noticed you haven't had much time for any occult study lately!"

"Yes, and that bothered me," Elisa replied. "But then I remembered that there is a time for sowing, and a time for reaping. I've just got started on the sowing end, and I've got to stay with it."

His nod and smile told her he agreed with her.

The weeks passed, and Elisa's circle of acquaintances had extended widely. She had become a much publicized woman in her town, and mothers were writing her letters of gratitude for the easing of rent restrictions her one woman campaign had brought about.

Like a pebble cast on the water, the circles widened. Other women in other parts of the state, and across the country, attracted by the publicity given to her campaign to make room for the children, had begun their own campaigns and were getting results. It was indeed like the grain of mustard seed which "waxed a great tree," or the bit of leaven which raised the entire loaf.

It was at a small party, when friends were gathered to celebrate the Whitten's third wedding anniversary, that her friend Dorothy praised her for the campaign. To the other guests she said, "I just love Elisa. She fought for the rest of us who have kids, and she didn't have any of her own to make it a personal issue. She just did it out of the goodness of her heart."

Elisa shook her head. "Not having any gave me the time. I know a mother with little children wouldn't have had time to run around as I did. It was my bad temper that started it though—so it was a kind of inner discipline for me. Whenever a bad condition gets your temper up, the best way out is to

seek a means of improving the condition—and that's what I did!"

Everyone laughed pleasantly, and someone said, "We'll have to get you angered about world problems and see what happens!"

Elisa smiled, but replied seriously, "That would take a lot of pressure. There'd have to be a lot of us pushing together, and seriously in earnest about things to do much. But a lot of us sincerely working together in a cause could do plenty!"

Remarks from some of the group indicated their interest and agreement. Ben came over and slid his arm around Elisa and whispered, "You've got them thinking. What's the next big campaign on your list?"

"I'll tell you when the guests are gone," she whispered back to him.

Later, after their guests had all departed, Ben turned to his wife questioningly. "Now tell me about that big secret campaign you're on . . ."

Elisa's eyes grew serious. "Well, you remember the doctor telling us that he didn't think we would ever be able to have children . . ."

Ben nodded gravely for it had been the great sorrow of their life.

Elisa smiled up at him. "Well, it seems that I was so anxious to see that all the children in the world had a place to live in—that I guess the Lords of Destiny must have decided there was room here and they're sending one to us! So my next campaign is welcoming our child."

"Whee!" exclaimed the delighted Ben, kissing her tenderly. Then thoughtfully he said, "You know, those laws really work out, don't they? Every time—if we really practice them. Just thoughts alone without action aren't enough, are they?"

Elisa shook her head. "Maybe someday that's the idea I'll try to get across to other childless couples who will listen to what I have to say. Remember how we prayed and prayed, and then when I forgot our sorrow and got busy helping the children who were already here—*that's when we got our own joyful answer!*"

They held hands silently, pondering the strange and wonderful workings of the Universal Laws—which now held even deeper meaning for them both.

## Origin and Development of the Brain and Mind

By FLORA SCHERZINGER

**I**N the first or Saturn Revolution of the present Earth Period, the fourth of our seven great Days of Manifestation, the Lords of Form and assisting Hierarchies gave man the ability to form a brain, in preparation for the germ of mind which was to be given later. As seen in the Memory of Nature, the brain in early man was made of desire substance. It was desire that first sent

a motive impulse through the brain and created nerve currents, that the body might be moved and obtain for the Spirit whatever gratification was indicated by desire.

During the Hyperborean Epoch of the Earth Period, the Earth was thrown off from the Sun, and shortly afterward the Moon was thrown off from the Earth. Humanity was placed in the care of

Jehovah and His Angels, and under His regime, during the second third of the Lemurian Epoch, humanity was divided into sexes, in order that one part of the creative force might be directed upward to further the building of a brain and larynx.

The Angels continued to guide man, for his Ego was not yet indwelling, but they had no knowledge that could be transmitted by means of the brain. Wisdom came to them as a divine gift, without the necessity of laboriously thinking it out, as mankind is compelled to do.

The stragglers of the angelic life wave, called the Lucifer Spirits, wished to advance themselves in their evolution,



and decided to gain their ends through mankind. The Lemurian Epoch was a recapitulation of the Moon Period, at which time man had an inner picture consciousness. The spiritual worlds were reflected in the spinal column. In this way the Lucifer Spirits taught man how he could use the creative force without the mediation of the Angels. This was the beginning of pain and sorrow, and the death of the physical body. Man lost touch with the higher worlds and became savage and brutal. However, he was started on the road to the evolution of spiritual powers, which will eventually enable him to reach great heights of attainment. The two forces of love and mental activity, promoted by the Angels and the Lucifers, are still working in humanity.

The Lords of Mind were human in the Saturn Period, at which time the earth was of the substance of the Region of Concrete Thought, and they became

experts in using mindstuff. Therefore when they became Creative Intelligences in the Earth Period they radiated from their bodies the substance from which our mind is formed. Coming from that source, our mind is naturally separative, as contrasted with the unifying forces of the World of Life Spirit, the realm of love.

When the germ of mind was given, in the first part of the Atlantean Epoch, the Ego was exceedingly weak and the desire nature strong. Consequently the nascent mind coalesced with the desire body, and the faculty of cunning resulted—the cause of all the wickedness of the middle third of the Atlantean Epoch. The mind unchecked by the Spirit acts as an aid to desire, regardless of whether the desire is good or bad.

During the Atlantean Epoch, the planet Mercury began to emerge from a planetary rest. Upon this planet live members of our own life wave, who are much farther advanced than we. Jehovah called upon the Lords of Mercury to aid him in counterbalancing the influence of the Lucifer Spirits by developing the faculty of reasoning in man. Since that time the Mercurian influence has been constantly increasing, but it will probably take many millenia before its full effects are felt.

The faculty of reasoning was to become more developed in the Aryan Epoch and therefore the Original Semites were a chosen people, to bring out that germinal faculty to such a ripeness, that it would be impregnated into the very fiber of their descendants, who would then become the New Race.

But by the time of the Original Semites, humanity had become more difficult to guide, for they had cunning enough to resent limitations of their liberty, and since in time they had to learn self-government, they had to be given some measure of choice. Most of them were rebellious and disobeyed

their Leader by intermarrying with other Atlantean Races. This is what is meant in the Bible where it is recorded that the sons of God married the daughters of men. Those who were faithful were reborn as their own descendants, and thus inherited the "Promised Land," the earth as it is now. They are the Aryan Races, is whom reason is being evolved to perfection.

When the law of race religions was given to emancipate the intellect from desire, the "fear of God" was pitted against the "desires of the flesh." This was not enough so the Ego looked around for a stronghold and found one in the heart, which was then characterized by lengthwise stripes, the sign of an involuntary muscle. Due to the work of the Ego, the heart is becoming cross-striped like a voluntary muscle. As altruism becomes stronger, reason, which is based in desire, will be overruled and these cross stripes will become more numerous and more marked. When cooperation between the heart and the mind is perfected, man will attain a truer understanding of himself and of the world of which he is a part.

Mankind is now evolving in the Aryan Epoch. He has lost touch with the spiritual worlds in order to conquer the physical world. He can know nothing of the outside world except through the medium of a brain which interprets and coordinates the impacts carried to it by the senses. It is the link between the Spirit and the outside world. Therefore a knowledge of the physiology of the brain is of help in understanding our present work.

The brain has four principal parts: the cerebrum, the cerebellum, the pons varolii, and the medulla oblongata.

The cerebrum occupies all the upper part of the cranium. It consists of two lobes called the left hemisphere and the right hemisphere, and looks somewhat like a coffee bean in shape. Its sub-

stance of white and gray matter contains many folds or convolutions. It is estimated that the surface of the cerebrum is equal to that of the human trunk, but by means of these folds it is compacted into a small space. As to its known function, for as yet much is to be learned about the brain, the cerebrum is the center of all mental and voluntary acts. The cerebral hemispheres are ruled by the sign Aries. The left cerebral hemisphere is controlled by the planet Mars and the Lucifer Spirits. It is now our principal organ of thought. Mercury, the planet of reason, and the Mercurians have dominion over the right cerebral hemi-



sphere, which will come into activity in the future and make man Christ-like.

The cerebellum, which means "little brain," is situated in the back of the head, below the cerebrum. It, too, has gray and white matter, which intermingles more freely than these two substances do in the cerebrum. The chief function of the cerebellum seems to be to harmonize the muscular movements necessary to maintain the body in an upright position when standing, walking, or running, and it is under the rule of Taurus, the Moon, and the Angels.

The pons, or bridge, called the Pons Varolii in honor of Varolii, an anatomist, contains the fibers which connect the hemispheres of the cerebellum, and bridge over the structures extending upward from the medulla oblongata. It is a passageway for nerves from various parts of the nervous system and is supposed to be the seat of functions not

yet understood. It is ruled by the Sun.

The medulla oblongata, at the base of the brain, is a continuation of the spinal cord. Medulla means narrow, and oblongata means oblong in shape. This part of the brain presides over those movements necessary to the maintenance of life which are carried on without the action of the will, such as respiration, circulation, and digestion. Because of this function it is often called "the vital knot." It is this part of the brain also which is used by a discarnate entity to control the body of a mediumistic person.

There is at the base of the brain a flame—the "light of life." It burns continually in the medulla oblongata at the head of the spinal cord. When a discarnate Spirit wishes to control a medium, it can project its "light of life" upon the light of the victim, overshadowing and overwhelming it. The physical body of the medium is held in an unconscious condition, while the controlling Spirit manipulates the tongue and the limbs through the medulla oblongata. However, the trance state is never a mark of spiritual enlightenment, no matter how induced, and all such mediumistic practices as the ouija board, automatic writing, etc., should be discouraged. There is only one true path, and that is by exercising the will to cultivate soul power.

The occultist recognizes seven ventricles or cavities in the brain which are considered by him to contain important substances in spirit form, just as the blood which fills the cavities of the arteries, is in the form of gas, deep within the body. Included in the brain are the pituitary body and the pineal gland, which are of extreme importance to the occultist. The pituitary body is about the size of a pea, is just behind the root of the nose, and hangs suspended from the under side of the brain like a cherry from the limb of

a tree. Overgrowth, undergrowth, and normal growth all depend on the normal function of the pituitary body in relation to the brain and reproductive organs. It is ruled by the planet Uranus and is the seat of the Life Spirit.

The pineal gland, about a half inch in length and not much larger than a grain of wheat, is attached to the roof of the third ventricle of the brain. One of its functions is to favor activity of the creative force, which tends to develop normally both the brain and the organs of reproduction. It is ruled by Neptune, which also rules the ventricles, the spinal canal, and the spinal spirit fire. The pineal gland is the primary seat of the Human Spirit, which has its secondary seat in the brain and cerebro-spinal nervous system.

Covering the brain and the spinal cord, to protect it, are membranes called meninges. Afflictions to these membranes result in the illness called meningitis. The membrane is composed of three distinct layers of tissue. The outer layer, called the dura mater, is made of strong white, fibrous tissue. The middle layer, called the arachnoid membrane, is delicate and cobwebby (*arachne* is the Greek word for spider); the inner membrane, called the pia mater, is transparent. Pia mater translated means "Holy Mother." It is considered by the occultist as a womb enclosing the brain, for he considers the brain to be, not a single organ, but a whole creature, in a sense the origin of the entire bodily structure. This statement is borne out by recent scientific findings which claim that when a person is dying that part of the brain which corresponds to the afflicted organ degenerates before the bodily organ ceases to function.

In reading a horoscope for physical disabilities of the brain the aforementioned signs and planets and their aspects should be studied.

(To be continued)

# Marigold Remembers

By JEAN DAY

THE road ran across the foot of the gently sloping green field where Mary Maitland sat in the partial shade of a tree. This was her favorite place, for beyond the road she could feast her eyes on field after field of the same undulating green country.

Beside her lay a small open basket containing needle, thimble, and a small child's garment. A book also lay beside her, but so far neither basket nor book had claimed her attention, so absorbed had she become in contemplation of Nature in one of her most entrancing moods. Under almost every tree Scotland's bluebells studded the landscape. Mary could feel no breeze, yet every now and then a tremor, like a gentle caress, would pass over them, like, as Mary thought, an exquisite trembling of pride and joy in their own beauty, and in the reflection of the great blue dome of cloudless sky spilling its blue to deepen their own blueness. To Mary, their beauty was almost a poignant pain, and she wondered, "Was there ever any blue to match their own?"

There came to her ears the sound of hurrying feet on the grass, and in a moment a pair of arms were round her neck and a bunch of the bluebells were held over her eyes.

"Guess who," said a childish voice.

"Let me think," said Mary, pretending. "I'm sure I should know that voice. Is it a fairy?"

With a happy laugh wee Marigold Maitland danced round and faced her mother.

"You have been gone a long time, little maid. Did you get lost among the fairies?" asked Mary.

"No, Mummy. I've been up in the

tree behind. I've been thinking," she answered sedately. She held the bluebells toward her mother. "For you, Mummy," she said, sitting down beside her mother as she spoke, and then stretching herself full length on the grass.

"Thank you, darling," said Mary. "They're beautiful, aren't they?" As she spoke she looked down at her little daughter, at the lovely russet brown hair and brown eyes, and not for the first time, fell to wondering. She had thought Marigold would have been tall like her father, but here she was, not quite eight years old, a dainty, petite, and blithe little elf, so finely made one would have said she was much younger. Mary, however, knew of an almost mature side to the child, and looking down at her she wondered what one was to do or say when bombarded by such questions as: "Mummy, where did I live before I came here?" One had to be ready for anything with a child like Marigold. What a curious child she was.

There came to Mary's mind an occasion which, at the time, brought almost a spasm of fear with it. It must have been almost two years ago now. They had been sitting almost in this identical spot. Marigold had been making herself a gowan necklace when she remarked quite casually, "Mummy, there is a man coming along the road."

After about five minutes or so Mary could hear no sound and was about to say so, when Marigold said, "He's got a hump on his back."

"You're dreaming, child," said Mary. But the child held up a warning finger. In a few moments Mary could see the

figure of a man approaching from between the trees, and presently he was on the road before them. He carried, slung over his shoulder, a carpenter's bag of tools. He looked up at them and called, "How far to . . .?"

"Two miles, perhaps a little more," answered Mary.

Touching his cap in acknowledgment, the man passed on his way. Mary felt not a little perturbed. How *could* the child have known? In a moment or two she asked, "How did you know that man was coming, darling?"

The child looked up and her forehead puckered.

"I don't know, Mummy." Then her look brightened. "Perhaps," she said naively, "my eyes are i'versed."

"Reversed? Oh no, Marigold. That is foolish," answered her mother. "One's eyes can't be reversed."

With that memory in her mind, Mary looked down at the child again.

"I, too, have been thinking some," she said. "I wonder if your 'thinks' are the same as mine. Tell me."

Marigold sprang to her feet excitedly. "Mummy," she asked, "when are we going to see Granny again?"

Mary threw back her head and laughed heartily. Then bending towards the child, she said impressively, "Not tomorrow, but if we can arrange it, perhaps the day after. Daddy's ship won't be in for another week yet. We might manage it."

"Oh, Mummy, can I wear my velvet coat? Granny hasn't seen it yet."

"Yes, of course, darling," answered Mary. "We'll start early in the morning. We should get to Aberdeen and Granny's before midday."

\* \* \*

On the last day of their visit to the Granite City, Mary with Marigold made a few last purchases. Mary thought the little one was not too happy, or perhaps not too well. She noticed how

she kept pulling her coat from her neck as if hot.

"Are you too warm, dear?" she asked. Marigold shook her head. "I think," added Mary, "we'd better cross to the other side now that we have finished our shopping. It's not nearly so crowded."

They had walked only a little way when quite suddenly Marigold caught hold of her mother's skirt and, burying her face in its folds, she burst into tears. With an anguished cry she said, "Oh, don't let them, Mummy! Don't let them cut me."

"Dearest child! Whatever is the matter?" asked Mary, mystified. "What are you talking about, Marigold? There is no one here to hurt you. No one here goes around with knives to cut little girls. Don't cry, darling. Do you really think Mummy would let anyone hurt her little girl?"

But the child wept piteously and clung to her mother's skirt. "Oh, Mummy, they can. I remember now, the knife is over there." Without raising her head she lifted her arm and pointed across the street.

"But this is foolishness," answered Mary. "Come, darling, trust Mummy. No one is going to hurt you. See, folks are beginning to look and wonder." She put an arm around the child. "See, we are near to Granny's corner. Let me dry your eyes. We must not let her think you have been crying." So they walked on.

Later that night, when Mary had packed her bag, she found Marigold still awake. Getting into bed, she gathered the child close to her, and with her head in the crook of her mother's arm, Marigold fell asleep.

Not so with Mary. She lay for some time troubled in mind and wishing her husband were home . . . Presently she found herself standing with her back resting against some kind of platform. All around her an ugly hostile



crowd of men and women surged, and behind them were houses whose every window was open and thronged with onlookers. Now and then an ominous growl of impatience, like a snarl from some wild ferocious jungle beast, would pass over them. Mary felt no impact from the crowd and thought she must be a wraith. She was in it but not of it.

Suddenly a terrific roar went up and every eye turned in one direction. Wondering, Mary also turned. Lumbering up some steps at the side of the platform were two men, evidently jailors. Between them, held under the armpits, was a young man. His head, with its long hair, hung limply forward so that the face was hidden. As they reached the top, he stumbled, and a vicious jerk from his jailors threw his head backwards.

"Marigold," shrieked Mary . . . .

A sleepy little voice answered, "Yes, Mummy. I'm here. Were you dreaming?"

Mary lay shaking, and wondered if the child had passed on her thoughts to her.

\* \* \*

Shaded from the full moonlight, Mary and her sailor husband sat on the bench outside their cottage door. Mary had just finished telling him of their visit to Granny, and of Marigold's aberration, and her own dream after it.

"You know, lass," said her husband, thoughtfully, "that was the night I had you both particularly on my mind. I was thinking we should give up the cottage for a bit, and go where the wee lass can mix more with children of her own age and class."

"Yes, Colin," Mary answered a trifle impatiently, "but tell me what you think of what happened. Do you believe such things *could* happen, and be remembered if they did?"

"What do I think, Mary lass? When

a man lives half his days on the water, he believes a lot of things most folks think unlikely. He's got plenty of time to reason things out, and what you have told me has strengthened my belief. After all it is reasonable to believe that we have lived before, and let me tell you, my dear, the wee lass was right in one thing. There *is* a knife in that Civic Building you tell me she pointed at. Part of that building is the Old Tolbooth, and in it are all the grisly instruments of torture used in the fifteenth and sixteenth centuries. Among them is 'The Knife,' otherwise known as 'The Aberdeen Maiden'."

Mary gasped. "Colin," she cried. "Is that true?"

"Yes. Only too true, my dear."

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## The Wind

I never, never see the wind,  
And yet it bends the tallest trees;  
It chases leaves along the path  
And sails the ships upon the seas.

Sometimes the wind is strong and gay,  
Sometimes I feel it kiss my face,  
And yet, although it is so near,  
I cannot see it any place.

I think this is the way with God:  
I cannot see Him, yet I know  
He often holds my hand in His,  
When I know not which way to go.

—Patsey Ellis

# The Twelfth Step

By CHARLOTTE O'BRIEN

AMY Templeton wondered as she prepared for bed if any other mother ever felt as inadequate as she did. That she desired above all else to be all things to her small son was beyond doubt, but the fact that his need was greater than her understanding was made evident to her as time went on and Freddy remained the same problem child. Not a problem child as one thinks of a child who is rebellious and non-conforming, perhaps, but a problem child nevertheless.

The picture of him as he looked when scolded was clear in her mind. Normal children might cry if the scolding were severe enough but that would be all there was to it; soon they would be laughing and playing as though nothing had happened and they would be secure once again in their own pleasant little world.

But that was just the point. Freddy lived in a world to which there seemed to be no door for her. Invisible bars shut him away from her at the slightest reprimand or the slightest inflection of voice, and it seemed to Amy that these intervals were becoming more and more frequent with each passing day.

She reproached herself for not knowing more of astrology. She had struggled with his chart after his birth seven years ago and she remembered how concerned she had felt when she discovered Pisces on the Ascendant. The twelfth sign, ruler of the twelfth house, the house of sorrow, or self-undoing—a battlefield where one came face to face with one's past, a formidable foe.

An astrologer friend, upon examining the chart, had spoken sharply to her

about putting wrong interpretations on the horoscope. He would be a difficult child to understand perhaps because of his extreme sensitiveness, she had said, but the chart showed a wonderful opportunity for self-unfoldment if he could be directed wisely. She, the mother, would exert the greatest influence as his chart showed ripe destiny linking them together. As his mother she would supply the direction, and she must not forget, her friend reminded her, that the purpose of life is not happiness but experience.

Amy knew her friend was right, yet she felt it natural that she should want happiness for her child—happiness from within . . . and from without.

She opened the door to her son's room and stood looking down at the sleeping innocent. She thought: "Even in his sleep he looks like he thought he was alone, as though he didn't belong here."

The thought was like a stab at her heart. She had been left an orphan as a little girl, for her parents had died in the 1918 influenza epidemic. She had known terrible loneliness until she had been adopted, but she was sure that she had never been as lonely as little Freddy. She, his mother, loved him and yet in his heart he was an orphan. About him there was an impenetrable shell.

"How can I break through the shell?" she thought, miserably. "How can I convince him that he is loved devotedly?"

Impulsively she bent down and kissed Freddy on his tousled head. He stirred and opened his eyes. Brown eyes, large and expressive, looked up at her. De-

fenseless like this, his soul could be seen in his eyes—sweet, sensitive, and compassionate beyond his years.

“I was dreaming about the Cross, Mommy, the Cross with the Roses on it,” he said sleepily. “They were so real I could touch them. Thanks for taking me to the Service tonight, Mommy. It makes me feel so good . . . so safe . . .”

He was asleep again and Amy tiptoed out.

Now as she lay in bed she remembered what Freddy had said about the Cross and the Roses, and her mind sped backward over the evening to the hour of the Rosicrucian Center Service—the first one they had ever shared together. First had come the opening song: “If we persist, though oft we fail, in time our efforts will prevail . . .” On her friends’ faces Amy had seen sincerity and devotion. Sitting there she had felt unusually humble, and as the Service advanced she remembered feeling a tingling sensation, an inner vibrancy, as though something were about to happen to her—something significant.

“My dear Brothers and Sisters,” the reader had said, “May the Roses bloom upon your Cross.”

“And upon yours, also,” the audience had replied.

Amy had looked at the glowing Rose Cross with its seven bright red roses. If she could see beyond her ordinary vision what would she see? Perhaps one of the blessed Elder Brothers—looking straight at her. O, when would that kind of vision be hers?

Suddenly, the words had come straight at her: “Do thy duty, that is best; leave unto thy God the rest.”

At the word duty her thoughts were turned irresistibly back to her small son asleep in the room beyond her own. Was he still dreaming of the Rose Cross? She hadn’t meant to take him to the Service tonight. But the baby

sitter had called at the last moment to say that her mother had been called out of town because of illness in the family, and she had to stay home with her own small brother.

Amy had been afraid that Freddy would be restless, as the Service could hardly hold meaning for him. However, actually he had been strangely affected, and when the Cross was unveiled he had gazed at it as though awe-stricken. He had been so quiet sitting there beside her with his eyes especially bright as they lingered on the lighted



Cross—just curiosity, she had told herself then.

But now she wondered. He had obviously carried the image of it to his bed and it had even filled his dreams—it must have had a significance for him beyond her realization. But why should it? Why should a mere child of seven years be so completely drawn to the Cross—an instrument of torture—and of death? And why should it fill his dreams and make him feel . . . *safe*? If only she understood this child of hers who was so *different*. God help her to help him! Make her wise enough and loving enough to meet the challenge of his sensitive, impressionable nature. He needed direction and understanding like the parched earth needed rain. Dear God, he needed her so! Dear God . . . show her the way . . . to help him . . .

The urge for sleep was suddenly over-

powering and without her volition her eyelids closed. The room became silent except for the gentle sound of her breathing. A sliver of moonlight wandered tentatively through the open window and a light breeze stirred the curtain.

\* \* \*

Amy Templeton found herself on a narrow, darkened path flanked by high formidable walls. What was she doing here? Then she saw her son. He looked so defenseless standing there, with his small head bowed and his hands clutched



at his sides, that she thought her heart would break with anguish. What was the poor little fellow doing on this dark, lonely path? She could see that he was trying not to cry, although it was obvious that he was frightened and bewildered. Her heart searched for the answers and suddenly found them. This was Freddy's Path and she was experiencing it with him. The Great Walls towering on either side she recognized as the Walls of Pisces, obstructions from other lives piled as one brick upon another.

Suddenly, out of the stillness, there came echoing down the dark corridor the sound of her own voice.

"Dear God, Giver of all gifts, and Answerer of all prayers, give me just one gift, I beseech Thee! Make me loving and wise. Help me to help my little boy find the light of the Sun!"

Immediately, though the way was still dark, she could feel his fear dissipate;

his shoulders straightened, his hands fell naturally to his sides and he walked forward toward her and put his hand trustingly in hers.

Now was the moment! God had opened the door of his shell and at this moment his destiny was in her hands. But that was as it should be for now she knew what to do for him. As long as he needed her she would be there beside him to share his trials and give him courage, for at last she was loving and wise as she had prayed to be.

O, the spiritual happiness that was hers as she walked her son's path with him. Hand in hand, they walked the dark corridor of the House of Sorrow, and she taught him of the Christ, of the Cross that he was privileged to take up in His Name, and of Emancipation through loving, self-forgetting service to others. Her words were filled with power born of his need and her love and a great closeness and understanding grew between them.

The path was becoming less dim and finally they saw shining through the darkness a glimmering of light and suddenly—*there was the Sun!* They both cried out in exultation and as they emerged into the full glory of the warm light they heard the sound of a trumpet and behind them the great walls of Pisces crumbled and fell . . . .

\* \* \*

Amy awoke and sat up in bed. Bright moonlight flooded her room. Her heart surging with the force of her emotion, she sank to her knees on the floor beside her bed.

"Heavenly Father," she said, tears drenching her face, "thank Thee for this glorious experience . . . for answering my prayer . . . for showing me the way! I shall strive earnestly to be the mother in my dream, and help my little son to take this twelfth step—the last in another cycle on the spiral Path toward God."

## "Per Ardua ad Astra"

By H. E. H.

**H**AVE you ever watched the struggles of a chrysalis in its final stages before it emerges as a butterfly? It is a pitiful sight, but one which holds a very edifying lesson for mankind.

Up to this point, the caterpillar has had a lot of changes in its young life. First there was the tiny egg, so small as to be almost invisible, but, undaunted by its punyness, as soon as the caterpillar comes out of its egg he begins to eat heartily on the succulent leaf that his thoughtful mother took care to put within his reach. Day after day the leaf becomes smaller and the caterpillar grows apace until it has reached the stage when it is too big for its skin. Procuring a new "overcoat" is no problem at all to this small party—"inflation" holds no terrors for him—he moults the tight one and for good measure throws in the lining of his stomach, and proceeds to grow another! This goes on time after time until, about 56 days after he was first hatched, he is actually 86,000 times his own weight when he came out of the egg.

Some caterpillars make for themselves a cocoon of silk or leaves, which serves as a protection during the pupal sleep, but the caterpillars of butterflies, when they feel good and ready, simply climb up a twig, throw all care to the winds, and suspend themselves by a silken cord, swaying gently in the passing breeze.

Outwardly quiescent during this period of seeming inactivity, tremendous changes are taking place inside what is now called the chrysalis. All the tissues inside are broken down, and then re-

built in the form of a butterfly! One of the most marvellous transformations in all Nature is quietly taking place unseen—so far—and unknown to the passer-by.

Then comes the day when the new tenant within the chrysalis form is ready for its birth, and in this particular case the new creature goes through the throes itself. There are at first only slight movements from within; then these become more and more vigorous until the chrysalis divides, and the struggles and writhing contortions of the emerging butterfly can easily be seen. A tender-hearted onlooker once could bear it no longer, and he opened the chrysalis the remaining part of the way so that the butterfly would be spared any more effort. The expression "killed by kindness" is no mere figure of speech, for that is exactly what took place in this case. The poor butterfly had needed the time and the struggle to complete the growth of its wings, and gain strength for that first rushing flight, and ushered into the world before its time, died before it was completely born.

One of the most difficult lessons in human life is that of knowing when to help, and standing quietly by while the young soul tries out its own capabilities. It takes infinite patience on the part of those, older in lives and experience, who have to restrain even well-meant counsel at times while the youthful aspirant to growth gropes and stumbles along the way, but "Per ardua ad astra"—by struggle we reach the heights.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic



(EIGHTEENTH INSTALLMENT)

### Meat and Drink As Factors in Evolution

*(Continued)*

**B**UT the fostering of the martial spirit such as prevails in Europe was only a means to an end. The segregation which it has caused must give place to a regime of brotherhood such as professed by Paine. A new step was necessary to bring this about; *a new food* must be found which would act upon the Spirit in such a way as to foster individuality through *assertion of self without oppression of others and without loss of self-respect*. We have enunciated it as a law that only spirit can act upon spirit, and therefore that food must be a spirit but differing in other respects from intoxicants.

Before describing this let us see what flesh has done for the evolution of the world.

We have noted previously that during the Polarian Epoch man had only a dense body; he was like the present minerals in this respect, and by nature he was as inert and passive.

By absorbing the crystalloids prepared by plants he evolved a vital body during the Hyperborean Epoch and became plant-like both in constitution and

by nature, for he lived without exertion and as unconsciously as the plants.

Later he extracted milk from the then stationary animals. Desire for this more readily digestible food spurred him on to exertion, and gradually his desire nature was evolved during the Lemurian Epoch. Thus he became constituted like the present day *herbivora*. Though possessed of a passional nature, he was docile and could not be induced to fight save to defend himself, his mate, and family. Hunger alone had the power to make him aggressive.

Therefore, when animals began to move and sought to elude this ruthless parasite, increasing difficulty of obtaining the coveted food aroused his craving to such an extent that when he had hunted and caught an animal, he was no longer content to suck its udders dry but commenced to feed upon its blood and flesh. Thus he became as ferocious as our present day Carnivora.

Digestion of flesh food requires much more powerful chemical action and speedy elimination of the waste than that of a vegetable diet, as proved by chemical analysis of the gastric juices from animals, and by the fact that the intestines of Herbivora are many times longer than those of a carnivorous animal of even size. Carnivora easily become drowsy and averse to exertion.

When prodded by the pangs of hunger the ferocious wolf does indeed pursue

its prey with unwavering perseverance, and the spring of the crouching king of beasts overmatches the speed of the wing-footed deer. By ambush the feline family foils the fleetest in their attempts to escape. The cunning of the fox is proverbial, and the slinking nocturnal habits of the hyena and kindred scavengers illustrate the depth of depravity resulting from a diet of decayed flesh.

The vices generated by flesh eating may be said to be lassitude, ferocity, low cunning, and depravity. We may tame the herbivorous ox and elephant. Their diet makes them docile and stores enormous power which they obediently use in our service to perform prolonged and arduous labor. The flesh food required by the constitutional peculiarities of carnivora makes them dangerous and incapable of thorough domestication. A cat may scratch at any moment, and the muzzling ordinances of large cities are ample proof of the danger of dogs. Besides, energy contained in the diet of carnivora is so largely expended in digestion that they are drowsy and unfitted for sustained labor like the horse or elephant.

The drowsiness following a heavy meal is too well known to require argument, and the custom of taking stimulants with food is an outgrowth of the desire to counteract the deadening effect of feasting upon *flesh in an advanced state of decay* is well illustrated in "society," where banquets of game that is "high" are accompanied by orgies of the wildest nature and followed by indulgence of the vilest instincts.

The Westerner who can live upon a clean, sweet, wholesome diet of vegetables, cereals, and fruits, does not become drowsy from his food; he needs no stimulant. *There are no vegetarian drunkards.* The soothing effects of vegetable food manifest as finer feelings, which replace the ferocity fostered by

flesh food. Many need the mixed diet yet, for the practice of flesh eating has furthered the progress of the world as nothing else except perhaps its companion vice—drunkenness; and though we cannot say that they have been blessings in disguise, they have at least not been unmitigated curses, for in the Father's Kingdom all seeming evil nevertheless works for good in some respect, though it may not be apparent upon the surface. We shall see how presently.

A private corporation, the East India Company, commenced and practically achieved the subjugation of India with her three hundred million people, for the English are voracious flesh eaters, while the Hindu's diet fosters docility. But when England fought the flesh-eating Boers, Greek met Greek, and the valor displayed by both sides is a matter of brilliant record. Courage, physical as well as moral, is a virtue and cowardice is a vice. Flesh has fostered self-assertion and helped us to develop a backbone, though fortunately often at the expense of others who still retain the wishbone. It has done more as will be illustrated.

As said previously, the crouching cat is forced to employ strategy to save strength when procuring its prey, so that it may retain sufficient energy to digest the victim. Thus brain becomes the ally of brawn. In ancient Atlantis *desire for flesh developed the ingenuity of primitive man and led him to trap the elusive denizens of field and forest.* The hunter's snare was among the first labor-saving devices—which mark the beginning of the evolution of mind, and of the uncompromising, unflagging struggle of the meat fed mind for supremacy over matter.

(To be continued)

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Aquaint your friends with  
THE ROSICRUCIAN MAGAZINE

# Studies in the Cosmo-Conception

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

## Group Spirits and Virgin Spirits

Q. Do the Spirit's vehicles hamper its actions?

A. Yes. Every step down, every descent into coarser matter is to the Spirit what putting on a pair of gloves would be to a musician. Every step down limits its power of expression until it has become accustomed to the limitations and has found its focus, in the same way that the eye must find its focus after we enter a house on a bright summer day.

Q. What is the purpose of man's evolution here?

A. To enable him to find his focus in the Physical World, where at present the light of wisdom seems obscured.

Q. Will man's wisdom ever surpass that of the animal Group Spirit?

A. When in time we have "found the light," the wisdom of man will shine forth in his actions, and far surpass the wisdom expressed by the Group Spirit of the animal.

Q. What is the difference between the Group Spirit and the Virgin Spirits of the life wave now expressing itself as animals?

A. The Group Spirit belongs to a different evolution and is the guardian of the animal Spirits.

Q. With what may it be compared?

A. The dense body in which we function is composed of numerous cells, each having separate cell-consciousness, though of a very low order. While these cells form part of our body they are subjected to and dominated by *our* consciousness.

Q. What is the body of an animal Group Spirit like?

A. An animal Group Spirit functions

in a *spiritual body*, which is its lowest vehicle. This vehicle consists of a varying number of Virgin Spirits imbued for the time being with the consciousness of the Group Spirit. The latter directs the vehicles built by the Virgin Spirits in its charge, caring for them and helping them to evolve their vehicles.

Q. How does this experience aid the Group Spirit?

A. As its wards evolve, the Group Spirit also evolves, undergoing a series of metamorphoses, in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby raising their consciousness by enduing them with ours for a time.

Q. How does the Ego in man compare with the Spirit of the separate animal?

A. While a separate, self-conscious Ego is within each human body and dominates the actions of its particular vehicle, the Spirit of the separate animal is not yet individualized and self-conscious, but forms part of the vehicle of a self-conscious entity belonging to a different evolution—the Group Spirit.

Q. How does the Group Spirit control its charges?

A. The Group Spirit dominates the actions of the animals in harmony with cosmic law, until the Virgin Spirits in its charge shall have gained self-consciousness and become human.

Q. What inner change is then apparent?

A. They will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions.

Reference: *Cosmo*, 81-82



# WESTERN WISDOM BIBLE STUDY

## The Revelation of St. John the Divine

### INTRODUCTION



The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

Who bare record of the word of God,

and of the testimony of Jesus Christ, and of all the things that he saw.

Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand.

*Revelation 1:1-3*

In interpreting the Holy Scriptures, and particularly the Book of Revelation, we should, first of all, realize that it is necessary to probe underneath the "vestment" to find the priceless truths hidden within. As Max Heindel reminded us:

"It must be noted that those who originally wrote the Bible did not intend to give out the truth in such plain form that he who ran might read. Nothing was farther from their thoughts than to write an 'open Book of God.' The great seers who wrote the Zohar are very emphatic upon this point. The secrets of the Thorah (the law) were not to be understood by all, as the following quotation will show.

"'Woe to the man who sees in the Thorah only simple recitals and ordinary words! Because if in truth it contained only these, we would even today be able to compose a Thorah much more worthy of admiration. But it is not so. Each word of the Thorah contains an elevated meaning and a sublime mystery . . . The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this vestment of the Thorah for the Thorah itself. . . ! The simple take notice of the garments

and recitals of the Thorah alone. They know no other thing. They see not that which is concealed under the vestment. *The more instructed men do not pay attention to the vestment, but to the body which it envelops.'*"

Occult philosophy has been given by "the more instructed men" (initiates) and therefore in its teachings concerning the origin, evolution, and future development of man and the universe, we find the key to the innermost secrets of the Bible. St. John himself was among those highest initiates who have so zealously followed Him who declared, "I am the way, the truth, and the life; no man cometh unto the Father but by Me," that they are able to read the imperishable records in the Memory of Nature (the World of Thought and the World of Life Spirit) and thus acquire information not to be found in any other way. In *The Rosicrucian Cosmo-Conception* it is stated that the beloved John symbolizes the Venus Initiation.

So it is that St. John's "revelation" or "vision" pictures (in symbols) for those who have the eyes to see a sublime record of the past, present, and future of man, the microcosm, or the God-in-the-making, and the universe, or macrocosm. These conditions entail not only the material changes in the visible bodies of man and the earth, but also in the less perceptible metamorphosis that takes place within the inmost recesses of the human being as he progresses from clod to God. The coming of the Christ as the indwelling Planetary Spirit of our earth opened wide the doors of initiation to "whosoever will," and all those who heed the ever-resounding call, "Come unto me," will be among the "redeemed" of whom St. John prophetically speaks (*John 5:9*).

(To be continued)

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## TODAY'S SCIENCE

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### Prolonging Life

THE subject of health is receiving constantly increasing attention. The result is more and deeper research into causes of illness, and more and better methods of treating the sick. Parallel-ing these efforts to prolong life are the equally important attempts to defer senility. Obviously, an increasing life span is no blessing unless the period of productivity can also be extended. Experiments in that direction have included more rational living, natural foods, vitamins, the transplanting of glands, glandular extracts, and more recently the much publicized youth serums of the laboratory. All, however, are but physical means, influencing the form primarily. In the not distant future, much greater results will undoubtedly be attained through attention to the life aspect, that mysterious something which makes all the difference between a lifeless mass and living flesh.

Once right emphasis is given to the life force itself, much may be done to lessen the resistance of the physical body to the inflow and expression of that force. Then, by seeking to remove whatever causes an abnormal lessening or increase of vibration, by training the physical activities, the emotions, and the mind, into harmony with the indwelling, immortal Spirit, which alone can tap the great reservoir of life, medicine will become preventive rather than remedial. Not drugs nor treatments, but knowledge, will open wide the flood-gates of God's healing life.

During intervals between lives, the Spirit replenishes its store of life forces that make physical existence possible. It then sounds its keynote, and it is the

intensity of that vibration which marshals the atomic substance of the three lower worlds into the form structure of the three-fold personality. Senility and death from old age come as the stored-up energy is gradually expended, or as the Spirit, the source of life, withdraws due to a lack of interest in further physical plane manifestation. The using up of accumulated energy and the wearing out of the body until it becomes untenable come about through activity impelled by either the Spirit or the personality. As the former gains in skill through evolutionary experiments, it may drive the man to selfless service, willingly sacrificing the body in its work to further the Divine Plan. The lesser evolved are the victims of their lower instincts which impel them to wear out their bodies through pursuit of coarse pleasures, and discordant emotional and mental activities. Both higher and lower selves may be death-dealing, but their *motives* are poles apart.

Means will be found of maintaining youthful vigor until the very end of a long and productive life. However, until man has reached a high degree of perfection, it is not to his best interest that he should live indefinitely in an as yet imperfect body. For a long time to come, man will not conquer physical death, although by living wisely it is possible for him to lengthen his life and to promote his vigor considerably. The right and power to manifest on this plane remains ever the possession of the Spirit, not of the personality. The Spirit, being life itself, is always superior to the form, although enthralled by it during early stages of evolution.



## The Astrologer Discusses the Second House

By ELMAN

PART ONE—WHAT DOES THE  
SECOND HOUSE MEAN?

CONDITIONS pertaining to the second house of the horoscological wheel focalize a great deal of what the astrologer is called upon to interpret in his service. Since every phase of the horoscope has its particular principle, it is suggested that we elasticize our conception of the second house beyond the traditional approach of seeing it as money and possessions. First, in order to place the second house in the scheme of things let us consider a mandala made as follows: a wheel with houses; place the symbols for Aries, Taurus, Gemini, Cancer, Leo and Virgo on the first six cusps; draw a straight line from the cusp of the first to the cusp of the fifth; another line from the fifth to the seventh cusp. The sector of the first four houses is analogous to the grades of grammar school which we all go through in childhood as a foundation of our educational experience. The additional sector of the fifth and sixth houses could be considered analogous to our high school and college education, initiated as it is by the vital impulse of the fifth house. The inner conditioning indicated by these first six houses finds its expression in the upper hemisphere, initiated by the seventh house of partnership consciousness;

it is analogous to the experience in the world which we enter into after completing our formal education—we put our knowledge to work. The composite of these six houses is what we bring to all mature experience for regenerating and perfecting—just as we bring to our mature experience as adults all the training, conditioning, and education that we have learned and acquired in our growing years. Unspiritualized expressions of the first six—and particularly the first four—houses indicate the essential root-source of all our problems.

When we consider that primitive human consciousness expresses the fifth house as an instinctive expression—as a resource of the fourth house—rather than as conscious creativity, it is not to be wondered at that humanity tends to function largely in the consciousness of the first five houses. To most people even the sixth house is an expression of material sustainment rather than an expression of impersonal contribution in service. So much of humanity's relationship-consciousness is primarily rooted in the fourth house awareness of identity with family and race that decisions are made in terms of the group feeling rather than by the requirements of personal development and the urges to express the consciousness of personal integrity. Since the physical conscious-

ness is the realm in which people tend to live, the second house focalizes much of their experience patterns and problem patterns because the second house is the essential symbol of sustainment consciousness for the entire wheel, concentrated by its significance in the sector of the first four houses. The first three houses may be called the ingathering quadrant—the inner plane processes by which we integrate ourselves with the triune dimension of physical manifestation.

“Possession” and “ownership” are words that identify the consciousness of most people in their second house expressions. The real principle of the second house is revealed, however, when we consider the philosophical point that we do not possess or own any physical thing. The only possession we have is consciousness. The quality of that possession, is found in the reactions we have to any phase of life; our stewardship of it is in regeneration. The life of humanity is an inner thing—material expression is its vehicle. So, what we call the “desire to possess things” is a primitive way of saying that we desire experience by which we can exercise our faculty of stewardship of physical forms and the ongoing that is provided for in regeneration.

Since every factor found in the horoscopolical wheel is a necessary thing in the life of humanity, there is no factor that is “wrong” or “evil.” The second house—as a chapter of experience and a level of consciousness—is a symbol of Spirit as much as any other house is. It conveys, essentially, the emotional or desire consciousness by which humanity seeks to draw to it-

self the things needful for sustainment. To say “I Have” is an extension of the first house consciousness of “I Am.” The underlying impulse of “I Am” is to sustain itself—to be able to continue saying “I Am” and to perpetuate that consciousness in the form world. To some people “my children” or “my wife” is said with the same degree of possession consciousness that “my money” is said. Both phrases imply self perpetuation and self expression.

The essence of any astrological factor is found in consideration of the Spiritual Principle inherent in that factor. Since the second house has its particular “Spirituality” let us consider three

mandalas abstracted from the natural or archetypal chart. (This is a wheel with thirty degrees of each sign contained within the house appropriate to it, starting with Aries on the first cusp; the planetary rulers are related to the houses and signs of their dignity.)

The first mandala will be a wheel blank except for the cusps of the first four houses—

forming the first quadrant. The symbols for Aries, Taurus, and Gemini are placed on the cusps of the first three houses respectively. Our key phrases will be: First house: *I am an individualized consciousness*; Second house: *I desire to sustain my consciousness in the physical dimension*; Third house: *I learn how to make this sustainment possible*. This “ingathering” quadrant represents our process of “planting roots” on any cycle of evolution.

Venus, ruler of Taurus and abstract ruler of the second house, is the principle of attraction; her significance to our second house is the urge to draw to ourselves the means of material sus-

#### STELLAR VIBRATIONS

Each sign of the zodiac, as well as each planet, is the body of a great spiritual Intelligence, radiating streams of force having powers and colors peculiar to its nature, which are imparted to the beings with whom it labors. Thus there is a genuine science of mineralogical correspondences, each group of minerals vibrating to a certain keynote which blends with the vibrations of the particular sign and planet with which it is most nearly attuned.

tainment, or attract the inflow of material abundance. In no other way is the truth of the statement that we do not *make* money more evident. We, in fact, do something in exchange for money. This brings to our attention the arch-principle of the Venusian vibration: equilibrium through exchange. Seen as an expression of this arch-principle, money is material exchange between people, *not* material possession; in other words, something received in return for something done. Perfect fulfillment of mutual agreement on this point is the essence of right money-use. The Commandment "Thou shalt not steal" was given as an injunction against trying to violate a material expression of a universal principle.

To enlarge our appreciation of the second house we now link it to the other house which is abstractly ruled by Venus through the sign Libra—the seventh house.

The mandala will be: the twelve-housed wheel; the symbols for Taurus and Libra on the cusps of the second and seventh houses, respectively. The symbol for Venus in both of these houses; lightly shade in these houses so that they stand out from the rest of the wheel. Here we have the archetype Venus-mandala—the abstract picture of the goddess's focus of influence on humanity's life-experience. The second house pictures the Principle of Attraction in man's consciousness of drawing material for self sustainment; the seventh house is the bringing together of people who complement each other. In other words, Life, in the processes of human relationship, achieves equilibriums through the love-exchange of complementaries.

The seventh house abstractly identifies all pairs of givers and takers. The employee gives work—the employer gives pay. The physical life of the employee is sustained by using the money

he receives; the life of the employer's business is sustained by the efforts of those who work for him. When mutuality of good is maintained in such relationships, all persons involved benefit each other through right exchanges. When the principles of either factor are violated, disharmony and unbalance result. This is evidenced on all planes—between individuals, two groups, or two nations.

We must keep in mind that money—our symbol of material possession—is actually a "fluid" in the sense that exchange in some form takes place between people everywhere and at all times. It is like the blood which circulates throughout the physical body to sustain physical life. Stop the flow of blood and you stop the individual life-expression. Stop, or congest, the flow of money in economic life and—just observe the results. They are evident everywhere.

The flow of blood through the physical body starts with "output;" the "return" is made when the initial impulse has completed its work. The flow of money, between people, starts when, first, something is done for which money

THIS IS AN OPPORTUNITY FOR  
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

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

We do not read horoscopes for money and we give astrological readings only in this Magazine.

is given as payment. Humanity, in order to function with financial success, must learn to be willing to make the best possible output in quality of service to be rendered. The sixth house makes the first trine aspect to the second, and the sixth house precludes the seventh, the abstract symbol of relationship experience.

Success in money return starts with mutual integrity of exchange consciousness and service consciousness. Deficiency or darkness of that consciousness eventually insures "money problems" in the form of subconscious remorse, loss of self-confidence, distrust of others (memory of past dishonesties), avarice, and the kind of extravagance that is all "output" without regard for equilibrium of exchange. These negative money pictures are the result of outrages perpetrated in the past against the Principle of Mutual Exchange, and are manifestations of "un-love" toward fellow beings. They, the pictures, serve as magnets for negative experience, loss, and limitation, and until they are regenerated by principle they insure the continual experience of financial negatives.

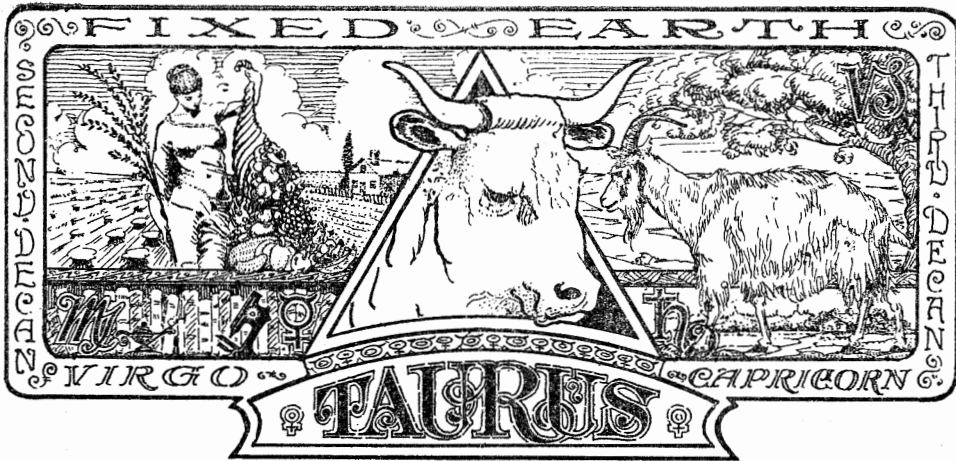
The Venus mandala is the astrological picturing of the saying that "the love of money is the root of all evil." Not money itself; because money of itself has no power. But when the consciousness of a person is "rooted" in the second house his love consciousness is rooted in attachment to his possessions.

Thus the alchemy of Love in his relationship with people is thwarted and it thereby becomes, in time, congested to such a degree that almost anything or anybody will be seen as a threat to his holdings. His greed, distrust, avarice, fear, and the like impel him to create very twisted mental pictures of people and he automatically thrusts them farther and farther away from him. Evil grows to the degree that our conscious-

ness separates us from people. Therefore we see that money is not just a medium of material exchange but it gives, by the way it is used, a direct indication of a person's heart consciousness.

The person either loves the possession of possessions more than he loves and respects people; or in certain patterns of relationship—parents, wife, children, etc.—he exercises a rich heart consciousness but in business he has the consciousness of a pirate; or his consciousness is integrated towards the ends of maintaining balanced and harmonious relationships with all people. We serve God by exercising the redemptive Love power or we serve Mammon by enslaving ourselves to the illusion of possessing things. As long as this illusion dominates the consciousness we invite experience of a negative and painful kind.

As soon as the right attitude toward, and right relationship with other people becomes the focal point of consciousness the currents of the Love-power initiate an alchemical process by which liberation from the bondage of "being possessed by possessions" is achieved. Regardless of what anyone else does, every human being must, in due course of time, come into the awareness of the spiritual value of the right use of money. When that time arrives the assurance of right relationship between people will be manifested. Honesty is a flowering of the human heart by which the consciousness is able to interpret the things of Life for what they really are. An honest man or woman sees things as they are in reference to principle and as expressions of principles. They, truly honest people, do not need to be "legislated" into honest action by laws or by the threat of punishment; they function in the consciousness of right and respectful exchange with other people in every way.



## The Children of Taurus, 1950

*Birthdays: April 21 to May 22*

**T**HE sign Taurus, symbolized by the animal of prodigious strength, the Bull, represents fixed-earth, and those born when the Sun is in this division of the zodiac are Egos who have come for a life-day's work in God's great School to work out a facet of their nature under the influence of "stabilized materiality." They have an inherent awareness of the material things of the world, and usually manifest the desire and ability to acquire and hold material possessions for personal benefit or use. The will is strong and determined, the nature practical, persistent, and not easily dissuaded or swerved from a set goal. Because of these characteristics we find many Taurians among the successful business men and women of the world.

The lady Venus, gracious and suave, rules Taurus, giving a nature that is basically kind and amicable. However, if repeatedly interfered with, the Taurian is apt to become very stubborn and unresponsive to reason. He enjoys art, music, the drama, and all the comforts of life, and is often able to perform capably in one or more of the arts. He

is also apt to have considerable physical strength, and takes pleasure in demonstrating this to advantage.

Although he may enjoy company and the social side of life, the Taurus native sometimes has a tendency to retreat into solitude and become unduly self-centered. Consequently it is well to teach these children from early years to share themselves and their possessions with others. They are also apt to display undue possessiveness and jealousy toward those in their circle of affections, and should therefore be guided into a more impersonal attitude.

The natives of Taurus have the reputation of being exceedingly fond of food, particularly of the rich, well-seasoned varieties. Unless simplicity in eating habits is learned in the early years, there are likely to be liver and kidney ailments in later life.

As the solar month of Taurus opens this year, two harmonious aspects to the Sun are in operation: a sextile from Jupiter and a sextile from Uranus. Both last until May 1st. These configurations are splendid indications of health, wealth, and happiness. There is not only an abundance of physical vitality, but also a friendliness and

generosity which earn many friends for the native. Honesty, high ideals, good judgment, and executive and inventive ability are further characteristics indicated by these aspects. The sextile to Uranus accentuates the intuition, originality, and independence.

Also ushering in the solar month, and lasting until May 8th, is the sextile of Venus to Mercury. This aspect indicates one who is cheerful, companionable, and good natured. It also gives ability for music and poetry, particularly if near the Ascendant. The suave, affable disposition is conducive to success as a salesman or a diplomat.

A less propitious Venusian aspect, the opposition to Saturn, begins April 21st and lasts until the 25th. This vibratory pattern bespeaks the need of cultivating honesty and tolerance in dealing with the opposite sex, as well as generosity and trust in financial affairs. Otherwise unpleasant experiences in these departments of life will be necessary to teach the needed lessons.

A fortunate mental aspect, Mercury trine Mars, is in effect all the solar month. People with this configuration have a keen, ingenious, and resourceful mentality. They are enthusiastic over any proposition that appeals to them, and indefatigable workers for their causes, which are apt to be of a practical nature. These people enjoy argument and possess considerable wit and dexterity. Literature and the mechanical arts are their particular fields of endeavor.

Two other aspects are in operation all the solar month: the trine of Jupiter to Uranus, and the sextile of Neptune to Pluto. These stellar patterns give a broad, humane disposition, and a tendency to delve into the occult arts and sciences. They favor an association with secret orders, success in connection with institutions of learning, and promise prosperity in life. These natives are honest, sincere, sociable, hospitable, and

likely to benefit from influential friends in official positions. The super-natural has an appeal for them.

Beginning April 23rd and lasting until May 4th, Venus is in opposition to Mars. Those born with this horoscopic pattern are apt to have a voluptuous, sensuous disposition, and will therefore need education in the sacredness of the creative force. Clean moral habits, as well as economy in spending, should be stressed in training these children.

The Sun trines Saturn from April 25th to May 11th, endowing children born during this period with some of the finest faculties in the gamut. It gives method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined upon to a successful conclusion. These natives are sincere and just in their dealings with others, but very difficult to swerve from a course of action believed to be right. Political, judicial, mining, and agricultural interests are favored.

From April 29th to May 6th, Mercury squares Jupiter, indicating a vacillating, wavering side to the nature. There is liability to scandal and slander because of treacherous associates, and travel is apt to bring loss and trouble. Absolute honesty and truthfulness should be stressed in the training of these children.

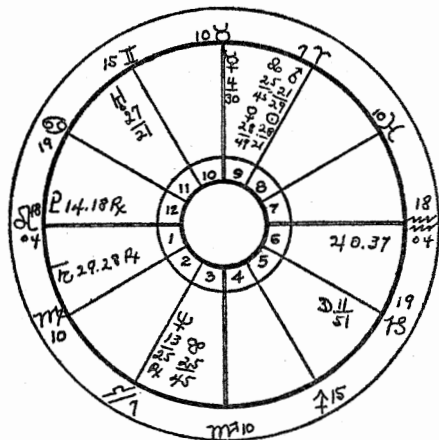
Venus squares Uranus from May 3rd to May 13th, a stellar pattern which indicates the possibility of a hasty, ill-considered marriage, divorce, and clandestine relations, with consequent loss of friends, prestige, and popularity. High moral standards should be taught these children from the earliest years.

Beginning May 5th and lasting the rest of the solar month, the Sun and Mars are in trine aspect, providing an abundance of vital energy, good health, dauntless determination, courage, and much constructive and executive ability.



## Reading for a Subscriber's Child

LINDA A. M.  
 Born April 18, 1949, 12:52 P.M.  
 Latitude 39 N. Longitude 77 W.



With the Sun, Moon, and three planets in cardinal signs, the lights and three planets in fiery signs, and a fiery sign rising, the basic pattern of this chart is cardinal-fire, or active spirituality.

The powerful Sun, posited in Aries in the 9th house, in conjunction with Mars, the Dragon's Head, Venus, and Mercury, sextile Uranus, trine Saturn, and square Jupiter, indicates an Ego who has much strength of character and who will be able to express her individuality forcibly and to high purpose. Initiative and the pioneering spirit, along with high ideals, courage, and determination, will make it possible for this child to accomplish a great deal in this life-day, for herself and for the world in general. However, the square of the Sun to Jupiter sounds a warning note to her parents to stress simplicity, thrift, and humility in her training. The 9th house position of all these planets suggests travel, and even residence, in foreign countries.

Mercury in Taurus in the 9th, in conjunction with the Sun and Venus, trine the Moon in Capricorn in the 5th and

Saturn in Leo in the 1st, sextile Uranus in Gemini in the 11th, and square Jupiter, indicates an excellent mentality: a mind that is keen, profound, retentive, practical, and persistent. Here again, however, the square to Jupiter bespeaks the need for stress on the real, simple values of life.

A powerful Uranus in Gemini in the 11th, sextile the Sun, Venus, Mars, Mercury, and Saturn, is a definite signature of the New Age child. Linda will be idealistic, altruistic, independent, original, and intuitive, and will attract friends of a like nature. She will take naturally to the higher side of science, philosophy, literature, and religion, and can manifest a considerable degree of leadership in these fields. Radio, aviation, astrology, and other New Age manifestations, will appeal to her, and since Uranus rules her 7th house, she will attract a Uranian husband.

The Moon in Capricorn in the 5th, trine Mercury, and square Neptune, indicates a retentive memory, but a tendency toward changeability in the affections, deception in courtship, and an undue fondness for pleasure and games of chance. There is also a negative side to the nature which warns against attending seances or other mediumistic practices. Unselfishness and a regard for the interests of others should be emphasized in bringing up this child, and she should also be taught to eat natural, wholesome foods. Otherwise there may be difficulties in digestion and in the function of the kidneys.

Saturn, although retrograde in Leo in the 1st house, sextiles Uranus, and trines Mercury, Sun, and Venus, thus favoring patience, persistence, tact, self-control, and executive ability. This position of Saturn, along with fixed signs on all the angles, and the Sun, Mars, and Venus in the vital sign Aries, gives a wonderful capacity for work.

# VOCATIONAL GUIDANCE ADVICE

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

## Lawyer, Artist

*JAMES D.*—Born November 3, 1929, 8:45 A.M., Lat. 38 N., Long. 121 W. The twenty-second degree of Virgo is on the Midheaven of this chart, and twenty-two degrees of Libra are within the 10th house. The ruler of Virgo, Mercury, is in Libra in the 11th, sextile Saturn in Sagittarius in the 1st, and sextile Neptune in Virgo in the 9th. Venus is in Libra in the 10th, trine Jupiter in Gemini in the 7th. The Sun is in Scorpio in the 11th, sextile Neptune. The Moon is in Sagittarius on the Ascendant, trine Uranus in Aries in the 4th, and square Neptune. This young man has a good mentality and could do well as a lawyer, librarian, or secretary. He also has artistic talent sufficient to be an interior decorator or commercial artist.

## Commentator, Auditor

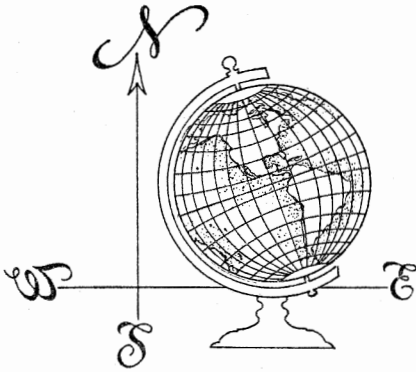
*ARTHUR S. B.*—Born October 10, 1921, 7:00 P.M., Lat. 44 N., Long. 69 W. Here we find Aquarius on the Midheaven, with the Moon in this sign in the 10th, making a trine to the Sun, Jupiter, and Saturn in Libra in the 5th and 6th houses, a square to Mercury in Scorpio in the 6th, and an opposition to Neptune in Leo in the 4th. Uranus, the ruler of Aquarius, is in Pisces in the 11th, trines Mercury, and opposes Mars (7 degrees). The literary sign Gemini is on the Ascendant. This native has natural talent which could be used to advantage as a radio entertainer, emcee, or commentator, auditor, or wireless operator.

## Architect, Electrician

*ERHARDT L. K.*—Born August 8, 1932, 12:02 A.M., Lat. 43:30 N., Long. 80:30 W. The sign Aquarius is also on the Midheaven of this horoscope, and its ruler, Uranus, is posited in Aries in the 12th house, makes a trine to the Sun and Jupiter in Leo in the 4th, a square to Saturn in Aquarius in the 9th, and an opposition to the Moon in Scorpio in the 6th. The talkative, adaptable sign Gemini is on the Ascendant. Mercury is in Virgo, in conjunction with Jupiter and Neptune, and sextile the Moon, Mars, and Venus. This boy has an excellent mentality and could be successful as an architect, electrician, salesman, or writer.

## Librarian, Lawyer

*GEORGE D. P.*—Born December 5, 1933, 7:04 A.M., Lat. 41 N., Long. 74 W. In this nativity we find the sign Libra covering the 10th house, and Jupiter posited there making a sextile to the Sun in Sagittarius on the Ascendant, a trine to Saturn in Aquarius in the 2nd, a square to the Moon in Cancer in the 8th, and a square to Mars in Capricorn in the 1st. Mercury is in Scorpio in the 12th, sextile Venus in Capricorn in the 2nd, and trine the Moon. The Sun, besides the sextile to Jupiter, makes a sextile to Saturn in Aquarius in the 2nd, and a square to Neptune in Virgo in the 9th. This native has the ability to become successful as a librarian, lawyer, minister, secretary, or salesman of art goods or religious books.



MONTHLY

# News

INTERPRETED

## "Latch-key Children"

The phrase "latch-key children" came into public attention the middle of January, 1950 at a meeting of the New York City Federation of Women's Clubs in the Hotel Astor, New York, when Dr. Blanche Weill, noted psychologist, addressed that gathering.

The point was made that many children return from school and there is no one at home to welcome them, and thus the children eventually become dependent on the group in the street.

The comment was not directed at those mothers who are away from home during the day because they have to work to support their children, but rather at those women who are not obliged to work to help support the family but are away from home for personal pleasure—bridge clubs, playing golf or tennis, horseback riding or boating. Activities harmless in themselves but harmful when mothers become so attached to them that they neglect their homes and children.

A check-up on these conditions shows that the conditions complained of are not new. They reach back over the war years and earlier. They indicate a misuse of freedom of action. When children have a feeling that their parents are neglecting them or are indifferent to them, it gives them a feeling of frustration. The mere financial provision for the physical needs of children does not encompass the whole duty of parents to children. There is a moral responsibility to guide their children and to be pals with them, so that children have a feeling that home is the finest and grandest place in the whole wide world.

Experience shows that mothers who have neglected spiritual contacts with their offspring are going to find out, often when it is too late, that they are left outside of their children's lives. The influence of the home is paramount in shaping the lives

of children for better or for worse.

One suggestion made at the New York meeting for dealing with the problem of "latch-key children" was the use of after-school classes, a practice followed in some public schools. This, of course, involves a problem in school administration. If the regular staff teachers are called upon for this additional service, it places a severe burden upon them, as most teachers are already carrying schedules of home work in addition to schooltime classes, that would tax their efforts and physical and nervous strength to the limit. Perhaps extra teachers could be employed for this work or, if the regular teaching staff is employed for this duty, then members of the teaching staff would take turns at it, one day a week or one day in two weeks. It is, in a measure, a problem which should be frankly faced by the Parent-Teacher Associations of the country and, if they decide that such "after-hour classes" are needed as a proper solution of the problem, no doubt local school boards will give it serious consideration, for it is no doubt connected directly or indirectly with the problem of juvenile delinquency.

—*The New Age Magazine*, February, 1950

There are two things to be considered in dealing with this matter of parental neglect, namely, immediate help for the children affected, and a long range program to take care of the future. To place a responsibility which rightly belongs to the mothers upon the already over-burdened teachers is a temporary solution, but it does not go to the root of the trouble. Mothers who allow their children to come home to an empty house while they themselves are on pleasure bent probably do so because they crave relief from what they often find to be the humdrum business of making

a home. It does no good to scold, but if we can point out to these mothers how they can gain a far greater reward by the faithful discharge of duty, it may help them to see the matter in a different light. Particularly if right instruction can be given to the potential mothers of the future will there be a better outlook for the next generation.

Life is not haphazard. For every individual there is a plan. There are relationships from the past to be resumed and duties to be discharged. Before taking a physical body for another earth life of experience and growth, the human Ego has foreknowledge of the plan and accepts the general outline of responsibilities and relationships that will be its lot. Every duty faithfully assumed brings permanent soul satisfaction, but every obligation shirked must be met at some future time, probably under more difficult conditions. In going through the process of birth the individual loses the long view of life. The memory of the past is dimmed or temporarily lost. Ephemeral pleasures seem to offer more satisfaction than the stern demands of getting to grips with responsibilities. A sound educational system would include guidance in such matters, and we look forward to a day when such instruction will be available to all. We need to give the young a firmer foundation than they receive at present, to help them realize where their best interests lie. "Duty" is a cold word, but when combined with love and a sense of the great happiness to be earned by doing a service to a fellow pilgrim on earth, even at the cost of personal sacrifice, it offers a way of genuine progress and satisfaction that makes all selfish interests fade into nothingness. By all possible means the neglected children of today must be cared for, but let us also give thought to ways of preventing this situation from arising in the future.

## Learning While You Sleep

You've probably heard about sleep learning by now. Some psychologists think you can learn while you're asleep. With a tiny speaker on your pillow, the phonograph or tape recording machine can grind out lessons while you're snoozing.

It works too, the experts say.

Richard C. Darnell sells tape recorders which he hopes people will buy to use in their night homework.

"It's amazing what you can do with suggestions to a sleeping person," Darnell told reporters.

"A wife was eager to get her husband so he'd eat salads. So every night while he was asleep, she kept telling him how good salads were.

"Well, about three weeks later, her husband said he thought he'd try a salad. He's been eating them ever since."

Now a wife that would do this for a salad obviously will soon have other pet projects to work on. And what one wife will do, others will do.

—*Los Angeles Times*, March 12, 1950

Yes, you can learn and receive suggestions while asleep much as you can when receptive during waking hours. Occult philosophy explains that:

"In natural sleep the Ego, clothed in the mind and desire body, draws outside the physical body and usually hovers over the body, or remains close to it, connected by the silver cord, while the vital body and the dense body are resting upon the bed. It is then possible to influence the person by instilling into his brain the thoughts and ideas we wish to communicate. Nevertheless, we cannot get him to do anything or to entertain any idea except that which is in line with his natural proclivities."

A recording machine under the pillow is apt to hamper the harmonizing and restorative processes which take place during sleep, and suggestive treatments should of course be given only for the benefit of the receiver. Refractory children and adults who are ill or addicted to drink can be helped by positive, constructive suggestions made to them while they are asleep, and this is entirely legitimate.

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## READERS' QUESTIONS

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### Euthanasia

**Question:**

In view of the recent agitation of the subject of "mercy killings," will you please reprint the article entitled *Euthanasia* which appeared in the March, 1947, issue of *The Rosicrucian Magazine*?

**Answer:**

The question asked in 1947 was as follows: "A few weeks ago I read in a current magazine that more than 1700 New York doctors had joined in sponsoring a euthanasia bill. What is your opinion of such a movement? Have we the right to legalize murder?" In answer we stated that we do not have the right to legalize murder—or suicide. Such a practice is entirely unethical, and the prospect of such a law should urge us to renewed endeavor in disseminating occult truth.

A similar question was asked during Max Heindel's life time, and as he covered the subject so thoroughly, we are giving his answer verbatim:

"At first blush and from the standpoint of people not versed in the teaching of occultism such a measure would seem to have considerable commendation. Most people on seeing an animal suffering agonies and beyond hope of recovery would feel prompted by humane instincts to put it out of its misery, and the questions, 'Why should we not do as much for our fellow men and women? Why should we keep them alive in excruciating suffering maybe

for months or years when we know that they have no chance of regaining their health and that they are looking and longing for death to put them out of pain?' seem from the common point of view to call for acquiescence. However, when we have a knowledge of the Law of Consequence and are sure that what we sow we reap, if not in this life then in some future existence, the matter appears in a different light.

"We cannot escape our just dues. The suffering that comes to us is needed to teach us a lesson or mellow our character. The only way to shorten such suffering is by an endeavor to understand why we are in the condition that brings us pain. If it is a cancer of the stomach, than how have we abused that organ? By overindulgence in food of a nature not suited to our system? Is it the heart? How many times have we lost our tempers and raged like mad, putting tremendous strain on this part of the body? Or are the other organs of our system weak and debilitated? We may be sure that in some way, either in this life or a previous one, we have abused our body in such a manner as to cause these ailments. Otherwise we would not be suffering, and the sooner we take the lesson to heart and commence to live a better life more in harmony with the laws of nature we have broken, the sooner our suffering will cease.

"It is always in our grasp to alter conditions, though of course we cannot remedy in a day what it has taken years or lives to break down, but certainly there is no other way in which a permanent cure can be effected. Even if now, by the enactment of such a law as contemplated, the suffering is short-

ened, we may be sure that when the person so released from his body is re-born his new vehicle will have the tendency to develop the same disease from which he escaped in such an untoward manner. Besides, as has been thoroughly explained in *The Rosicrucian Cosmo-Conception*, this physical body is fashioned in an invisible mold which is called an archetype, and so long as that archetype persists our physical body remains alive. When death occurs from natural causes, or even in so-called accidents (which are not accidents at all but events used to terminate a life according to the design of the invisible guardians of human affairs) the archetype is disrupted and the Spirit flees.

“A suicide, however, is different. In this case the archetype persists after death for a number of years until death should have occurred according to natural events, and being unable to draw to itself the physical atoms it imparts to the suicide during those years of his post-mortem existence a continuous aching feeling, something like a gnawing hunger, or a dull but exceedingly painful toothache. If the plan you mention becomes a law and people are allowed to obtain the services of others to commit suicide (for that is what it really amounts to), there is no doubt that they will suffer in their post-mortem existence in the same manner as the suicide who prescribed his own poison, or cut his own throat. It is a very dangerous plan and we trust no such practice will be sanctioned by law.”

We might add that the *motive* involved in any action affects the nature of the ultimate “retribution” for that action. For example, a person causing the immediate death of someone purely out of compassion for the suffering one would not have as severe a penalty to pay as one lacking the compassion. However, this is not to justify the action itself.

## When and How Sex Is Determined

### Question:

We read so much these days about being able to control the sex of the re-incarnating Ego. What is the Rosicrucian teaching on this subject?

### Answer:

The Spirit itself is double-sexed. In order that it may gain experience under many and varied circumstances it is usually born alternately in a male and a female body. However, conditions may modify this general rule. The decision as to sex is determined in the Third Heaven before the Spirit begins its earthward descent, the determining factors being: the Ego's sex in its previous life, the nature of the past debts of destiny to be paid, and the new lessons to be learned. When the Ego has reached the earth plane and is ready for re-birth, an etheric mold or matrix is formed for it by the angels, who place this mold in the physical form of the mother. When this matrix is composed of positive etheric atoms, it attracts to itself negative physical atoms and the dense body is female. When the etheric atoms composing the matrix are negative, they attract positive physical atoms and the body is male.

According to the foregoing, you will see that sex is determined in the Third Heaven and the etheric matrix is made in accordance therewith. It is, however, quite possible for worthy parents who long for a child of a particular sex to have their desire granted by the angels who have charge of the placement of the etheric mold. Earnest prayer to the angel Gabriel, who is the ambassador of the Regent of the Moon to the earth, and therefore a prime factor in the generation of bodies, may possibly avail to bring the desired result.



## Musical Therapy

By MARION VER HOEVEN

**T**HROUGH the use of musical therapy we accomplish a threefold purpose: that of aiding the individual spiritually, mentally, and physically. *Mind* is the correlating factor; via the mind is the physical controlled; we first make up our minds before any transmutation to spiritual things can be accomplished.

It has been found that all of the elements that make up material matter give off energy or radiations, and that the presence of an individual element or the combination of two or more elements can be positively identified from the radiations or the energy emanating therefrom, one hundred percent of the time. Since the tissues and organs of the body are ordinary compounds of two or more elements (plus 78% water) the radionic machines in use today are able to identify the presence of such organs and tissues by tuning into the emanations radiating from them. They are also able to identify a diseased condition of tissue or organ.

To destroy disease, the therapy equipment is adjusted so that the device transmits energy of the same frequency as the disease, but at a greater amplitude, with the result that the diseased condition is shattered. (That was the prin-

ciple Caruso employed when he broke the goblet by singing into it.) The instrument can be attuned to the specific frequency that emanates from a cancer, a tumor, a strep infection, or any other undesirable condition, and if such a condition is present, the instrument will indicate it by giving a reaction. Thus the tumor, cancerous tissue, or other undesirable material, may be shattered and its identity destroyed.

You may ask, "How does all this tie up with music?" In this way: every sound has its own vibration (and its own color). A musical tone pitched to the proper frequency can do the same work as the radionic machine, although this is offered as a supplement to the radionic work and not as a substitute for it. Music, handled by an experienced operator, can shatter cholesterol in the digestive tract, or chemical deposits (arthritis) in the joints (in much the same manner as Caruso broke the goblet), and therein lies the value of music therapy so far as the physical body is concerned.

Music therapy is of course not new. Paracelsus, a Swiss alchemist (1493), was noted for his "Heavenly musical medicine." Going back farther than that, Pythagoras, the Greek philoso-

pher (507 B.C.) used it and propounded the theory which material science has since proved, that "every object responds and corresponds to a particular musical tone." Going back still farther, a certain prophet named Samuel is said to have founded the first real school of music; David was his music master and his instrument was the seven-stringed lyre. Their songs were the Psalms. The Kabbalists, of an even earlier period, say that "the universe is builded to music."

One of our modern musical therapists, Dr. Ira M. Altshuler, working in Eloise Hospital near Detroit, says: "In considering the role of the central nervous system in musico-dynamics and the structural elements of music, one must understand the anatomy and the physiology of the brain centers. The hypothalamus, thalamus, cerebellum, in addition to the cerebral hemispheres, the master brain, take part not only in metamorphosing tone and rhythm into music, but in giving it an emotional and mental content. These various parts are connected by nerve pathways. The thalamus (or the subconscious) is a subcortical brain center made up of gray matter, lying below the master brain. It is the main relay station of emotions, sensations, and feelings—even esthetic feelings. Stimulation of the thalamus almost simultaneously arouses the master brain (or the conscious). Once the master brain is aroused, it sends impulses (orders) back to the thalamus, and so a reverberating circuit is set in motion. This is an important finding. There are nervous and mental patients who cannot be reached through the spoken word (that is, through the master brain) because these patients are either inattentive, distractible, confused, depressed, hallucinated, or in a state of anxiety which makes verbal contact impossible. It is precisely here that music makes itself useful. Music does not de-

pend upon the master brain to gain its entry into the organism; it can still arouse by way of the thalamus (subconscious), the relay station of all emotions, sensations, and feelings. Once a stimulus has been able to reach the thalamus, the master brain (conscious) is automatically invaded, and if the stimulus is continued for some time, a closer contact between the master brain and the world of reality can be established. Music reaches the thalamus."

This gives an explanation for the fact that many insane people are helped by music, often after all else has failed. Dr. Altshuler had a patient (to give but one example) who lived in a dream world all his own—could not communicate intelligently with others. He was put in a group that listened to music every day. After several weeks his foot began to move with the rhythm. It was his first contact with the outside world. He was then put in a rhythm band in which patients kept time with drums, woodblocks, etc., to a tune on the piano. Later he was moved into a choir and is now on the speech level—able to talk to people.

Mental specialists agree that our guilts, inhibitions, complexes, frustrations, etc., are buried in the subconscious. Music may serve as a mental and emotional cathartic, cleansing the desire body and mind of unwholesome patterns.

The universe and everything in it was built on vibration or sound. "In the beginning was the word." Science measures the vibrations, from the dull-est thud to a pitch too high for the human ear to catch. The higher the pitch, the faster the vibrations. Naturally, the singing voice has a higher vibration than the speaking voice. Thus, when you desire to be "lifted up," you sing. Beyond 32,000 vibrations per second no tone is heard.

In 1892 an international music con-



gress established the standard that "A" would have 435 vibrations per second. Recently a new standard of 440 vibrations per second was decided on. This is a full tone frequency above the frequency it had one hundred years ago. For centuries there was no musical instrument capable of producing angel or deva music (using those in-between tones), but in the last decade the Hammond electric organ has come into being, on which can be produced almost any division of tone required, even up to the twelfth harmonic.

Music is actually the bridge between the world of matter and the world of Spirit. The rhythms of certain high and noble music raises the pitch and accelerates the motion of every atom in the body. It also activates dynamically certain vital centers hitherto latent, tending to lift us from our confinement in the concrete to freedom in the abstract. As Corinne Dunklee Heline points out: "When man has harmoniously developed the double octave of the physical and etheric, he too will have an instrument that will make him a conscious citizen even here and now, of two worlds. Thus he can have understanding with humanity at large (that has not yet risen above the deadening toils of transitory physical existence) and yet 'walk with kings' (Master-Initiates)." The first step is to cleanse the body and awaken the seven centers of "musical light."

In the May, 1949, issue of *Argosy* we find the following concerning the modern use of sound:

"Goodyear makes high-frequency sound tests on tires to determine whether recapping is advisable. A Pampa, Texas, carbon plant eliminated soot from its factory chimney by installing a siren. The sound waves force the carbon particles in smoke to form larger balls which drop on the bottom of the flue and are saved. No visible smoke leaves the

chimney. At the Navy's Landing and Experimental Station at Arcata, California, a battery of twelve sirens condensed the fog particles, which fell to the ground as rain. Dairies are using sound to pasteurize milk without heating, to shake down fat particles so they fuse with the liquid (homogenization they call it). Oil and water are now mixing without a murmur. George Aitkins, mechanical engineer, got an idea one day in his laboratory when an associate dropped an auto horn into a pail of water. Noting the agitation of the water, Aitkins decided to develop a washing machine operated by sound. His device forces water through the clothes to screen out the dirt. Soda fountains are beginning to install sound mixers for malted drinks. A weird tale of World War II tells of a lighthouse off Scotland, equipped with an ultrasonic sounding device, by which was detected a Nazi submarine lying near the bottom off shore. The Navy was notified. Divers descended, found the submarine and tapped out in Morse code on the sides that the boat was spotted. The flabbergasted crew gave up without a struggle when told to surrender or be depth-bombed."

With a modern listening device one's heart sounds like a motor-driven pump. Dr. John H. Foulgar and Paul E. Smith, Jr., of DuPont's Haskell Laboratory of Industrial Toxicology, can tell how one's "plumbing system," headed by the heart, is working by the kind of "music" it produces. When muscles are tired or toxic they give out "bass tuba" tone. When they are well their tones are more like the violin.

Use of sound to facilitate the cure of disease is now being taught in three California universities. It will revolutionize medicine and surgery. Infection in the body can be killed without surgery (as any radiologist can prove). Sprains and local inflammations have

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responded to *sound* medicine. Certain frequencies have marked therapeutic effect.

Many other instances concerning the importance of sound and color come to light every day. In the Arctic Circle it was found that a steamboat whistle will break up an iceberg. In Sittavka, India, is a waterfall that increases its flow of water at the sound of a shout. The U.S. Department of Agriculture now uses sound radiations of high intensity to kill mosquito larvae, and does it in five seconds. Music has even been taken to the farm, where it was found that the barnyard animals appreciated it. By actual count the hens laid more, as well as bigger eggs. Milk production of cows was increased.

The question has been asked, "What is the advantage of 'live' music over 'canned' music?" One can be soothed or stimulated, as the case may be, from the sound of a radio or from a phonograph, but he comes into closer touch with the Master Musicians if he attends concerts at which, by the appropriate type of music, their presence has been invoked. The ordinary listener is not cognizant of their presence, but he will be stimulated nevertheless, and in time become responsive to their influence. The colors of the music, though unseen without a screen or clairvoyance, permeate the atmosphere and may be absorbed into the aura. This condition remains for some time after the music has stopped, around the place where it was performed. One entering this charged area may benefit from it even though he did not hear the actual concert. Thus there is a stupendous difference between listening to recorded music and the music being performed by a student-initiate under the guidance of a Master Musician.

A most potent power is this power of music or sound. May it be used to glorify its divine Creator.



## The Healing Christ

(Conclusion)

**C**HRI**S**T Jesus was a perfect channel for the divine healing Force, but even though a person be accorded the blessing of His all-powerful ministration, he had to indicate a spirit of co-operation before he could be healed. He had to give some sign of admitting that he had transgressed and was willing to change. Hence we find the Healing Christ saying, "Stretch forth thy hand," "Take up thy bed and walk," "Go and bathe in the pool of Siloam," etc. As Max Heindel has pointed out:

"Those who were healed by the Christ would not have been affected unless they had obeyed and had done as they were bidden. This is a law of nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether it involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing force comes from our heavenly Father, who is the Great Physician.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the

wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind."

Christ Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We are each a Christ-in-the-making, and we therefore each have the high privilege of sharing in His blessed healing ministry—and of being healed ourselves.

—O. R. Georgi, D.C.

\* \* \*

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

April .....	2— 8—15—22—29
May .....	5—12—19—26
June .....	1— 8—16—23—29

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



## The Minstrel Maid

By JANICE LORIMER

### Part 2

**W**ALKING in and out among the trees were beautiful men and women, tall and proud and delicately made, clad in long and shimmering robes, more colorful even than the flowers, for here were colors unknown to the spectrum: a rich and fiery purple as of cloth-of-amethyst, a lustrous orange, which was as yet not orange but pink, glowing and damask-smooth, in addition to the colors the sun knows how to paint. Upon their curls some wore jeweled caps, and these jewels in nowise outshone the splendor of their eyes. In pavilions of alabaster, where red roses clambered and clung, many sat at their ease on benches and chairs of marble carved and pierced so that they were inlaid with light as with jewels; and nymphs in diaphanous garments served the most delectable food on crystal platters, and wine in crystal goblets through which the liquid glittered like molten ruby and amethyst and topaz.

All this she saw most clearly, in minute detail, but in small as from a distance, and she went forward eagerly on the next rise, expecting to find betwixt her

and the paradise a high wall, and gates, and guardians.

Yet as she approached the garden no wall was visible, and she laughed with joy, running forward toward the line where the paradise began; for its boundary was clearly to be seen—all on that side being glorious and summerful, and all on this side in the grip of winter. She saw where the snow lay heaped against the line of emerald grass which marked the edge of the paradise, and how such trees as stood against the boundary were dry and barren and ice-laden on this side but decked in leaves and flowers on that.

But what is this? She stops, as it were, in mid-career, like a bird which flies against a glass window and falls back on lamed wings, fluttering this way and that, and crying. She can advance no farther, she can go not an inch forward, however wildly she throws herself against the air, thrusting hard with her shoulder. Her hands outflung meet a cold and slippery surface, a wall glassy and impenetrable, yet clearer and more transparent than air itself. Now she sees that the colorful little birds in the garden are as helpless against that invisible wall as she is herself: they fly thus far and no farther, nor can

they overpass it, for it reaches upward to the very sky.

The inhabitants of the paradise, walking arm in arm, open their mouths in sweet converse, and some appear to be singing, but she hears nothing, no, not a syllable, not a sound; and they, they do not hear her voice raised in anguish, and at last she sinks to the hard ground, feebly pressing against the crystal wall, tears freeze upon her cheeks and eyelashes, while the snow falls noiselessly upon her and covers her with a blanket of white and glittering stars; but even as her eyes close and she sleeps, a yellow bird no bigger than her thumb appears suddenly at her forehead and with a flash of wings flies away toward the east, toward the white castle towering in the midst of the garden, at the summit of the eighth hill.

\* \* \*

She awoke lying upon a couch of darkness and surrounded in warm darkness; she seemed to float, and a growing fragrance of narcissus blooms flowed about her on a stream of warm air, and from somewhere came enchanting music, a rain of melody from lyre and dulcimer, the piercing sweetness of the flute.

Into the warmth of darkness came motion, the warm hovering of unseen ministers; gentle hands touched her cheek, and she felt as it were a covering lifted from her face. Now above her opening eyes the darkness was interrupted by a countenance pale as a white flower under the moon, with large and lustrous black eyes, like pools darker than darkness itself, pools where midnight lay hid, in which there stirred a deep and exquisite knowledge of the purpose and design which is in nature; and these looked down into her own, yet stayed not there but looked deeper, as one might gaze at an image lying at the bottom of a pool of crystal water; and it was as if the image stirred in the water, and lo! she was herself that image.

She slept, and awoke in a chamber open to the east, and through slender columns beheld the pearl-grey canopy of dawn touched to opalescence by the orient light. Then came on white feet, swiftly, certain nymphs, golden-haired and wearing about their foreheads fillets of white stars glistening above eyes bluer than heaven, their robes flowing



about them like a mist; who led her to her bath, pouring over her from an urn a clear and luminous water wherein was no wetness at all but refreshment only, and far more than it cleansed the body it purified and restored the soul. They put upon her a white robe, and upon her head a circlet of red roses, and they gave her to drink of a fragrant wine, fiery and sweet, which sang a new song of life in her veins; and they gave her to eat of a delicate and ambrosial cake made with honey from the flowers of those good deeds with which the paradise abounded.

And when the nymphs had departed, singing sweet songs, a powerful stirring

smote the atmosphere of the pillared chamber, and an angel stood before her, tall and strong, with wings like flaming banners, and a crown of fire, who said, "I am Ariel, the Lion of God, who have thus far led you upon your journey, nor will I be absent from you, but will walk always at your shoulder."

To whom she replied, "And right well have you guarded me, O Noble Lion, but here in the abode of peace and beauty I have no need of your services, and you may avail yourself of a (no doubt) much needed rest and vacation; for I have heard that even the Angels of Heaven have need of pleasuring."

"My pleasure," said Ariel, "is in the



battle which rages in the souls of men, in the victory of good over evil."

"True," smiled Lesolie, "but the battle is fought and won, for here I am, as you see, in what is surely a paradise upon earth."

"Never," said the Angel Ariel, "have you had more need of me. But go I must, if you command; yet will I not remove me far, and if you call on my Name I will surely hear. Remember only this: that the hour of temptation has three moments, a moment for the body, a moment for the soul, and a moment for the intellect. In Spirit is no temptation."

The air was still, and she looked swiftly about seeking to discover whither he had gone, and how, for though he had gone she had not seen him go, and

she knit her brow in puzzlement over this matter.

No sooner was he gone than a bell chimed from a tower, sending forth upon the air a flock of white doves, and forthwith streams of gaily garmented people of noble and serene aspect met in a great concourse in the rose gardens which lay to the east of the castle. Joyously Lesolie left her apartment to join the morning festivities. Dew had not left off its sparkling, and the air was pierced with the sweet song of birds.

Drawn by the happy faces of a band of youths and maidens walking together, she asked concerning the festivities, what were they and to what purpose? And they replied that this was a tournament of soul with soul, and that soul which lost fell back to earth and was excluded from the garden for a space of time. The tender-hearted Lesolie said, "But is there pity, then, for the fallen one?" and they replied, "No, for it is not forever."

Now in all this Lesolie thought they spoke of a knightly feat of arms, as in the Judgment of God, and she entered the rose garden on eager feet. Here were roses of every hue, their perfume hung heavy upon the air, and in a clearing in their midst was a small pavilion of gleaming Parian marble, as beautiful as a beautiful woman, touched with gold from the morning sky.

In the pavilion, visible through the delicately wrought pillars, was a throne, also of marble, white and chaste of line, on which One sat; and to his left and to his right stood four tall youths, dark-eyed and proud of mien, each clad in a robe of different color rich and satisfying to the eye, and about the head of each was a nimbus of pale light, and in their hands they held cymbals. The ninth was that One who sat upon the throne, and in the short black curls of his head dew glittered; fathomless were his eyes in the carved flower of his face, and the mouth, beauti-

ful as angels' are, was firm and purposeful. The robe he wore was green and lustrous, as if emeralds had been drawn into fine thread and woven for its cloth, and about his head was a ruby nimbus beautiful to look upon. She knew him: it was he who had unveiled her eyes in the night-watch, and with a glad cry she ran to him, and he arose with outstretched hands; and even in this moment she observed a strange thing, that though his hands were white and delicate as flowers to the sight, yet, when she put her hands in his and he drew her to the throne beside him, it was as if she had touched upon naked



steel, which in that instant pierced her soul.

Now though she had had a night's sleep and was refreshed in body and mind, she felt a languor and a faintness, the scent of roses overwhelmed her, and the garden also glimmered as seen through water. Sleep assailed her with sweetness and the flame of consciousness flickered low in the lamp of her soul's body. Almost she dreamed of the crystal wall, and of the snow falling on hill and dale . . . as if the dream of cold had woken her, she fought against the overpowering cloud of sweetness, crying upon the Name of Ariel, her good angel; and lo, he stood before her in all his power and glory, with sword in hand, and at his feet lay dead a vile and bloated serpent, brown all over, and mottled, moving in slow undulations like a bank of dead leaves stirring under the autumn winds; and behold, it melted all away, like the same leaves scattered in the wind.

"You did well to call upon me," he said, "yet know that in your own right arm lie the valor and strength of God, to command as you will," and he was gone.

Now from the watchers and from the young men about the throne came a shout of joy, and that One who sat upon the throne rose thence and knelt before her, with arms extended in supplication. "Under the Judgment of God," said he, "I am your servant. Command me to any labor, for your will is my law. Whatsoever you may desire, that will I fulfill."

She looked upon him with troubled eyes, for it hurt her to see him kneel thus humbly before her. At last she said, "It is not meet that I should command the princes of Heaven. It is I who should serve you."

But he said, "Under the Judgment of God it is I who must serve, nor is it any displeasure to me to do your bidding."

Her heart beat painfully as she replied, "Hear me then, for this is my command: that you serve that only in me which is the Will of God, and that at all times you show me as in a mirror the face of the evil within me, however small it may be, even so small as a grain of wheat, and that you tear it from me with a firm hand; this under the Judgment of God."

*(To be continued)*

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#### ROSIKRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

## 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. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from the sale of Fellowship books largely support the Institution.*

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply. The Board of Trustees considers it a sacred privilege to promulgate these uplifting and inspiring teachings.

**THE ROSICRUCIAN FELLOWSHIP**  
OCEANSIDE, CALIFORNIA, U.S.A.

### A HIGHER LAW

Belief and love,—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word . . . Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment.

—Ralph Waldo Emerson

### Lists of Dealers and Centers

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