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Credo



This I believe :

*That those who live have lived before ;
That in our present state of life
The seed we planted long ago
Has blossomed and bears fruit in kind,
Which will decay and rise again
With attributes of good or ill
Some distant time.*

It follows then :

*If every word and thought and act
Will breed a blessing or a curse,
We can accept as simple truth
That each good deed and kindly thought
Will tend to clothe the constant soul
In beauty, and redound to bless
Our future lives.*

—Frances Moser



EDITORIALS

Religion in the Western World

IN A WORLD where all things grow, change, and evolve, religion is no exception. Faith by which men can live is not a static thing. Rather it is as a glimpse of living truth, at first perhaps barely understood, but which in the course of progress opens up to the inner consciousness in a vista of constantly expanding grandeur and scope.

From time to time, in accordance with the needs of humanity, revelations of divine wisdom are made through advanced teachers. Always there arises around these revelations a collection of forms and traditions, as though to hold the truth and keep it safe, and forever truth escapes from these accumulations. It cannot be confined in forms, nor even in the written word, but whoever seeks the substance behind the shadow will find that what has been revealed is small compared with what may be known by one who is able to open up the channels of his mind and contact the living fount of truth. In all the great religions of the world there is this treasure available to the earnest seeker.

Christianity, the faith of the Western world, is such a religion. Under the conceptions of popular Christianity lie the inner esoteric truths. In *The Rosicrucian Cosmo-Conception*, a modern textbook of esotericism, it is stated in this regard: "The real Esoteric Christianity has not yet been taught publicly, nor will it be so taught until humanity has passed the materialistic stage and become fitted to receive it. The laws of Rebirth and Consequence have been secretly taught all the time, but, *by the direct command of Christ Himself . . .* these two laws have not been *publicly* taught in the Western world for the past two thousand years." For a season, because of the need for concentration on tasks relating to the physical plane, the West has received its religious instruction in the present form. Because rebirth has not been one of the doctrines taught, this tenet has been thought to be at variance with the Christian ideal. However, in this present century the age old Wisdom Teachings have been presented to the West in such a way as to show that the laws of Rebirth and Consequence supplement rather than oppose the Christian teachings. Some of the truths of Esoteric Christianity are now available to all. They have been openly circulated in printed form and welcomed by many eager students. Though but a handful compared with those who

follow orthodoxy, this group constitutes a nucleus of thought, and thought has a way of spreading.

There are signs today that materialism is losing its hold on the Western mind. It has been brought home to man, by a very horrible concrete example, that such a philosophy of life leads to a most undesirable state of affairs. The atheistic political system operating today represents materialism pushed to an extreme; it is the negation of all true religious thought. It acknowledges no God, no moral obligation, and holds human life cheap. In millions of minds it awakens a feeling of horror and loathing, yet a civilization which for long years has given lip service to the Christian doctrine but compromised with it in daily living, should ask itself whether it must not bear the responsibility for this situation. The answer, to the occultist, is definitely "Yes." This atheistic regime has arisen because of the waning of spirituality in our midst, and it must be met by means of a spiritual revival strong enough to overpower the forces of negation.

Herbert Hoover, former president of the United States, in a recent address called for a mobilization of all our spiritual energies to combat the spread of this atheistic system, and President Truman expressed his endorsement of this call. Thus two leaders, holding different political views, have asked for united action, but government and leaders cannot do this work. The spiritual revival must come in the hearts of individuals. Outward enemies and adverse conditions are apt to be the externalizations of conditions within. Hence remedies must begin at home. We need a religion which is the compelling influence in all departments of our lives. For instance:

Modern Medicine, with its animal experimentation and attendant cruelties, needs to recognize that oneness of all life, and the healing power of the Father which can be released through those who come with clean hands and hearts.

Modern Art must learn to draw its inspiration from the higher regions, so that more of the heavenly beauty and harmony may be released on earth.

Modern Psychology is incomplete until it learns to recognize the superconscious mind, as well as the subconscious.

Modern Industry—labor and management—should look for a way of cooperation if it is to serve the community to the best advantage.

The above are examples, but all phases of life need examination and change to bring them into harmony with Christian ideals. In all these matters the students of the inner wisdom can help greatly if they are sufficiently dedicated to service. In fact, they have an important function and a sacred duty in this respect. Although it is not expected that people in great numbers will accept occultism in its entirety at this time, eventually the Christian world will come to the long view of life. That a knowledge of the laws of Rebirth and Consequence would be a potent stimulus to religion seems to us beyond

doubt, and therefore we should be happy to see a general adoption of these views which have so well answered our own need. However, we must be patient. As Western culture and intellectual life continues to forsake its materialistic bias, it will become ready for the wider outlook. In the meantime, the crying need for today is for all, regardless of affiliation, to work together to revive the knowledge of man's true nature and faith in his destiny.

There has been considerable discussion, and some action, in regard to uniting the various Christian denominations. Some are enthusiastically in favor of this, others think as forcibly that it is not feasible just now. Recently two different branches of the Christian church which merged their organizations, found little difficulty in doctrine. However, in working out the arrangement there arose problems in regard to external affairs. Each church was well organized, with different bodies performing specified functions, with properties and officers, and it required compromise to bring them together into a working whole. That work is not yet completed, even though the two branches now worship as one. While external details often seem to separate, it is the Spirit that unites, and if the churches can come together in a united program based on common fundamental truths, it will not matter so much whether or not they merge the outward organizations. This latter requires time and consumes energy that could be devoted to doing something to meet the immediate need. If fine points of doctrine could be laid aside as comparatively unimportant, and a united effort poured into giving out and practising the simple message of love and hope, there would be a mighty force generated to bring about the spiritual revival we desire.

There is one point that is fundamental and should not be difficult of acceptance by any true follower of the teachings of Christ. That is the truth that each human being is a part of God; that within him is a Spirit, a spark of the Divine Nature, which gives meaning to his life, enables him to contact Divinity, and to develop in accordance with God's laws. A message based upon such a foundation and coupled with the Christ ideals of love and service is simple and easily understood, and goes far to offer hope and faith to those who now have no spiritual comfort.

These suggestions are humbly offered as a theme around which to build a united program that could be supported by orthodox Christians, occultists, and many others who do not affiliate themselves with any particular group. We occultists cannot go out and compel people to come into our fold, but we can cease to feel set apart by our way of thought. We can strive to meet others on a common ground in response to a common need, and pool our energies with theirs to bring about a revitalization of religion. Such a revived interest in spiritual truth would surely pave the way for a wider acceptance of the teachings of Esoteric Christianity.

THE Mystic LIGHT

The Message of Modern Art

By BESS FOSTER SMITH

IN the not too long ago, men would have considered it impossible to see the structure and the bones of the human form until death had disintegrated the flesh therefrom, but now by the use of the remarkable x-ray and fluoroscope an accurate picture can be produced not only of the bones but of the internal life of the body as well. We can see the food digesting, the heart beating, and all other organs of the body functioning normally.

This is an augury of what man will be able to do in the future without the aid of an external apparatus. He will develop his etheric and spiritual vision so that he will be able to see clearly the sights of the higher worlds. Pioneers of the human race already have this inner vision.

There is another type of inner picturing in what is called modern art. In pictorial abstractions the artist attempts to reveal the unseen—that is, the soul-elements, apart from the physical encasement in which such elements dwell and function. It purports to show up those hidden parts, of the existence of which many of us are scarcely aware. These picturings of our inner patterns of thought and feeling sometimes appear sordidly grotesque and sometimes hauntingly beautiful, but always they come as somewhat of a

shock to our conditioned senses. We move from the old into the new with difficulty.

In the art world Pablo Picasso is spoken of as the great emancipator who freed art from a strictly pictorial presentation of a subject. Before his time many artists lived side by side with profound mysteries and never realized it. Although not the first artist to sense these mysteries, it may be said that it was Picasso who really opened the door. He opened it on himself, and in the opening revealed all men. It was a feat of man attempting to surpass man in human production, and because students, art critics, and a somewhat stunned public saw enough through the open door to be attracted, it may be said that his was the victory of a single man against a whole world of tradition.

One of Picasso's forerunners was William Blake, who lived in a stratosphere of visions and hardly ever woke up to what others called reality. His vision was his reality, for his consciousness was focused chiefly in the higher worlds. His art was of the Spirit and the soul. He was a true mystic with an inspired passion known to few other men. He felt the presence of angels and undoubtedly saw them, as we do our earthly friends, and his

soul was filled with the glory of their being. Possessing spiritual sight, Blake clothed his artistic creations in the beauty and light of the supernal regions, making free use of those symbols in which the ancient wisdom is sealed. He was therefore little understood and made a slight impression on the accepted art of his time.

But we know that all is not goodness and beauty, either within man or without. Modern psychology and psychiatry have revealed that everyone has within himself the child, the savage, and even the criminal. If the cravings and impulses of the higher self, the Spirit, are repressed and disregarded (as they often are), then the lower self asserts its power and claims satisfaction in selfish and degrading behavior. Thus there is distortion within. Ugly patterns appear in the auric makeup, and may be seen by the clairvoyant.

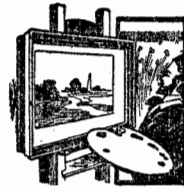
Since man was enveloped for centuries in religious smoke, an understandable representation of his inner life would be a manifestation almost superhuman. We say "almost" for were this completely so, we would of course not be able to comprehend the suggested message of the representation in this world at all. As it is, it is largely a communication from Spirit to Spirit without aid of diction. Perhaps that is why we say as we look at a pictorial abstraction, "I feel its influence but I cannot tell why!"

To come down to cases, suppose an artist, viewing a cup and the shadow of a cup, feels that the shadow is more important than the cup. At first he considers the cup and the shadow, then he removes from his mind the cup, and draws the shadow. Thus he conceives a total separation of body and soul, we may say, and presents only soul—as he sees it. So with any objective substance. He must achieve a complete withdrawal of the object in favor of the representation of what it provoked in his consciousness, following, of course, the **conscious inclination of his art, and he**

must translate that representation into volume, line, and color.

Perhaps this thought might be clarified by thinking of the lowly oyster whose internal irritation produces the pearl. If it were possible to get a representation of the agony which causes the generation of the pearl (not the oyster, not the pearl), that would be a pictorial abstraction.

Or, if we seek a more elegant comparison we could liken an abstraction to a Michelangelo explaining the way of a miracle—not painting the one who performed it. Or perhaps if we could



put down Napoleon's dictation of his inmost thoughts in glory or defeat without the well known presence of the Little General, himself, we could achieve an abstraction.

We might, from these imperfect explanations, form a sort of definition: a pictorial abstraction is the representation of the inner patterns formed by the Ego's activities in its mental and emotional bodies. These activities may be those involved in creation, those showing a reaction to a certain immediate stimulus, or those which exist as a habitual pattern.

To achieve this is, indeed, a profound undertaking and should not, according to the best authorities, be attempted frivolously. It entails dipping into the subconscious which has many unexpected and terrifying powers for the uninitiated. It is said that Picasso shuts himself up in his studio and remains there for days while the inspiration is upon him. Freed from all convention and completely subject to his imagination, his unbridled Spirit wanders wheresoever it will. No subject is ever calculated.

He is, however, a master of the mechanics of his art so that when the inspiration comes to him he is able to paint and draw with a purity of line and form that few artists have ever attained so he can translate his Spirit's findings with an accuracy and skill that gives it an air of sureness and a touch of formal magic. When his work is completed he resumes his tranquil life with his family. His friend, Maurice Sacks, says of him, "No luminous fame is more justified than is that of Picasso."

Moreover, Picasso is in a constant double research, keeping a perfection



of balance between texture and mind. He still goes pioneering in new fields, although he does not need to do so, as he already has had an abundance of the glory the world affords. For instance, he searches through the ruins of Pompeii for traditional forms of art to learn the mysteries of the great men whose lives, long past, still illumine our Spirits, and all the while he is really piercing the future with his mind, trying to nail down to a precise point the representation of the invisible that controls life.

Many modern abstractionists have branched out into different "isms," since Picasso, but most of them are still only cartoonists of soul-substance. They shock and intrigue us. They shame us by showing us up as we are with bloated misshapen dreams and absurd desires. It is to be hoped that, as X-ray has improved the findings of medical science, which in turn has helped us to perfect our inner physical parts, this new phase of art may shake us out

of our bigotry and assumed piety so that eventually we can better the condition of our inner selves. Perhaps we too can learn to feel the unconscious flowing into the conscious and can harmonize our lives so that we will appear better when these searchers disembody us upon their canvasses.

The influence of the abstractionists is already affecting every walk of life from advertising to architecture. Skyscrapers, homes, stream-lined trains, airplanes, autos, and bathtubs are reshaped. As mankind slowly evolves, his art takes on a functional beauty and produces the perfect relationship of which Browning speaks in his immortal poem, *Rabbi Ben Ezra*: "Nor soul helps flesh more, now, than flesh helps soul."

This is the relationship that Frank Lloyd Wright seeks to achieve in what he calls "organic architecture." Devoid of all foolish furbelows, his unique structures, like many human beings, exemplify a balance of beauty and performance.

"Herein lies the center-line of Democracy," says this great architect, meaning that when we strive to achieve this balance of beauty and performance we will find freedom—and at last people are beginning to believe him.

It seems we are, so the historians tell us, on the first course of a creative spiral in all of the arts, now that we have made the revolutionary turn away from imitation and toward creation. There will be, of course, other revolutions and other long uphill climbs.

So, if and when, with the help of abstractions in art, we finally become completely freed as Picasso himself is freed, and as Frank Lloyd Wright is freed, and we have shed our conventional shell, whatever of soul there is beneath will appear, not as a strange mirage as it sometimes does now, but more as William Blake conceived and painted it—a thing of beauty and light that will be to each and every one of us "a joy forever."

Man and the Earth

*Man and this earth are wondrously allied:
Between the clod and God man is the link.
Across his retina vibrations slide
In rhythm'd sequence as to make him think
Of color: blue of sky's unfathomed space,
The shifting gold-to-mauve of desert floor;
And form: the snowflake's geometric lace,
The swirling arc of candent meteor.*

*Earth's atmosphere affects his senses so—
Thought sweeps across his brain as on a lyre,
Is fanned within his breast to feeble glow
And then leaps up to life in white-hot fire.
And thus the Earth, in vast collaboration
Attends with Man the fires of creation.*

—Muriel Frost

Chance or Plan?

By **IDA SMITH**

WITH the advent of the first robin the snow-white "nievitas" blossom out in the Arizona forest like tiny stars in a brown firmament. Then hundreds of wild flowers bloom in relays from early spring to late fall. Each holds to its own pattern and colors. Each lives its own life, diffusing its beauty and fragrance to the world. Each bears its own special seeds and scatters them in its own way to replenish the earth. After its work is done it goes to sleep for the winter, to blossom afresh with the coming of another spring.

In desert and mountain fastnesses minerals grow in their almost unbelievable crystal designs. Quartz is found to be fashioned of six-sided prisms. The strange staurolites are formed into little

crosses so perfect that folk think they are carved by human hands. The pyrite crystallizes into isometric forms. Each type of crystal is formed according to a specific pattern.

The phenomena of Nature are magnificent lessons in picture language. For ages they have been mutely telling us humans that death is not the end of life; that a mighty Intelligence created the universe and all within it for a constructive purpose—and according to a definite plan based upon immutable cosmic laws.

Folk who think that chance is the great architect are giving chance credit for having a tremendous amount of intelligence!

The Fall of Egypt

By ANTHONY TAFFS

PART ONE

THROUGH rows of silent, wondering faces, all turned questioningly in his direction, Katmu passed, his heart hammering in his ears and a dread of detection making his feet drag like lead. Rokos, the head initiate of Memphis, had summoned him just before the night temple service was to begin—Rokos, the aged and venerable, who, some said, read the thoughts of men.

Why, of all initiate priests, had *he* been singled out to appear before the Master? Did Rokos know of his evil ways, that his life was a vast lie, and a blot on the purity of the temple priests? Was he to be exposed and publicly put to shame before the black-robed initiates and scarlet-clad neophytes? Had the queen Cleopatra betrayed him and broken her hard-won promise to keep secret his advances which she had so scornfully repulsed? On this, the night of her initiation, had she tried to win the Master's favor by revealing the one enemy within? Or, as the guilty priest tried in vain to assure himself, was he being summoned merely as the oldest and reputedly one of the wisest of the throng to consider ways of checking the growing power of Rome? Rome was the despiser of ancient truth and wisdom, the barbaric destroyer of centuries of learning; surely she was uppermost in the Master's thoughts.

These and many other similar ideas crossed through Katmu's racing mind as he passed down the aisle lined with great statues and sarcophagi, and turned to the limestone threshold where stood the summoning slave boy. As he passed the statue of Thoth, once again he noticed the smile which from the glow of hundreds of torches seemed to light the stone face. "The gods know

the secret of your heart," its lips seemed to whisper.

With an ill-concealed shudder, Katmu entered the chamber of Rokos the high priest. From without the slave pulled the black curtain into place behind him, and in the uncertain light of a single taper he stood, blinking.

Soon he made out Rokos' form, upright and motionless in the pontifical chair. His features were indistinguishable; only the great white beard was clearly visible. Behind the throne and over the seated figure hung a huge painting of the veiled Isis. From without came the chanting of the priests commencing the evening ritual.

"My wandering son," came at last the passionless voice, seemingly a part of the enveloping darkness, "the Isis behind me guards secrets which no mortal shall ever unveil, and you too have secrets, hidden successfully from your brother priests, and perhaps you thought from me also. But I, though no longer a visible attendant at the evening worship of the temple, nevertheless keep through the inner planes in most intimate touch with the spiritual life of all in the priesthood. There was a time, Katmu," the voice continued with a gentle sadness, "when I thought that you were the one destined to protect our sublime mysteries from the power of Rome. No neophyte was so earnest in concentration, so disciplined, so studious of the sacred Book of the Dead. Delving into the mysteries of eternal essence, you discovered hidden combinations of elements, formulæ which Thoth revealed to you as a reward for your diligence and persistence. But alas, pride filled your heart at your achievements, and like a cloud dimmed your understanding; you ceased to curb your lusts, became ambitious and schem-

ing, even dreamed of seizing my power. Do not start, my friend; I who know the secrets of your heart am powerless (as is Isis herself) to take away your freedom of action.

"Presently there came to the temple she with whom you would have shared the power you hoped for. The queen Cleopatra became a novice in the temple. Technically married to the young Pharaoh to keep silent the wagging tongues of the multitude without, she in reality embraced the vows of perpetual virginity in search of the highest initiation. You, Katmu, who also took those same vows, broke them in spirit that day you approached the innocent Cleopatra with your dream of conquest shared with her.

"No, she did not betray you," the voice continued, as if reading the thoughts of the traitor, quivering with rage. "Have the sphinxes and statues in this holy temple no eyes and ears?"

"Stung to a madness of hurt pride, when she repulsed your hideous advances, you turned from lust to hate. All desires gave way to a longing for revenge on the woman who loved the Truth more than Power shared with the wicked."

In a daze of amazed terror, Katmu heard the calm voice unveiling the innermost darknesses of his soul, with inexorable exactness; the sweat poured down his face, and his knees seemed to melt. He faced disgrace, condemnation to a life of hewing wood and drawing water, the meanest services of the outer temple. Anything would be better than such disgrace, he thought, as his hand stole silently to the knife hidden within his cloak. The two were alone; one well-aimed thrust of the dagger, and he could escape. Rokos would have no time to cry out; he would escape through the back door, into the welcome hiding of the night. Then—anywhere: Greece, Arabia, even Rome.

"Your plans for revenge upon the guiltless queen are laid well, Katmu,

black magician," said Rokos. "Researches in chemistry have armed you with a powerful weapon to use against her, and tonight you are to test it. Think twice before stabbing me: is it to your interests to stab the one who will aid you in your scheme?"

Astonishment loosened Katmu's tongue. "Why should you help me if you know all?" he faltered.

"Even now," the other returned, "the chanting of the priests grows fainter, as they conduct Cleopatra in her regal robes to the Inner Temple. Through the narrow passageway they will pass. In the hidden Court they will leave her, alone but for the rows of sphinxes, alone but for the presence of the Teacher if she call upon him in her hour of need. There where it was your plan to return in the dead of midnight, as she sits wrapt in contemplation, you shall meet her as you have hoped."

"There is some trick," Katmu muttered sullenly. "You would never work with me to wreak destruction upon another."

"You do not understand," Rokos continued patiently. "Cleopatra has surged forward to the greatest initiation. Perhaps she is the one to turn back the tide of Rome. Perhaps we must leave it to the Essenes in Palestine. But, at any rate, she must be tested, as gold in the furnace. You are only the instrument of the Divine Ones."

"I will meet her as I planned," muttered Katmu darkly, "only tell me . . ."

But a sudden mist seemed to surround the pontifical chair, and remove itself upward. As it vanished, Rokos was no longer there. The side door was unopened; Katmu stood in the threshold of the other. He rubbed his eyes, bewildered. Only the veiled, tall figure of Isis greeted his eyes, the picture behind the throne.

* * *

The last chanting black-robed priest had left, bearing away the last dimly flickering torch; and Cleopatra was left

alone, seated on a limestone bench, in almost pitch darkness. It still wanted some minutes till midnight. The only visibility came from a sort of sky-light in the center of the roof of the court; it was a dull gleam indeed, for it was the night of the New Moon. The rows of huge stone pillars, carved in fantastic animal and human shapes, loomed like monsters of a dream-world.

In exultant expectancy, Cleopatra sat, her brain a whirlwind of confused impressions into which she tried to bring some order. She reviewed the mysterious procession of men and women, black-robed, all masked, some dog-faced, some bird-faced, some cat-faced; and with growing delight, as she retrospected the scene, she caught new meanings hidden in the symbols which had seemed so strange at first. The words of the chant still rang in her ears. Fleeting thoughts of her other life, so distasteful, yet incumbent upon her as a duty to be performed, would pass; and she thought back over the weary days and weeks spent at the court, attending to the queenly duties of statecraft, and trying to keep her people together. Lately, with the continued growth of that brutal Western power, with the comet-like rise of the soldier-statesman Caesar, who seemed hungry for the whole world, had come to her heart a new, fluttering hope. She, queen and priestess—was it she who was destined to check the growing power of Rome, or at least to keep the sacred truths of Egypt from its clutches?

She was surprised out of her thoughts by a sudden change taking place in the court. A breeze was wafting through the room, and her purple cloak rustled at her side. Simultaneously, a bluish-tinged gleam was lighting up the pillars. Sharper and sharper grew the animal and human profiles at the head of the columns. With a burst of elation she realized that the midnight hour had come, and the initiatory experience was beginning. The light became steadily more intense; she rose to her feet, hands

outstretched, and strange currents tingled through her body. She became aware then of a figure standing by a distant pillar. Sounds began to fill the air. At first they seemed like the resumed chanting of the priests, yet they came somehow from within. Slowly the figure approached, and the tones of the chanting grew in intensity. She saw now that it was a black-robed priest, whose face was covered by a crocodile-mask. The Queen's strong nostrils quivered in expectancy, and below her golden crown, now visible in the bright light, her black, straight, long hair flowed in the breeze. Her thick, rounded lips were set in intense purpose, and her coal-black eyes glowed with a light from within, as they fixed themselves on the approaching stranger.

When the figure was within six feet of her, he bowed low before speaking. "Glorious Queen of Egypt," he began, "saviour of our priests and of our people—on this mystic midnight, you are to reap the reward of your earnest endeavors to serve the temple. Hail, Queen, chosen by the gods to save a trampled nation from the yoke of Rome. Hail, destroyer of the arrogant schemes of the ambitious Caesar."

With a cry of triumph at hearing her dream come true, Cleopatra fell at his feet. The masked figure continued:

"You are to return to the palace at Alexandria, with a secret formula, to which your patient persistence has entitled you." From within the folds of his cloak, he produced a thin sheet of yellowed papyrus.

"By following the directions herein given, you will be able to make a perfumed ointment, which will render you utterly irresistible. You will meet Caesar, and enslave his heart with a foolish passion, until he becomes so enmeshed in the charms of the Queen of Egypt that he will promise her all she desires. Easily you will persuade him to leave your throne unchallenged as Queen of Egypt, and Rome will leave

us and our ancient culture undisturbed."

Cleopatra rose to her feet, trembling and indignant.

"But the vows—the vows of perpetual chastity—never shall I forsake them."

"A new day is dawning in Egypt," the stranger began in a low voice, which increased gradually in volume until the depths of the temple re-echoed. "Vows bind us only until we rise above them. What is your body compared with the sacred grandeur of Egypt? What means your love for Egypt, if you will not sacrifice your own petty scruples for her sake? See the carved stone gods



looking silently down upon us, Queen of Egypt; they are pleading with you to save their secrets from oblivion. 'Is that all you value what we have taught you?' they seem to ask. 'Save us, save us, Cleopatra,' they say, 'and save the priests, the novices, Rokos himself.'"

She seized the papyrus, then paused, hesitant. "But to use a sacred formula for one's own power?" she questioned. "To hypnotize another with a false love for the flesh?"

The messenger fell on his knees. "O Queen, do not fail in the test. Let me tell you of my sacrifice. Wife, children, love, power, all I renounced for wisdom to save my country. At last, ever so slightly, the veil of Isis was lifted, and in a flash of inspiration, I discovered the formula. But never must I give it to another, I was told, on pain of horrible death.

"I bring it to you, my Queen. I accept in resignation long, lingering, loathsome disease to save my country. Is so much asked of you in return? Know this, that the intention of the Higher Self is all that the gods judge, and not the deed itself. You are chaste as the moonbeams filtering into the court. Did you not reject the advances of Katmu? Yes," he shrieked, as she started involuntarily at the last statement, I know all the secrets of your soul for I—I am your Teacher. I fall at your feet, divine Queen. Rokos bound you with vows, but a greater than he I now kneel before!"

The blue light lit into a blaze of glory, and in the intoxication of the moment, Cleopatra drew herself up to her full regal height, proud, queenly, dazzlingly beautiful.

"I shall not be found wanting," she said quickly, and turning, ran out into the darkness.

As her feet were heard echoing down the passageway, the light fast faded. The supernatural chanting died away. The prostrate messenger, however, seemed to fill with vitality as the manifestations disappeared; he half-raised himself, got on one knee, then arose quickly, and hurled his crocodile mask to the floor. A face hideous with mingled hatred and triumph, and then contorted with silent, savage, bestial laughter was disclosed—the face of Katmu. The choking laughter finally burst into shrieks of unrestrained merriment, mingled with disconnected, wild utterances:

"Woe, woe, woe to Cleopatra—woe to her who abuses the powers of the inner worlds—woe to her who lures another into the net of the body! Woe to her who breaks her solemn vows—woe to her who shall long for death and live on, cursed and cursing—who shall fall ever lower, dragged down to the pit by the one she despised, who lost his soul for the love of her!"

(To be continued)

A Memorial Service

By A. C. BENHAM

EDITOR'S NOTE—The following Memorial Service was written by the author, who lived in a little orthodox town, to be read in lieu of the usual funeral service after his own passing. This friend, being a student of the occult, was one of the more enlightened persons who "held that our emphasis should be on life rather than on death," writes his daughter, Mrs. Evelyn Benham Bull, "and this paper was prepared by him for this purpose and may be considered to be his spiritual will and testament. The thoughts herein expressed are similar to those given in the meetings at his home for so many years."

* * *

OPENING PRAYER:

Almighty God, in whose Light do live the souls of them that depart hence after they are delivered from the burden of the flesh, may we realize here and now a full and abiding conviction that life is eternal.

May we realize the consoling fact that what we call death is really birth.

Let us not by tears and lamentations hold this friend near to earth; the Spirit remains with the Absolute Spirit of which it has always remained a part.

May all shadows vanish from the valley of death, and may it become for us a pathway glowing with the glory of Eternal Day.

Amen.

"When a man freeth himself from the bonds of the desires of his heart, and findeth satisfaction in the Real Self within himself—such a one has attained spiritual consciousness.

"His mind is disturbed neither by adversity nor prosperity; accepting both, he is tied to neither. Such a man meets the changes and events of life, be they favorable or unfavorable, with equanim-

ity—likes and dislikes being foreign to him, for he is no longer bound by attachments or things.

"Each goeth to that which he worshipeth, according to his degree of spiritual comprehension. Those who worship gods, or angels, go to dwell with personal gods and angels, those who worship ancestors, go to dwell with ancestors. Those who worship spirits, go to the land of spirits. And those who worship Me, in my Essence, come to dwell with Me in my Essence."*

Let us not, my friends, look upon death with hearts wrung with anguish—with eyes blinded by tears. Let us rather view death as a friend who sets free the soul from the heaviest of its chains, who opens the door to a wider freedom.

Death is but the passing of a soul from the prison-house of a dense physical body into the greater freedom of an ethereal body.

Death is the greatest of earth's illusions, there is no death, only continuous changes in life. To us who are living here, this life seems the real; but when the hand of death has smitten down our physical bodies, as it has already that of our friend, we too shall know that we are freer, happier, lighter, and more powerful for good without that physical form than with it.

Let us draw nearer to that Eternal Life of which we are a part, and in which the whole visible and invisible universe depends, yet from which we separate ourselves when we live only for self and things of the earth which perish.

Brought by the angel of death face

* *The above taken from BHAGAVAD GITA, possibly the oldest of all bibles, and the one that Emerson preferred.*

to face with those things which change not, though all things else change, let us learn to read the mystery aright, and to know that what we call death is but the entrance to another sphere, in which the true man lives a stronger and better life than ever before.

The particular use of death is that it gives us a period for the assimilation of our earth experiences. It is a harvest time of the soul, a period in which experiences can be wrought into greater faculty and a wider range of power. When this building of experience into faculty and this transmuting of thought and feeling into character is completed, then the Ego is ready to return into incarnation in order to gather more and more experiences.

The purpose of life is to evolve perfect human beings. We are apt to consider the Golden Stairs in a materialistic way, but in the spiritual sense they are composed of "a clean life, an open mind, a pure heart, an eager intellect, unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

The same simile, the same solid foundation, can be used to construct a bridge that will carry us safely to the other shore.

We must comprehend life if we are to comprehend death and realize with the Chinese philosopher: "Birth is not the beginning of life nor is death the end."

If we let our life be covered by the veil of unknowing then the same veil will inevitably cover our sight after death, but if a man fills his consciousness with the light of understanding

then that light will not fail him at the hour of death.

Death then loses all of its horror (the horror caused by darkness), for the light always brightens the path, and when we walk by that light—the light of understanding—we shall not find darkness either in life now, or life hereafter.

We should not hesitate to study and gain knowledge that the mind can assimilate and indefinitely retain, for the mind goes on forever and it is only by our striving and persistent effort during each earth span that we can advance toward the goal of perfection. The world beyond the grave exists under the same natural laws as this which we know, and has been explored and examined with scientific accuracy.

The truth is that the day of blind belief is past; the era of scientific knowledge is with us, and the problems which in earlier days were left entirely to religion are now revealed by this scientific knowledge. The first thing that we learn is that death is not the end of life but is only a step from one stage to another.

Try to comprehend the unity of all; there is one God and all are one in Him. If we can bring home to ourselves the unity of that eternal love we shall realize that whether we live or die we are the Lord's, and that in Him we live and move and have our being. The more we know, the more fully we can trust, and the more we *know* the better we understand how much more there is to know. This gives a very small insight into the mind of our friend, some of his own deductions mingled with others.

Let us put into practice the thought expressed by Tennyson:

*Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.
Ring out false pride in place and blood,
The civic slander and the spite;*

*Ring in the love of truth and right,
 Ring in the common love of good.
 Ring in the valiant man and free,
 The larger heart, the kindlier hand,
 Ring out the darkness of the land,
 Ring in the Christ that is to be.*

Then we may come in time to accept
 the thought of Sir Edwin Arnold:

Never the Spirit was born!

*The Spirit shall cease to be never!
 Never was time it was not,*

*End and beginning are dreams.
 Birthless and deathless remaineth the
 Spirit forever;*

Death hath not touched it at all,

Dead though the house of it seems!

CLOSING PRAYER:

O Father of Light, in whom is no darkness at all, we thank Thee that in thy loving providence Thou hast drawn our brother from the unreal towards the Real, from the darkness of earth into thy glorious light, through the gates of death into a splendor beyond our comprehension.

Our loving thought shall follow and surround him; O take Thou this our gift of thought, imperfect though it be, and touch it with the eternal Fire of thy Love, so that it may become for him a guardian Angel to help him on his upward way.

Thus through thy loving kindness may we in deep humility and reverence become fellow-workers with thy boundless power, and may our weakness be supported by thine infinite strength; that we, with this our brother, may in due time attain unto the wisdom of the Spirit, who with the Father and the Son liveth and reigneth, God throughout all ages of ages.

Amen.

EDITOR'S ADDENDUM—

Although not a student of the Western Wisdom Teachings, Mr. Benham's views were quite in accord with two basic doctrines of the Rosicrucian Philosophy: Rebirth and the Law of Consequence, as well as with Max Heindel's statements that:

"Our duties to our dear ones who have passed away from the earth-life are not ended when they have severed the physical ties. We have a responsibility to them beyond the grave. Our attitude after the death of our loved ones continues to affect them The transition to the other world is quite serious enough in itself, involving as it does a process of adjustment to strange conditions all around, and the passing Spirit is further hampered by the sorrow and anguish of the dear ones whom it continues to see about itself. When it finds them surrounded by a cloud of black gloom . . . and nursing their sorrow for months or years, the effect cannot be anything but depressing.

"How much better the attitude of those who have learned the Rosicrucian Teachings and have taken them to heart. Their attitude is cheerful, helpful, hopeful, and encouraging. The selfish grief at the loss is suppressed in order that the passing Spirit may receive all the encouragement possible . . . The thought of the survivors . . . is, 'I hope that he may find himself to rights under the new conditions as quickly as possible and that he will not grieve at the thought of leaving us behind.'

"We pray earnestly for his welfare and that he may learn the lessons of this life thoroughly in his experiences in Purgatory and the First Heaven. Thus, by the good will, intelligence, unselfishness, and love of the remaining friends, the passing Spirit is enabled to enter the new conditions under much more favorable circumstances, and we cannot do better than to spread this teaching as widely as possible."

Keeper of the Secrets

By KATHARINE H. POOR

WITH its unfathomable gaze fixed eternally upon the East, the source of light, the Great Sphinx of Egypt has stood for innumerable centuries as guardian of world old secrets, secrets as old as the first man and as new as the latest born babe, the secret of man himself—the answer to the immortal “riddle” of the Sphinx.

The origin of the Sphinx is lost in dim antiquity. It coincides with the coming of the “Schosoo-Hor”—Servants of Horus—the first settlers of Egypt, undoubtedly when portions of Egypt were still under water. When Thoth of Atlantis led his colonists away from their debased and decaying land into the safety of the Valley of the Nile and founded a new nation therein, is it improbable that he may have established a memorial of himself in imperishable stone to keep watch and guard over the passing centuries and the Wisdom of the Great Ones?

Many things of value were transmitted to humanity from the “Sons of Light” of Atlantis through this agency. While some of them have been obliterated and forgotten through the ravages of time, Egypt’s ancient civilization bears witness in sculpture, paintings, and hieroglyphs, to many more, and some of these have come down to us as heritage from a great people—even perhaps ourselves in other guise.

The great symbol is shaped like a recumbent lion and was hewn from a single rock. Much of it has been hidden under the desert sands. Originally it stood on the top of a hill. A Temple shrine dedicated to the Sun-god Harmarchis, “Hor on the Horizon,” the Great Light of the World, was found between its paws. Its inner chamber, the sanctuary, was quite without the usual sculptured or painted adornments

of temples, which indicates its age to be far back beyond the usual buildings and temples.

One inscription belonging to the Fourth Dynasty (4700 B.C.) states that the Sphinx was *found by chance* during that reign, that its origin was unknown and the glyphs it bore could not be read by men. In the Egyptian tongue the name of the Sphinx is *Hu*, which means it is a bearer of light.

It is stated that Isis-Osiris, symbolizing the All Father-Mother, reigned in Egypt before the first Zodiac was depicted on the roof of the Temple of Dendera, 75,000 years ago, which again points to the incalculable age of the great symbol as it seems that it must have preceded most other buildings. Seven hundred and fifty centuries! Man is indeed old upon the earth according to our conceptions of time.

It is said there were *giants* in those days. Giants of the mind and spirit beyond the outer knowledge of man, so utterly remote that only records in symbol and legend and tradition remain. Yet their signatures were left in stone, records for those with vision to decipher and translate and hand down to those who follow in their footsteps.

Those days when the Divine Kings ruled and taught infant humanity, days when the Lords of Mercury and Venus lent their aid to struggling mankind, are eternally recorded in the Book of Life, and their imprint is found within the minds and souls of men.

The power used in the erection of the massive Egyptian monuments has not yet been fully developed by our race. Only its beginnings are seen or imagined, and it can never be used to full capacity until humanity develops the moral fibre to ensure its righteous use.

(Continued on page 330)

Expiation

By GRACE EVELYN BROWN

(Conclusion)

HENRY looked at the minister, and inquired, "Have you found an answer to it?"

"Yes, it all lies in the truth of many lives in which we have sown both good and evil. The good springs up and gives a harvest of beneficent circumstances: a good inheritance, a perfect body, good educational opportunities, and spiritual awareness. Another plants evil and weeds are produced: sordid environment, a diseased or malformed body, circumstances of poverty, crime and ignorance, leading to a criminal life. We reap what we have sown in past lives."

"But why can't we recall them?" asked Diana.

"Because we have at each birth, a new and unimpressed brain with no record of those past experiences, but the real man, the Ego, remembers and reminds the personality, impressing it with a sense of familiarity, accompanied as the case may be with a sensation of either happiness or distress, love or aversion. We often wonder at the strange impressions that we receive from strangers, as we call them, when in fact they are not strangers at all, but friends or foes of the past, and when we get these impressions, we try to recall where we have met before, as we three are doing now."

Again his gaze met hers in the strange gripping way, and she felt again the same disturbing sense of disquiet, remorse, and aversion. She wondered again if he, too, was aware of the same emotions, but he did not say anything more of a personal nature during the remainder of his visit.

After he had left them, Diana and Henry stood on the terrace and watched

him plod down the rustic path, silhouetted against a blood-red sunset sky, fading to dusk. The dark pines around his little camp were black against the fading glory, but the scene seemed to have taken on a suggestion almost sinister in its association.

"Flames and ashes," Henry said meditatively. "What cruelty down the ages in the name of religion! I'm glad that I never had a part in those atrocious persecutions of which we were speaking."

"How can we be sure of anything," Diana questioned, "if we believe in the theory of many lives?"

"But at least we don't remember," Henry replied.

"Lethe is kind. Perhaps it would be more than we could bear if we did."

"Yes. The burdens of one life are hard enough to bear."

"Until we grow spiritually strong enough to bear them," Diana added.

The days passed on into the warm July weather. No rain had fallen for several days and the land was parched and dry. One evening at dusk, Diana stepped out on her balcony to look out over the sea and watch for the little sail of Henry's boat, as he and Anton had gone to the mainland for provisions. Suddenly she was aware of a red tinge in the sky. It was in the direction of the Reverend Taylor's home, and as she watched, it spread to a fiery glare. Yes, the grove was on fire.

What should she do? On that island there was no preparation for such a calamity. Fortunately, her maid, Anne, was with her. Diana called to her and together they ran across the lawn to the sylvan path, still discernible in the gathering dusk. She drew near to the house far in advance of the frightened maid, who came stumbling after her.

As Diana reached the house, she saw that it also was aflame, but the fire had not yet reached the back of the grove. If she approached the house from the back, she might be able to gain an entrance. Was the Reverend Taylor perhaps within and asleep, not conscious of his danger?

She hesitated, trying to decide how best to proceed, and as she stood there in the light of the burning pines, she heard Anne calling frantically, "You can't go in there, Madam! It would be sure death."

That was characteristic of Anne's selfishness, Diana thought. Even here, that old feeling of aversion against Anne was strong, but she endeavored to control it, merely replying, "But Anne, we must do all we can to save him; for perhaps he is still alive. You go down by the sea on the path. If the men return, and of course they will, soon, they will see the fire and come immediately here. Tell them I've gone into the house."

Anne continued to expostulate, but Diana was firm and Anne returned down the path. In spite of her subordinate position, Anne was always trying to assert herself. She was proud of her French ancestry, claiming that she was of noble birth, and indeed, her haughty manners seemed to bear this out. She was selfish and self-assertive, and yet Diana had always felt that she should favor Anne in every way that she could, and try to bring about a better harmony between them. Strange that Diana should be thinking about such things so foreign to the distressing dilemma of the present moment.

Diana knocked quickly on the back door but there was no response. She called to the clergyman loudly as she knocked again. She tried to open the door, but it was locked. She glanced about and saw a strong wisteria vine growing up the side of the house. Quickly climbing up by means of the vine and porch railing, she reached the ledge of a second story window.

Meanwhile the flames had reached the roof at the back of the house. All was aflame now, and just as she raised the window and stepped in the room, a tall flaming tree fell across the roof of the house, its sparks falling down, down, like spent rockets.

Diana hurriedly looked about her and then frantically dashed into the next room. Where was he? Was he here or perhaps down on the lower floor? She ran down the back stairs and through the smoke-filled rooms, at last finding him bent over his desk in the little study, unconscious. She tried to arouse him but was unsuccessful. The air was so filled with smoke that she could hardly breathe, but she could not leave him there to be burned. Surely help must come. Someone from the mainland would surely see the flames and come to the rescue. Henry and Anton must be near.

Suddenly Diana seemed to be in a strange country. Yes, it must be France, and France of the sixteenth century, judging from the scenery and the costumes of those about her. And she was with Henry! He sat beside her in a window commanding a view of the square where evidently an execution was to be held; for a jostling, pushing crowd had gathered, massed about the swinging beam of execution, trampling one another under foot. Clouds of smoke obscured the sky. Then she saw the victim. The agonized eyes of the doomed man gazed at her and his face was that of the Reverend Taylor.

She lived it all again. She saw the square before her, the houses framing it, alive with people looking from the windows, clinging to them and to the iron torch-holders and to the rainspouts on the roofs. The crowd surged nearer to the towering stake which was a heavy log driven into the center of the square. A timber that swung back and forth was attached to its cross-beam and beneath it wood and faggots were waiting for the lighted torch. The meagre, dark-haired tailor was fastened to the stake.

He held a crucifix to his lips. His eyes swept the crowd and remained gazing at her with strange intensity.

Six monks lighted the faggots as they cried out: "As smoke is driven away, as wax melteth before the fire, so let the wicked perish at the presence of God." The flames became a fiery column, the great creaking swinging beam descended to the burning wood. The screams of the victim again came to her, the crucifix fell from his hand, and his eyes stared at her from the glowing embers.

Now she understood the significance of the present circumstances in her life. She and Henry, responsible for the tortured death of the tailor, had built a bond between them and him, which must be expiated. She was now in the act of expiation and if she should never regain consciousness, if she must give her life for that life that she had taken over five hundred years ago, the debt must in some future incarnation be paid and cancelled. But Henry—must he pay it, also? If so, they would go together. There was joy in that thought, as agonizing memories surged over her.

Memories surged through the mind of Diana. Now she understood why Anne had always antagonized her. She had been her enemy, the Duchesse d'Etampes. The inharmony was due to mutual dislike, of wrongs given and received in those long past days, the seed sown five hundred years ago, now bearing its flower and fruit.

Other pictures came before her and she understood the motivation of that past tragedy. The tailor had been a Protestant and Henry and Diana ardent Catholics, with an overwhelming desire to stamp out Protestantism, which was at that time gaining so many adherents that it was alarming to the reigning Catholics. Then the tailor had denounced Diana in the market-place, which had added to his condemnation. Henry had called him an insolent fellow and condemned him.

Diana regained consciousness with Henry bending tenderly over her. Her first thought was that of relief that Henry was safely with her; her next, the question of the fate of the Reverend Christian Taylor. Her mute, questioning gaze demanded more information and Henry read it rightly, as he went on: "Yes. He's all right, thanks to you. Anne told us where you were when we reached the island, and what a terrible sail we had! We saw the blaze when we reached the shore with our provisions and made all possible speed to reach the island. We found Anne in front of the house. She told us that you were within, where we found you. Anne helped us to save your life."

"Anne! The Duchesse d'Etampes!" Diana murmured, and thought of the vicious, jealous little woman of her visions. Anne would henceforth be a loved friend and helper.

The clergyman's house was badly burned. Anton had carried him to Henry and Diana's home, where he was to stay throughout the remainder of the summer.

"We are all safe, my dear one," Henry added. "But what scars our burns may leave!"

"Never mind," Diana replied. "We are all wiser and better. That's all that matters, after all." In her exalted mood, she realized that all are children of God, and here on earth to learn obedience to His laws. Some are wiser than others, because they have worked harder to transmute experience into wisdom. Each one is given the circumstances and experiences to make him ultimately wise and perfect. Loving service to others cancels the debts of the past and results in broader attitudes and higher values. Love is the great power—stronger by far than hate. Love enables one to row with the stream, balancing all debts and leading to ever greater accomplishments "in His name." Diana inwardly resolved to dedicate her life henceforth to this ideal.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(TWENTIETH INSTALLMENT)

A Living Sacrifice

(Continued)

UPON this altar they were forced by dire necessity to offer their cherished possessions for every transgression, God appearing to them as a hard taskmaster whose displeasure it was dangerous to incur. But still the Light drew them. They knew then that it was futile to attempt to escape the hand of God. They had never heard the words of John, "God is Light," but they had already learned from the heavens in a measure the meaning of infinitude, as measured by the realm of light, for we hear David exclaim: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, for the darkness and the light are both alike to thee."

With every year that passes, with the aid of the greatest telescopes which the ingenuity and mechanical skill of man have been able to construct to pierce the



depths of space, it becomes more evident that the infinitude of light teaches us the infinitude of God. When we hear that "men loved the darkness rather than Light because their deeds were evil," that also rings true to what we unfortunately know as present day facts, and illumines the nature of God for us; for is it not true that we always feel endangered in the dark, but that light gives us a sense of safety which is akin to the feeling of a child who feels the protecting hand of its father?

To render permanent this condition of being in the Light was the next step in God's work with us, which culminated in the birth of Christ, who as the bodily presence of the Father, bore about in Himself that Light, for the Light came into the world that whosoever should believe in Christ should not perish, but have everlasting life. He said, "I am the Light of the World." The altar in the Tabernacle had illustrated the principle of sacrifice as the medium of regeneration, so Christ said to His disciples: "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends." And forthwith He commenced a sacrifice, which, contrary to the accepted orthodox opinion was not consummated in a few hours of physical suffering upon a material cross, but is as perpetual as were the sacrifices made upon the altar of the Tabernacle in the Wilderness, for it entails an annual de-

scent into the earth and an endurance of all that the cramping earth conditions must mean to such a great Spirit.

This must continue till a sufficient number have evolved who can bear the burden of this dense lump of *darkness* which we call the earth, and which hangs as a millstone about the neck of humanity, an impediment to further spiritual growth. Until we learn to follow "in His steps," we can rise no higher toward the Light.

It is related that when Leonardo da Vinci had completed his famous painting, "The Last Supper," he asked a friend to look at it and tell him what he thought of it.

The friend looked at it critically for a few minutes and then said:

"I think you have made a mistake in painting the goblets from which the apostles drink so ornamental and to resemble gold. People in their positions would not drink from such expensive vessels."

Da Vinci then drew his brush through the entire set of vessels which had drawn the criticism of his friend, but he was heartbroken, for he had painted that picture with his soul rather than with his hands, and he had prayed over it that it might speak a message to the world. He had put all the greatness of his art and the whole-hearted devotion of his soul into that effort to paint a Christ who would speak the word that would lead men to emulate His deeds.

Can you see Him as He sits there at that festive board, the Embodiment of Light, and speaks those wonderful mystic words: *This is my body, this is my blood, given for you*—a living sacrifice.

In the past period of our spiritual career we have been looking for a Light *exterior* to ourselves, but now we have arrived at the point where we must look for the Christ light within and emulate Him by making of ourselves "living sacrifices" as He is doing. Let us remember that when the sacrifice that lies before our door seems pleasant and to our liking, when we seem able to pick

and choose our work in His vineyard and do what pleases us, we are not making a real sacrifice as He did, nor are we when we are seen of men and applauded for our benevolence. But when we are ready to follow Him from that festive board where He was the honored one among friends, into the Garden of Gethsemane *where He was alone* and wrestled with the great problem before Him while His friends slept, then we are making a living sacrifice.

When we are content to follow "in His steps" to that point of self-sacrifice where we can say from the bottom of our hearts, "*Thy will, not mine,*" then we have surely *the light within*, and there will never henceforth be for us that which we feel as darkness. *We shall walk in the light.*

This is our glorious privilege, and the meditation upon the words of the apostle, "God is light," will help us to realize this ideal provided we add to our faith, *works*, and say by our deeds as did the Christ of Da Vinci, "*This is my body and this is my blood,*" a living sacrifice upon the altar of humanity.

(To be continued)

As a matter of fact, *we do not and cannot own any material thing.* "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at best but a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

It is literally true that "he that gives to the poor lends to the Lord," that he lays up "treasure in heaven," for in the post-mortem existence the benevolence which prompted his kind acts and the gratitude of those who were helped by him react upon him, and give him added soul power.

It is bad business to be stingy, but discriminate generosity brings success here and hereafter.

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.

The Individual Ego in Man

Q. Is there evidence that the Ego in man makes him more individual than animals?

A. That all oxen thrive on grass and all lions eat flesh while "one man's meat is another man's poison" is an illustration of the all-inclusive influence of the Group Spirit as contrasted with the Ego which makes each human being require a different proportion of food from every other.

Q. How does this apply to medicine?

A. Doctors note with perplexity the same peculiarity in administering medicine. The same medicine acts differently upon different individuals, but will produce identical effects on two animals of the same species owing to the fact that animals all follow the dictates of the Group Spirit and Cosmic Law—always act similarly in identical circumstances.

Q. How is man different?

A. Man alone is, in some measure, able to follow his own desires within certain limits.

Q. Does not man consequently make many mistakes?

A. That his mistakes are many and grievous is granted.

Q. Then would it not be better were he forced to do right?

A. Lessons of discrimination between good and evil cannot be learned unless man is free to choose his own course and has learned to eschew the wrong as a veritable "womb of pain." If he did right only because he had no choice and had no chance to do otherwise he would be but an automaton and not an evolving God.

Q. How does this make him superior to the animal?

A. As the builder learns by his mistakes, correcting past errors in future buildings, so man, by means of his blunders and the pain they cause him, is attaining to a higher (because self-conscious) wisdom than the animal, which acts wisely because it is impelled to action by the Group Spirit.

Q. Will this sometime be true of the animal?

A. In time the animal will become human, have liberty of choice and will make mistakes and learn by them as we do now.

Q. How does the Group Spirit control its charges?

A. The animal's spine is in a horizontal position and through it play the currents of the animal Group Spirit which encircle the Earth.

Q. Could the animal be trained to remain upright?

A. No animal can be made to remain constantly upright because in that case the currents of the Group Spirit could not guide it, and if it were not sufficiently individualized to endure the spiritual currents which enter the vertical human spine, it would die.

Q. What three requisites are necessary in the vehicle of an individual Ego?

A. An upright walk, that it may come into contact with the currents just mentioned; an upright larynx, for only such a larynx is capable of speech (parrots and starlings are examples of this effect of the upright larynx); and, owing to the solar currents, it must have warm blood.

Reference: *Cosmo-Conception*, pp. 84-86

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

OUR SOLAR SYSTEM



After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 4: 1-11

As a basis for the interpretation of this awe-inspiring picture, let us consider the following passages from the

Western Wisdom Teachings:

“In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which He elects to create a solar system for the evolution of added self-consciousness. He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity . . . There were twelve great Creative Hierarchies active in the work of evolution at the commencement of the Saturn Peirod . . . Each of the Planetary Spirits which proceeds from God and has charge of the evolution of life on one of the seven planets, is also threefold and differentiates within itself Creative Hierarchies which go through a septenary evolution . . .

“The twelve signs of the zodiac are variously divided according to their effect on humanity into cardinal, fixed, and common signs, also into fiery, earthy, airy, and watery signs. The fixed signs are Taurus, the Bull; Leo, the Lion; Scorpio, the Scorpion (and Eagle); and Aquarius, the Water-bearer . . . The four initials, I.N.R.I., placed upon the Cross (at the Crucifixion of Christ Jesus) represent the names of the four elements in Hebrew: Iam, water; Nour, fire; Ruach, spirit or vital air; and Iabeshah, earth . . . Hiram Abiff, the master workman, as his final achievement, succeeded in smelting all the metals of the earth into an alloy as transparent as glass.”

TODAY'S SCIENCE

Exploring Space

A SENSATIONAL discovery in the astronomical section of the scientific world, and one which brings material and occult science closer to a meeting point, occurred in 1929 when Bernhard Schmidt of Germany invented "a remarkable optical lens." Although not used to any extent until the last few years, it seems already to have revolutionized astronomy.

The striking attributes of this lens are the amazing clarity with which it reveals all objects, large and small, brought within its range of vision, and the breadth of its scope—300 times that of the giant 200-inch Palomar telescope. Fascinating new vistas have been opened up, not only to astronomers in exploring space, but also to researchers in television, aerial mapping, navigation, night photography, and medical diagnosis.

As reported in the April 22 issue of *The Saturday Evening Post*, it was in the latter part of the 1930's that a Schmidt telescope having only an 18-inch lens and "specially designed to find new 'exploding' stars—novae and supernovæ," proved extremely effective in finding these celestial bodies. More of them were picked up "in three years than had been found in the preceding three centuries."

Since the latter part of 1948, photographs made by a Schmidt telescope having a 48-inch lens have "turned up striking new information on the structure of the universe," "provided new clues on the creation of the universe," and "revealed hundreds of thousands of island universes and millions of stars, far out in space, which had never been seen before." They have "revealed great, breath-taking panoramas of outer

space—clear undistorted views out to distances of 300,000,000 light years, or about two thousand billion billion miles. They showed unsuspected island universes by the thousands. They revealed strange shapes and patterns, dark clouds of interstellar dust, glowing accumulations of gas, peculiar shadows, and a distribution of nebulae which strongly suggests that the creation of the universe was not a smooth, even affair, but a stormy, turbulent explosion. Until then, these distant objects had been missed entirely or seen only fragmentarily by 'pinpoint telescopes.'"

The remarkable new lens can also "make a comprehensive atlas of nebulae and stars down to the 20th magnitude . . . in four years, while the 200-inch telescope would require 50 centuries . . . Dr. Edwin Hubble, of Palomar, predicts that it will record about 500,000,000 stars and perhaps 10,000,000 nebulae, each consisting of billions of stars . . . It will find thousands of remote nebular clusters needed in the study of the so-called 'red shift,' to determine whether or not the entire universe is expanding like a soap bubble. It will find explosive stars before they explode."

As awe-inspiring as are these "great, breath-taking panoramas of outer space" and the celestial bodies perceived by purely material means, they are slight in comparison with the revelations that will come as man develops his spiritual sight and hearing. He will then be able to observe the processes of life itself, as well as the forms in which they work. He will then be able to read in the Memory of Nature an exact record of the creation of our universe and of all that has occurred since that time.



Palmistry versus Astrology

By ANNE PHILLIPS

IT is an interesting fact that astrology, classed by skeptics with various systems of "divination," nevertheless has tended to outlast all sciences or pseudo-sciences which have as their object the previewing of the future. There is good cause for this.

Let us consider, for example, the case of palmistry, which, at first glance, seems so much more reasonable as a means of judging character and forecasting the future on the basis of "what you are, you do." We can see no *obvious* connection between the heavens and the human being on the planet Earth, but the connection between the lines of the palm and the brain is at once evident, since it is well known that in some cases of paralysis where the nervous connection between the hand and brain is somehow blocked, the palm of the hand may be wiped almost clean of lines.

The actual connection between the heavenly bodies and the earth's inhabitants, on the other hand, is observable only as a matter of experiment and reason. For many centuries in ancient Chaldea the priest-astronomers had noted and recorded the rising of the constellations and planets, of the Sun and the Moon, and of such extraordinary phenomena as comets, eclipses, new stars, meteoric showers, and so on; and they had observed a correlation between

these celestial phenomena and the births and careers of their kings, which, in turn, influenced the entire nation. It is still axiomatic among astrologers that the horoscope of a king or president, or other leader, of any great body or any group of people, shows the general trend of the destiny of that people, or group. It is understandable, then, that the earliest astrologers thought that the royal horoscope alone was of any real importance, although gradually it was observed that others beside members of the royal house showed a response to the stellar influences.

The various royalties of the ancient world seemed to have believed that their line descended from some particular star or planet, although it is not always clear just what they meant by this, whether they believed that they, as Egos, Spirits, or dæmons, descended from a certain "Father Star" or whether they were referring simply to an astrological rulership as when we say today "I was born under such and such a star." Julius Cæsar at one time claimed descent—perhaps facetiously—from Venus Genetrix (but most authorities say Jupiter). So also, apparently, did the kings of Babylon, which occasioned Isaiah's song at the downfall of Babylon, "How thou hast fallen from heaven, O day star, son of the morning!" This has reference, according to

the authorities of the Jewish Encyclopedia, to an ancient Chaldean legend of the "fall" of the star-god of the planet Venus, called Lucifer in the Roman world. The Christians in the early centuries of our era, and the Jews perhaps earlier, came to associate this Lucifer with the fallen angel of Hebrew tradition, and we no longer associate the name with the Day Star, Venus. In the Rosicrucian tradition, the name is now given to the leader of the "fallen Angels" on Mars.

It was the Greeks who carried astrology farthest into the life of the common man, although we may be sure that the Chaldeans had already entered this field of popular astrology before them.

Now a horoscope has this advantage:

It can be set up and progressed for an entire life time and the broad outlines of the life can be known, excepting for such accidental celestial phenomena as comets, etc., which also influence human destiny according to their course relative to the natal horoscope. Where the period of a comet is known, even that can be estimated in advance in the progressed horoscope; but this information is not usually available to the amateur astrologer, and much other information of value is likewise omitted in popular astrology, such as, for instance, the occultations of fixed stars by the Moon, which on astrological theory, ought, most assuredly, to be taken into account.

Palmistry, unlike astrology, cannot be taken to supply a map of the life. This statement may come as a surprise to students of palmistry, but a group of amateur astrologers in our city has verified this fact beyond a reasonable doubt. We began to study palmistry

together about twenty years ago, and at intervals since have compared palms and observed changes in them. And changes there were, many and varied. We have come to the conclusion that it is quite impossible to predict the future, or even to lay down general lines of development, because of the fact that the lines of the palms do change, not merely *after* but *before* the event.

For example, a complete break in the life line may be shown for a certain age: but a year or two before that age is reached, behold, the line begins to close up! And by the time the predicted age is reached, there is no longer any gap in the line. What has happened? The character has undergone a change, the mental attitude has been

reformed, and therefore the lines of the hand show nothing whatever of any physical break or lapse. If the individual had gone on in his old ways and habits of mind, doubtless the break would not have been healed.

Again, even when the break remains, protection from evil may be shown by other developments in the lines of the palm, before the event—or *even after it*, in which case the lines merely constitute a record, nothing more. Or, the break may indicate a radical change in the mental or emotional traits of the individual, or an interruption in the ordinary course of life. Human nature being what it is, loath to abandon any pleasurable or easy condition in the interests of progress, such radical changes of direction are generally accompanied by sorrow or suffering, which must be overcome; but the advanced soul might, conceivably, make the transition harmoniously.

It used to be customary for palmists

RELATION OF ASTROLOGY TO PSYCHOLOGY

The modern psychiatrist who is a competent spiritual astrologer, as well as an able psychologist, is superiorly equipped for aiding his patients. Astrology reveals the inner spiritual causes of the complexes, neuroses, etc., of the patient, while psychology aids in working out a satisfactory procedure for releasing undesirable mental and emotional patterns and re-directing the energies in accordance with spiritual law.

to say that a break in the head line showed either an accident to the head or insanity; but in World War I a number of palmists discovered that that was not necessarily true. It might indicate, they found, merely a nervous breakdown, exhaustion, some malady of the nervous system. In the same way a palmist who examined the hands of soldiers lying dead on the battlefield found that the length of the life line did not indicate the length of life, for many of the dead soldiers had long and unbroken and strongly marked life lines. But, curiously enough, there were many short head lines among them. This palmist also observed that overlapping breaks in the head line indicated nervous breakdowns.

One of our group has, during the past fifteen years, developed a "line of intuition" from a vaguely indicated line on the left side of the palm into a deeply incised arc, and during the years of its development she has come into the study of the occult and has been practising esoteric disciplines; at the same time a "ring of Solomon" has become clearer, and, most curious of all, her line of fate or Saturn has ploughed its way half way up the finger of Saturn. Palmists have said that such a line of fate is a bad thing to have: but we shall see what we shall see. They have perhaps not taken into account the power of the spiritualized will.

During our study of palmistry our group often tried to correlate the indications of palmistry with those of the horoscope. This was not always possible, and at first we were completely baffled. It is only after many years that we know the truth: that the lines of the palm change more readily and more fundamentally than is usually recognized, whereas the progressed horoscope is a fixed quantity.

One of our group, a man, saw his life line remain unchanged for many years, and had ceased to pay much attention to it; then, one day, he glanced casually

at his hand and discovered that a break in the line had grown almost wholly together, on both hands! He was quite astonished, it had happened so suddenly.

Another student, a woman, observed that an island in the head line correlated as to time with a progressed affliction to Mercury which overlapped and thus made a long period of Mercurial affliction, of doubt and anguish of soul, approximately as shown in the palm. A nervous breakdown was narrowly averted. Evidently she had not learned her lesson in advance and could therefore not deflect the karma connected with it, but had to suffer it through as both palm and horoscope indicated.

The Girdle of Venus at one time suffered an undeservedly bad reputation among palmists. It was supposed to indicate a sensualist, but most modern palmists, professional and amateur, now declare that its significance depends on the individual in question. In a mental type, the line merely indicates a love of the arts, which of course appeal to the senses; but in the animal type,

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 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.

where the higher esthetic sense is not developed, the emotions do find outlet in coarse and bestial pleasures. This is quite in line with what is known of the Venusian nature.

In a child's palm I have seen the delicate but cleanly chiseled lines of the sensitive conic hand become frayed and uncertain under mental suffering brought about by an unsympathetic teacher at school. A man in our group says that almost an inch has grown on to his head line since he first studied palmistry. May this not indicate that due to his interest in the occult he has added a few years to the span of his life, by work on the archetype of the body, which is, as we know, mental?

Palmists do, of course, admit that the lines of the hand alter with the years; but nowhere have I seen any statement of the really far-reaching changes which we ourselves have observed, changes so radical as to nullify, at times, any predictions which may have been made on the basis of the lines as they existed at an earlier time.

It is nevertheless true that some predictions do "come true," as in the well-known story that Cheiro (Count Louis Hamon) foretold to the young Prince of Wales his abandonment of the throne of England for love's sake. Such instances of what the occultist designates "ripe destiny" do undoubtedly occur, but, generally speaking, it is not safe to make hard-and-fast predictions from palmistry because the lines can and do change, and they may change radically. Therefore no student of palmistry is warranted in making a flat prediction on the basis of the palm as he sees it: for the lines may remain in that pattern right up to within a few months of the predicted event and then, slowly, begin to shift. Think of the man whose head line acquired an extra inch in the course of fifteen years!

Skeptics will perhaps suggest that this was caused by an enlargement of the hand; but the man works in the

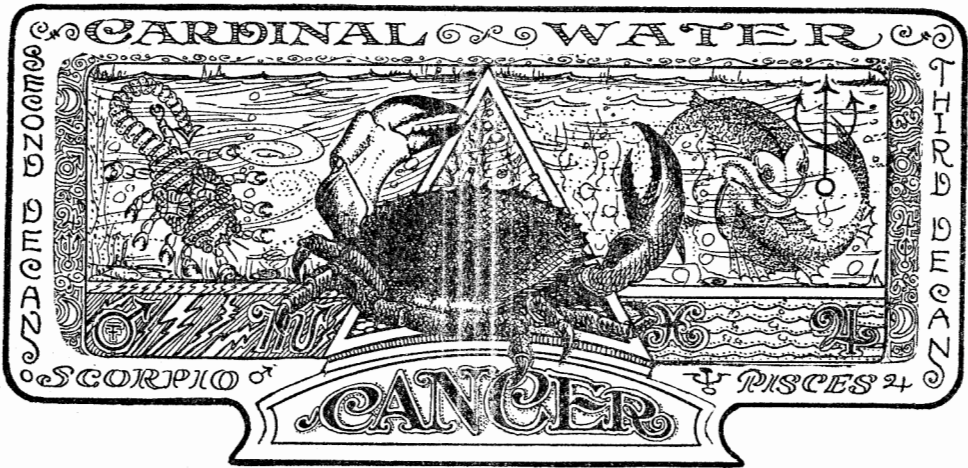
professions, and does no manual labor to speak of. Or they may urge that it is the natural growth of the line with age, as, for example, it used to be thought that long ear lobes indicated a long life, but it is now known that the lobe continues to grow and that older people must, therefore, have longer ear lobes than young people; and that is why some very old people have exceptionally long ear lobes—they are not a *sign*, but a *result* of old age! To refute this, we have only to examine the palms of the hands of people of the same age. In my own case, there has been no increase whatever in the length of the head line during the twenty years of our group study. If it were a matter of growth, why has not my line grown also?

Palmistry is, however, a fascinating hobby, a perennial delight. But our experience shows that it is not as dependable, nor as far-reaching in scope, as astrology.

The Rosicrucian Fellowship advocates the study of astrology and palmistry by all its members.

Some people today look upon astrology as merely a matter of calculation and upon palmistry and phrenology as material sciences, without any spiritual significance. Who thus views these sciences would be blameless if he used them as a means of livelihood, while anyone who had obtained an idea of the spiritual side of these sciences would, in the estimation of the writer, be prostituting his knowledge. Besides, no one who thus belittles these spiritual sciences can ever give the highest and best advice to his clients for the glimmer of gold will always obscure the judgment.

—Max Heindel



The Children of Cancer, 1950

Birthdays: June 22 to July 22

CHILDREN born with the Sun in the cardinal-water sign Cancer are naturally psychic, emotional, sensitive, and sympathetic. They are also receptive, changeable, and interested primarily in affairs dealing with home, family, tradition, real estate, material security in the latter part of life, and the needs of others.

The natives of Cancer usually have only moderate vitality, so that they need rest and recuperation more than most. Yet they are often found among the real workers of the world and evidence a conscientious attitude toward their duties, trusts, and friends. Seldom do the Cancerians pick a fight, for they prefer a peaceable existence, but they can speak up definitely when drawn into an undertaking involving a cause they have espoused, and will hang on tenaciously to accomplish a desired object.

The Sun in Cancer at birth tends to make the first part of the life barren of fruit, but favors success in the latter years. Being inherently sensitive and retiring, the Cancer native usually has to strive diligently to make a place for himself in the world—though often

urged forward by an inner desire for the admiration and approval of others. As builders, merchants, hotel keepers, obstetricians, sailors, antique and food dealers, teachers, and dairymen they are in their element.

The restless Moon rules the sign Cancer, and therefore changes in residence, position, vocation, and associates are frequent in the lives of these natives. At the same time they do not run haphazard into anything. In fact, there are times when they are inclined to be too cautious, and may be given to undue anxiety and worry.

The solar month of Cancer opens this year under nine major aspects: four squares, one opposition, and four trines. The trine of the Sun to Jupiter lasts until July 8, giving promise of a generous measure of health, wealth, and happiness. The nature has a sunny, jovial trend, the judgment is good, and there is excellent executive ability. Religious and government work are favored.

The square of the Sun to Mars lasts until July 12, endowing the native with an abundance of energy and the faculty of leadership, but a tendency to use these destructively. Training in con-

trol of temper and the accomplishment of one's objectives by peaceful means is needed by children with this aspect.

Lasting until July 6 is the trine of the Sun to Uranus, a configuration which indicates a person who is intuitive, original, inventive, and independent in his manner of conduct and personal appearance. He is attracted to occultism, astrology, and scientific pursuits, particularly invention, and is apt to rise in life through the aid of friends. This is one signature of the genius.

The square of Mercury to Saturn extends until June 27, indicating opportunities to learn needed lessons in patience and cheerfulness through obstacles and delays in life. Children with this mental pattern should have truthfulness, optimism, and unselfishness stressed in their early years.

Mercury also squares Jupiter on June 22 and 23, bespeaking a need for the cultivation of a direct, upright attitude in dealing with associates and in handling situations. Difficulties in travel are apt to provide opportunities for learning foresight and poise.

June 22 and 23 are also marked by the opposition of Saturn to Jupiter, accentuating the necessity for emphasis on direct, to-the-point speech and action in training children born on these days. Honesty, thrift, and trust of others should also be taught these natives.

The trine of Mercury to Neptune lasts until June 27, the signature of a mind peculiarly adapted to the occult art. People with this aspect are apt to succeed in occult science, developing a supernormal faculty, such as magnetic healing.

The square of Mars to Uranus lasts until July 7, a powerful vibratory urge calling for definite cultivation of control of temper, cheerfulness, a sense of humor, humility, and tolerance. Object lessons to awaken and foster love and compassion for the needy and suffering can be used to much advantage with these children.

The ninth of the major aspects under

which the Cancer solar month begins is the beneficent trine of Jupiter to Uranus, and it lasts until the end of the solar month. This beneficent influence gives a broad, humane disposition and a tendency to delve into the occult arts and sciences. It favors an association with secret orders and gives promise of prosperity in life. The native is honest, sincere, sociable, hospitable, and likely to benefit a great deal from influential friends in official positions. This aspect also favors executive ability and success in connection with institutions of learning.

From June 27 to July 15, Venus trines Mars, giving an ambitious, aspiring, and adventurous nature, amorous, demonstrative, and fond of sports and pleasures. It also gives physical energy and good earning capacity, but a tendency toward extravagance and love of show.

The Sun sextiles Saturn from June 28 to July 16, endowing the person with method, foresight, organizing and executive ability, and considerable moral stamina. Political and judicial connections are favored.

From June 28 to July 15, the Sun squares Neptune, giving a warning to avoid all negative psychic influences and to cultivate positive thought and action.

Venus squares Jupiter from June 28 to July 8, giving luxurious likings but limiting the ability to satisfy them. Honesty in business and faithfulness in marriage must be learned by these natives.

From July 4 to July 18, the Sun is in conjunction with Mercury, favoring the memory and mentality on the days the orb is more than three degrees.

Venus squares Saturn from July 4 to July 15, indicating the need of cultivating generosity, unselfishness, and trust, particularly in all partnerships.

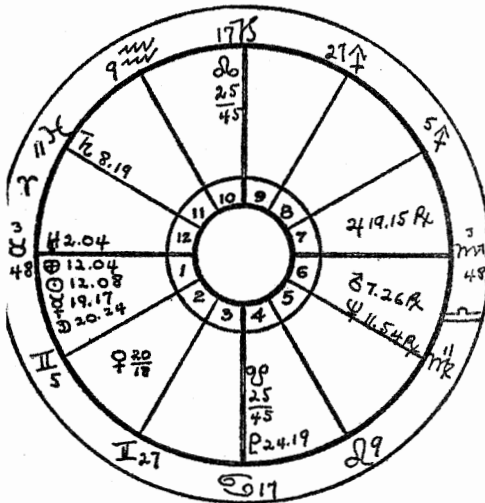
From July 6 to July 12, Mercury squares Neptune, indicating the need for cultivating direct, positive thought and action.

Reading for a Subscriber's Child

JIMMY F.

Born May 3, 1935, 4:45 A.M.

Latitude 45 N. Longitude 123 W.



Here we have an individual who came into this life under a strong fixed-earth influence. With the Sun, Moon, Uranus, and Mercury all in Taurus and near the Taurean Ascendant, Jimmy's individuality, as well as personality, is focused through the Venus-ruled, artistic and musical representative of fixed-earth.

The conjunction of Sun, Mercury, and Moon in the 1st, makes a sextile to Saturn in Pisces in the 11th house, a trine to Neptune in Virgo in the 6th, and an opposition to Jupiter in Scorpio in the 7th. This powerful configuration indicates strong vitality and recuperative powers, a pleasant, optimistic personality, foresight, organizing and executive ability, sincerity, a sense of justice, moral stamina, and spiritual understanding. However, there is a tendency towards extravagance and false pride at times, as well as an inclination to be self-centered and interested chiefly in himself and his own affairs.

Saturn in Pisces in the 11th house, sextile Uranus and the Sun in Taurus, and opposing Neptune in Virgo in the 6th, indicates friends among older peo-

ple, strengthens the intuitive powers, and gives a mechanical, ingenious turn to the mind. However, there are apt to be opportunities for learning sincerity and trust in dealing with friends.

Venus in Gemini in the 2nd house, unaspected, favors financial ability (but perhaps too-free spending), a literary or artistic career, and short journeys. It also favors relations with brothers, sisters, and neighbors, and inclines toward more than one marriage.

Jupiter in Scorpio in the 7th, is retrograde, and opposes the Sun, Mercury, and the Moon. This configuration indicates the need for training in control of the passions and appetites, as well as in thrift and complete honesty in all partnership dealings. There is an interest in the occult, but this interest will need directing toward unselfish service for others. All games of chance and legal entanglements should be avoided, and unless moderation and simplicity in diet are observed, there are apt to be liver troubles in later life.

Mars is retrograde in Libra in the 6th, and unaspected. This is a weak influence but it accentuates to some extent Jimmy's love for music and art, and inclines him toward an interest in law. It also increases his attraction for the opposite sex.

Neptune is also retrograde, posited in Virgo in the 6th, trines the Sun and Mercury, and opposes Saturn. This stellar pattern signifies study along occult lines in past lives, and if taken advantage of in this life, can be the means of much spiritual progress for this young man. There is a natural mental bent for occult and mystic literature, but care should be taken to pursue only the highest spiritual ideals.

Music will probably appeal most to Jimmy as a vocation, but he will also have ability as a writer, demonstrator, and salesman.

VOCATIONAL GUIDANCE ADVICE

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

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

Teacher, Secretary

VERETTA G. R.—Born June 23, 1936, 11:25 A.M., Lat. 41 N., Long. 89 W. Mars is in conjunction with the Gemini Midheaven in this nativity, as well as with Venus and the Sun in the first degrees of Cancer, sextile the Moon in Leo in the 11th, and square Saturn in Pisces in the 6th. Mercury, ruler of Gemini, is in its home sign in the 9th, and square Neptune in Virgo in the 12th. The Sun and Venus make a sextile to Uranus in Taurus and to the Moon in Leo. The mental sign Virgo is on the Ascendant. As a teacher, secretary, translator, or stewardess for an airline, Veretta could give efficient service. She also has natural artistic and musical ability.

Wireless Operator, Curator

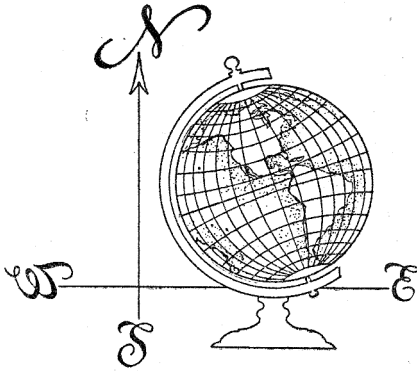
ROBERT A. W.—Born March 19, 1923, 8 A.M., Lat. 49 N., Long 118 W. Here we find Capricorn on the 10th house, with its ruler, Saturn, intercepted in Libra in the 6th, sextile Neptune in Leo in the 4th, trine Venus in Aquarius in the 10th, and opposed to the Moon in Aries in the 12th. Venus is also sextile the Moon, square to Mars in Taurus in the 12th to Jupiter in Scorpio in the 6th, and opposed to Neptune in the 4th. The Sun is in Pisces in the 12th, unaspected. Taurus is on the Ascendant. This native is a forester, and should do well in this work. However, he could also be proficient as a wireless operator, a museum curator, florist, or as a legal adviser.

Film Artist, Critic

DORIS F.—Born April 26, 1937, 8:40 P.M., Lat. 42 N., Long. 88 W. The planet of spirituality, Neptune, is in Virgo on the Midheaven, sextile the Moon in Scorpio in the 12th, trine Mercury in Taurus in the 6th and Uranus in Taurus in the 5th, in this child's chart. Mercury, ruler of Virgo, is trine to Jupiter in Capricorn in the 2nd, as well as to Neptune, and opposes the Moon. The Sun is in Taurus in the 5th, in conjunction with Uranus. Venus is also in the 5th, square Jupiter. The last degree of Scorpio is on the Ascendant, and Sagittarius is intercepted in the first, with Mars there. Doris will be attracted to the higher side of movie and radio work, as performer, writer, critic, or photographer.

Mail Carrier, Printer

RICHARD H.—Born May 21, 1921, 7 P.M., Lat. 53 N., Long. 1 E. The 12th degree of the analytical sign Virgo is on the Midheaven of this horoscope, and Saturn is in this sign in the 10th house, square to Mars and Mercury in Gemini in the 7th. Mercury, ruler of Virgo, sextiles Neptune in Leo in the 9th, but makes a square to Jupiter in Virgo in the 9th, and to Uranus in Pisces in the 3rd. The Sun is in the versatile sign Gemini in the 7th, in opposition to the Moon in the last degree of Scorpio in the 1st. Scorpio is on the Ascendant. As a carpenter, mail carrier, printer, druggist, or as a dealer in lumber, grain, foods, etc., this man would have an outlet for his abilities.



MONTHLY

News
 INTERPRETED

What to Do About the Old Folks

Last year mighty Joe Mazarac laid his hand on the nation's economy and left a mark that will last for generations.

In itself, what Joe, the legendary steel-worker did was simple. Through his union—and with the assistance of a Presidential fact-finding board—he coaxed and coerced his employers into guaranteeing him an old-age pension. At 65, on completion of 25 years' service, Joe and all other steel-workers will receive \$100 a month for the rest of their lives. Part of this will be Federal social-security payments; but the steel companies will kick in whatever additional amount is required to bring the total to a minimum of \$100 a month.

The implications of Joe's handiwork, however, are awesome. The \$100-a-month pension pattern is sweeping the auto, glass, oil, and rubber industries; it promises to become a national pattern. United States industry is being forced to assume a mortgage on its future, the size and effect of which are still a matter of speculation.

There is already a bountiful harvest of dire predictions. Prophets are forecasting that the pension load will be more than industry can bear, and that even if pensions are paid, rising prices will wipe out their real purchasing power. Others predict that idle funds, piling up in pension reserves, will hopelessly tangle the nation's financial machinery, perhaps causing a recession or even a severe depression.

At the other extreme, some see the pension drive as a reasonable and desirable solution to a pressing social problem. The difficulties, they believe, can be ironed out as they arise.

Behind the pension controversy is a basic problem: how to take care of the aged in an industrial society. We, the people of the

United States, are growing older. In 1920 there were only 5,000,000 people in the country who were 65 years or older. Today there are 11,500,000 and they represent some 7½ per cent of our total population. By 1980 we may have as many as 19,000,000 oldsters, or about 11½ per cent of the population.

In the course of the last half century the average man's life expectancy has been stretched seventeen years. In 1900, a young man of 18 had only one chance in two of living until he was 65. Today there are two chances in three that he will see his 65th birthday and face the problem of life as an old man. If he lives to be 65, his life expectancy beyond that date is about 13 years. A woman who reaches 65 can expect to live about 15 years longer.

A national trend from farm to city—as well as the increasing tempo of modern mass production—has complicated the old-age problem. In 1900 only 40 per cent of the people lived in towns and cities. Now the city-dwelling population exceeds 60 per cent. On the farm, the older worker could easily be fitted into tasks suited to his limited strength and more leisurely pace. In industry it is more difficult; one slow man may hinder many others. Only a few companies have yet made scientific studies of where older workers can best be employed.

Farm living conditions were simpler, too. There was far more room in the old farmhouse than there is in the modern apartment. Old folks, once welcomed, are now a burden to the family with limited quarters.

What are the chances of a person of 65 or more years old taking care of himself? Judged by the experience of our present 11,500,000 oldsters, they are not very good. According to recent surveys, almost half of them suffer some degree of economic hardship.

—*Newsweek*, March 20, 1950

A primitive society where the struggle for existence is hard is apt to find the

members who do not produce as much as they consume to be quite a burden. There is little to spare for the sick, the aged, and not much time for intellectual development. However, where machines and technology provide better methods of producing goods with less human labor, there can be enough for all. A man working with a machine can turn out more than he needs for his own use, and the balance is available for those who work more with the brain than the hands, and also for those who have served their time of strenuous labor.

Once we get used to the changes that are occurring in the structure of our society and set ourselves intelligently to meet them, there is no doubt that a satisfactory, practical pension plan can be worked out. C. E. Wilson, president of General Motors, says: "I think we should keep in mind that we are talking about some measure of economic security in old age for the millions of our fellow citizens who are the real producers of the nation and who are willing to work for the things they would like to have, among which is an old-age pension. Efficient business administration and ever-improving technology, if not interfered with, will make it possible in the next ten years to underwrite minimum pensions without increasing current working hours or decreasing the purchasing power of an hour's labor."

There is a philosophical side to this current demand for pensions. Referring to the Life-Cycle chart on page 146 of *The Rosicrucian Cosmo-Conception* we find that the Ego does not come into full possession of all its vehicles until twenty-one years after physical birth, when the mind is born. Seven years more elapse before the "Beginning of Serious Life" at twenty-eight, and after another seven years comes the Prime of Life, the middle thirties and forties, when the individual is usually best attuned to the physical life and therefore most productive. The mind, which begins to function later than the other vehicles, does

not reach its prime until about the age of forty-nine, when the physical body is slowing down. Today when the sixties are reached people begin to feel they are growing old. They are, if life is measured principally in terms of physical activity, but at this age there should be many years of mental activity ahead. The genius and highly developed person will go on doing excellent work, usually as long as the physical body can be retained, because they are highly active mentally. There are exceptions today but they bear witness to a development eventually to be attained by all.

As the human race develops its higher faculties through repeated earthly experiences, it is natural that the length of life should increase because the mind comes more into play. As people live longer and become more aware of the mental and spiritual planes, the later years can be the richest in fruit of any. From the occult viewpoint a long life in the physical body is very desirable. Even an old age spent largely sitting in the sun can be valuable because it gives opportunity to reflect on life and digest experience, but there is more for the later years than that. There are services to be performed by those who have leisure and the understanding that comes with experience; there are frontiers of the mind to be conquered, dormant faculties to be unfolded, and spiritual progress to be made. The older citizens are a potential source of mental and spiritual wealth to the community, and increasingly so as evolution progresses, if they can be relieved of worry over the necessary material means of existence. Old age cannot be a time of spiritual growth if the individual feels himself to be a burden. A measure of independence is essential if the opportunities of a lengthened life span are to be used, and the machine age should at least be able to provide that.

Conditions upon the earth are changed by man himself between earth lives, so

that they may meet the changing needs of evolution. May we not be encouraged to think that this movement to provide security and dignity in the later years is coming to the front now because Egos already in the body and others coming to birth are sufficiently advanced to need and be able to profit by such an arrangement?

Concerning India

When India's movie censors review American films about their country, the first thing they do is laugh. After that, they ban them. Last week I. A. Hafesjee—manager of an M-G-M theater in Calcutta and one of India's thirteen-man censor board—told Hollywood producers that most of their movies about his country were sinkers." Shuddering as he recalled such Eastern epics as "Calcutta," "The Rains Came," "They Met in Bombay," "The Black Watch," "Sons of India," and the like (including those of British make), he complained that these films featured grease-painted actors emoting in the wrong turbans in front of the wrong scenery.

Hafesjee, who came to California to act as technical adviser on M-G-M's "Kim," added that although India's movie industry is the largest in the world in point of films made (400 to 500 a year), it never turns out movies about other countries. The reason: "We feel incompetent to do so. We would not know enough about other peoples." For that matter Hafesjee wasn't too enthusiastic about Hollywood's grasp on life in the United States. "My people get such incorrect ideas about your country from your movies," he said. "The United States is so much different than I thought."
—*Newsweek*, April 15, 1950

India's ancient caste system is rapidly disappearing, according to Rani Lakshmi Bai Rajawade, an alternate United Nations delegate from that country.

"Indians in larger cities do not think in terms of caste," she said, "and the country people are becoming aware of the new thinking."

Mrs. Rajawade, a doctor of medicine, arrived via American Airlines yesterday to visit Los Angeles and Long Beach hospitals, and hospitals in San Francisco before returning to India.

"Pandit Nehru, Gandhi's spiritual successor, is the idol of India," she said. "Gandhi's ideals are still strong in my country and will remain so."

—*Los Angeles Examiner*, March 24, 1950

It may come as a surprise to many to learn that India's film industry ranks first in numbers of films made, a fact which gives weight to I. A. Hafesjee's criticism that Hollywood films do not correctly represent American life. This criticism has been heard before, but it helps to have it from another source. Hollywood, apparently, fails to understand its own country as well as India. It is to be hoped the producers will heed, for the sake of the home public and also so as to present a truer impression abroad.

As India emerges from its recent subordinate position to take its place in the family of nations, exchanges of ideas between East and West are bound to be helpful. India needs technical knowledge which the West can supply, to help her produce material necessities. Under the pressure of necessity the caste system, which has hampered growth, is being broken. It is too expensive in terms of energy when all available is needed to solve the problems of the newly born nation state. Western ideas have had an influence, and the "new thinking" is working.

On the other side, India is exerting its influence upon the West. The life and ideals of Mahatmas K. Gandhi made a deep impression outside his own country. The West saw an intangible idea, backed by little but patience, unconquerable determination, and devotion, help bring about the change in India's status in a way that seemed miraculous. It was a demonstration to a practical world of the spiritual power that is too often overlooked. Now Prime Minister Nehru commands respect as a statesman, and brings a note of Eastern philosophy to the council of the nations. So, through the United Nations and improved means of contact, international understanding is being established.

READERS' QUESTIONS

Retrospection Aids Neurotics

Question:

It has been stated that performance of the evening retrospection exercise prevents or relieves neurotic ailments. Will you kindly explain how this is accomplished?

Answer:

Retrospection accomplishes day by day what the psychoanalyst teaches his patient to accomplish when he has him review the incidents of the whole lifetime in order to find any which may have left a bad effect in the subconscious.

The incidents of the day being reviewed by retrospection in reverse order calls them up from the subconscious memory where the record of them has been stored. Then reliving them vividly, as we are expected to do in retrospection, releases the emotional energy generated by them which may not have been expressed or used up when they occurred and has therefore been repressed.

Now it is precisely this repressed emotional energy which causes neurotic ailments in a majority of cases. Thus the retrospection practiced by the Rosicrucian student helps to prevent such ailments because it releases the repressed energy before it has had a chance to do any harm.

Delayed retrospection, that is, self-analysis or reviewing the incidents of the previous portion of the life, in reverse order, preferably in writing, in a similar manner releases much of the repressed emotional energy, and thus helps to alleviate conditions of neurosis or neurotic diseases.

Epigenesis

Question:

Will you please explain the Rosicrucian teaching concerning Epigenesis?

Answer:

The Western Wisdom Teaching postulates that "Progress is not simply unfoldment—not simply involution and evolution. There is a third factor, making a triad: Involution, evolution, and—*epigenesis*. The first two words are familiar to all who have studied *life* and *form*, but while it is generally admitted that the involution of Spirit into matter takes place in order that form may be built, it is not so commonly recognized that *the involution of spirit runs side by side with the evolution of form*.

"The form was built by evolution; the Spirit built and entered it by involution; but the means for devolving improvements is *epigenesis*."

In other words, "The chain of cause and effect is not a monotonous repetition. There is an influx of new and original causes all the time. That is the real backbone of evolution—the only thing that gives it meaning and makes it other than an unrolling of latent actualities. This is epigenesis—the free will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action."

It should be remembered that man, a differentiated, individualized Spirit, is a God-in-the-making, and that "In order that he may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the

individual originality which distinguishes creation from imitation. So long as certain features of the old *form* meet the requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its further expression."

When epigenesis becomes inactive in the individual, the family, the nation, or the race, evolution ceases and degeneration begins.

Development of the Mind

Question:

There seems to be a great deal of stress by occultists and metaphysicians on the development and use of the mind. What do the Rosicrucians teach in regard to this?

Answer:

First of all, in order to develop and learn to control the mind it must be used. The great majority of people use their minds very little, being guided largely by their emotions. This is probably because it is the line of least resistance. Thinking requires the use of the will and to some extent the mastery of the desires, both of which are difficult for most people. Hence regular daily exercises in *thinking*—particularly in reasoning from cause to effect and from effect to cause—are a most valuable part of the aspirant's regime.

Practice in concentration is essential in learning to develop and control the mind. By concentration is meant drawing our thoughts to a center, thereby increasing "their strength on the principle that the power of the Sun's rays is increased when focused to a point by means of a magnifying glass. By eliminating from our mind for the time being all other subjects, our whole thought power is available for use in attaining the object or solving the prob-

lem on which we are concentrating. We may become so absorbed in our subject that we are oblivious to all else and shut out the world of sense. The subject of concentration may be of any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space. There is no better formula than the first five verses of St. John's Gospel.

Studies in abstract thought, such as mathematics and the higher philosophies, are also most beneficial in developing the mind. They lift the mind from the realm of material expression and center it in the region of original ideas. These ideas reveal the causes which produce effects, and are the original source of knowledge and logic.

The maintaining of a fluidic, adaptable state of mentality is another essential in developing the mind. An open or receptive mind is necessary to prevent crystallization of thought, which impedes the assimilation of the new truths required for progress.

Religion (not church doctrine) may be a great help in mental development. Our religions have been given to us by great Beings who knew exactly what we needed for our development. Each one of them contains a magic formula for the development of man physically, morally, mentally, and spiritually. When the germ of mind was given to mankind it coalesced with the desire body, and the race religions were given to humanity under the direction of Jehovah to free the mind from the dominant desires. The mind is the link between the Spirit and its vehicles and should be under the control of the Spirit and not the desire body. Pursuit of religious thought strengthens the Spirit and purifies both the mind and desires.

The mind as well as the other vehicles is spiritualized by the cultivation of the faculties of discrimination, memory, observation, devotion to high ideals, prayer, and the right use of the life force.



The Food of the Future

By MAX HEINDEL

NOW food taken internally is broken down and decomposed by heat *inside* the body, thus the chemical ether permeating each particle of food combines with the chemical ether of our vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until this magnetism is exhausted. The more direct food comes to us from the soil, the more solar magnetism it contains, consequently it "stays with us" the longest when eaten uncooked. When food has gone through the process of cooking a part of the ether it contained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes, consequently the cells of cooked food remain a shorter time as a part of our body than in the case of uncooked food, and food which has been assimilated by an animal has very little chemical ether of its own, (except milk which is obtained by a vital process and has a greater quantity of ether than any other food.) Hence with regard to the flesh of animals it may be said that most of the chemical ether in the fodder has gone into the vital body of the animal before it was killed and at its death the vital body leaves the carcass, therefore flesh putrefies very much quicker than vegetables and "stays with us"

only a short time after we eat it.

Death and disease are largely due to the fact that we subsist on food composed of cells robbed of their *individual* chemical ether obtained during plant assimilation. This is different and not to be confused with the *planetary* chemical ether which permeates mineral, plant, animal, and man. But the flesh food deprived by death of the individual vital body which ensouled the animal during life is really reduced to its chemical mineral form and as such is of small value in vital processes. In fact, it is a detriment thereto and ought to be eliminated from the system as quickly as possible. But being mineral these particles of flesh are dead and difficult to move, therefore they accumulate gradually. Even a part of the plant food which is ash and mineral stays in our system, and so there is a gradual process of clogging which we describe as growth, this because we rob the plant or other food of its chemical ether. Were we like the plants and capable of impregnating the mineral with ether, we would be able really to assimilate it and grow to giant statures, but as it is the dead material accumulates more and more until finally growth is stopped, because our powers of assimilation become less and less efficient.

In the future we shall not digest our

food inside the body, but extract the chemical ether which is our real food and inhale it through the nose where it comes in contact with the pituitary body; this is really the general organ of assimilation and promoter of growth. Then our body will become more and more ethereal, the life processes will not be hindered by clogging waste and consequently disease will gradually disappear and life be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent if the kitchen is close.

Material scientists are gradually learning the truths previously taught by occultists, and their attention is being more and more directed to the ductless glands which will give them the solution to many mysteries. However, they do not seem to be aware as yet that there is a physical connection between the pituitary body, the principal organ of assimilation, and therefore of growth, and the adrenals which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. It is significant in this connection, from the astrological point of view, that the pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus, where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun though the spleen, and Uranus is warder of the gate where enters the physical food, and it is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the Martial desire nature.

* * *

Our laboratories will some time supply us with chemical food of a quality surpassing anything that we now have, which will be always fresh.

* * *

In the Rosicrucian Fellowship literature we have shown how flesh foods and alcohol were introduced into the human dietary by the divine Hierarchs who guide our evolution, for the precise purpose of destroying our spiritual vision and powers, and to make us forget our divine descent so that we would apply ourselves to learn the lessons of the material world with our whole heart and soul. As bondsmen of Bacchus we have become of the earth, earthy to a greater degree than contemplated, and it is a difficult task to raise us out of the mire of materialism now that the time is drawing near for us to retrieve our loss and develop finer faculties and greater powers than those we possessed in bygone ages.

We have stated that sugar is the new food which will conquer alcohol and aid us in cultivating the individuality sacrificed to the god of the grape, who has so long enslaved the Spirit of man by the spirit of wine which is fermented *outside* the human body, hence a strange spirit, inimical to man. The spirit of sugar, on the other hand, is subject to the human Spirit in whose body domain it is fermented and therefore we have said that sugar is a safe stimulant and source of strength.

It has been amply demonstrated in recent years that sugar takes the place of spirits as a stimulant but has none of the bad effects of liquor, hence it is coming into more general use year after year. It is also demonstrable that the nations which use the largest amount of sugar per capita are the most altruistic and advanced. Sugar is decomposing the fetters of materialism and making us more inclined toward idealism and spirituality. Thus the gross and coarse elements of the physical body are disappearing. We are becoming more refined, and the ethers which permeate the dense body are more free to vibrate. This renders us more sensitive to psychic vibrations and paves the way for liberation of the soul body composed

of the two higher ethers. When that point is reached, man can and does fly, for this finer body is not subject to gravitation, neither is it sensitive to cold or heat. We shall feel perfectly comfortable whether we elect to fly to the North Pole, or descend into the crater of a volcano, or explore the mysteries of the ocean depths. Then the speed of an aeroplane will also seem like a snail's pace, for the Spirit then moves with the speed of electricity, that is to say, it can circle the globe in a minute or less, nor can it be hurt by collision, for etheric forms pass through one another readily without losing consciousness or identity.

* * *

We believe that food is the only right medicine.

Proper food given at the right time and under the right conditions will not only cure but prevent disease. Only through a good and healthy temple can we really express ourselves here in in this world and do our best work.

* * *

A diseased body always hampers us in our mental and spiritual activities, therefore it will bring large dividends in comfort of body, soul, and Spirit, if we pay proper attention to certain important points in connection with our diet.

There is, in the first place, the rule of mastication. This is particularly important with respect to food containing starch and sugar, such as cereals. It is a vicious habit to sit down morning after morning and bolt a bowl of mush, which is impervious to the saliva, even though we take the trouble to masticate it. This habit when persistently pursued for years is one of the most fruitful sources of the digestive disorders which cause so much misery to the human race, for all starchy foods which enter the stomach unchanged by mastication and insalivation are there subjected to a process of fermentation analogous to that of beer or vinegar in a

brewer's vat. They set free an enormous amount of carbonic gas, and are converted to vinegar or alcohol, producing acute distress.

Most cooks who have discontinued the use of decaying carcasses still cling to the habit of seasoning vegetables with vinegar, which is the product of a destructive process in nature and cannot therefore be successfully used in the polity of the body for upbuilding.

Lemons, on the other hand, ripe, fresh, and at the apex of their evolution, are antiseptic in the highest degree, and therefore they have a high value when used as seasoning with food. They cleanse, whereas vinegar produces further fermentation within the body.

Both pepper and salt are mainly superfluities in vegetarian cooking. The great mass cannot break away entirely from the use of salt, therefore it seems necessary to cater to this craving in a measure at present, but pepper is a superfluity, even a detriment.

Another important rule of right rations decrees that cooked and uncooked vegetables should not be eaten at the same meal. The observation of this rule will save many an hour of discomfort which follows mixed meals on account of flatulation.

Vegetables in the uncooked state contain a large amount of ether, which forms the vital body of the plant, and also salts, which are lost in the process of cooking. Therefore it requires considerable more bulk of boiled vegetables to give the body necessary nourishment than when fed upon uncooked vegetables. Very few, however, are able to live upon raw food yet because it induces a rate of vibration too high for them, but all who really wish to be healthful should endeavor to eat at least one meal of uncooked food every day. It should be taken at the evening meal because it is most easily digested and will give the body a better chance to rest during the night. It has a soothing and tonic effect upon the body.

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KEEPER OF THE SECRETS

(Continued from page 305)

It is as potent to destroy as to build and only the Master-mason can rightfully handle it. Yet the day will come when the mighty dynaspheric force will be at the command of man, and he will build in greater fashion along all lines than has yet been known.

The head and nose of the great statue has been badly defaced and mutilated by vandals. The royal sign of the King, Uraeus the Serpent, formerly protruded from its rightful place on the forehead, but the stones in the upper part, the *palla*, have been pried out and only the lower part remains. The Uraeus was the sign always of Divine Wisdom. The reddish tint of the body has almost disappeared, but its atmosphere of royal majesty remains and radiates to the sensitive ones, a magnetic attraction not to be denied.

In those long past ages the Sphinx was as it is now, a symbolic expression of the work of human enlightenment and development of the inner spiritual faculties and powers within the human being. It is a symbol of the immensity of time required to build the clod into a god, through the rounds of human life experience. It symbolizes many things of the wisdom and spiritual culture of the ancient Egyptians themselves, as well as the evolution of man.

The Sphinx symbolizes the Cosmic Cross of the Universe and is formed of four signs of the Zodiac. Man (Aquarius) head and ruler; Lion (Leo) the forequarters; Ox or Bull (Taurus) the hind quarters; Eagle (Scorpio unfolded) folded wings and tail.

Man, to *Know*, signified knowledge and intelligence in unfolding spiritual qualities; Lion, to *Dare*, typifies the courage necessary to undertake and persist in gaining spiritual attainment; Bull, to *Do*, is the symbol of labor necessary for true progress; Eagle, to keep

(Continued on page 335)



Influence of the Moon in Healing

(Conclusion)

THE general rule is: From the time of the new Moon to that of the full Moon stimulants produce the greatest effect and sedatives the weakest. Decrease the dose of stimulants and increase that of sedatives. The exception is: When the Moon increasing approaches a conjunction to Saturn give larger doses of stimulants and smaller doses of sedatives.

When the Moon is increasing and approaching a conjunction to Mars and Mercury, stimulants have their maximum and sedatives have their minimum effect.

When the increasing Moon is in good aspect to Jupiter and Venus cardiac stimulation produces the most lasting results. Palpitation is most effectively treated when the Moon is decreasing and aspects the before mentioned planets favorably. Apply heart stimulants with extreme care when the Moon aspects these planets unfavorably, especially when dark. Anesthetics are also then most liable to produce fatal results. If we inhibit the functioning of the pneumogastric nerve to a certain extent, we quiet the heart action and are then applying what would be the equivalent of a sedative in medicine. Manipulation of this nerve in such a way as to stimulate action is applying the equivalent of a medical stimulant.

The Moon rules the esophagus and stomach, the uterus and ovaries, the lymphatics and the sympathetic nervous system, the synovial fluid. When afflicted she produces dropsical and menstrual troubles, uterine and ovarian affections, dyspepsia, eye trouble, and lunacy, according to the sign, house, and nature of the afflicting planet. She has particular rule over the mother during pregnancy.

—Max Heindel

* * *

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

June	1— 8—16—23—29
July	6—13—20—26
August	2— 9—16—22—29

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



King Denys and the Wild Geese

By JANICE LORIMER

NOW it happened one year that the whole world was smitten sore with drought and famine and plague, and in a certain small kingdom hidden jewel-like among valleys the Angel of Death had brought a special sorrow: for the throne was empty, bereft of an heir, the whole of the royal family having been carried off by the plague. It was said that the land lay under an ancient curse, until no man was willing to assume the burden of government lest he, too, die and all his family with him.

Wherefore, into the great hall of the royal castle, which echoed hollowly to the tread of their feet, came a band of citizens seeking audience with the minister of state. After they had bowed respectfully and removed their hats, one spoke for the rest, and said: "Sir, we have heard that in the kingdom of Rosamont there is a young Prince, not the heir to the throne but second in line, who is by nature a ruler born; and that he is wed to a Minstrel Maid of whom it is said that she is very wise, having come back from death. Now therefore, inasmuch as she has already died once, our ancient curse can have no terror for her, and doubtless the Prince her husband will also come under her protection in this regard.

We humbly suggest, dear sir, that emissaries be sent to the King and Queen of Rosamont, requesting that they send to us, to rule over us, the young Prince Denys and the Minstrel Lesolie his wife, if so be their hearts incline toward us."

The minister was struck dumb with the brilliance of this saying, but he could not, of course, let such a thing be known; and after a haughty silence he looked down his nose at them (it was a long nose) and he said: "This thought had already occurred to me, and a messenger is even now on the way to Rosamont." (And within himself he said, "And so he will be when I have got rid of these yokels;" and, "It is not a lie, for is not my thought already on the way?")

Then the citizens departed rejoicing and soon the sound of laughter was heard in the land. All men spoke well of the minister for his great foresight and wisdom, and so confident were they of the goodness of Prince Denys and his wife that they formed themselves into armies of workmen to cleanse and purify the cities and fields (which after the plague lay desolate and neglected) so that their new home might be clean, if nothing more. And by the time the

minister gave order to make all things ready for their new King and Queen the thing was already done.

Then came Prince Denys and the Princess Lesolie his wife, with royal escort, and as they smiled and bowed from their carriage they feigned not to see the rags in which their new subjects stood huddled, nor showed in their countenance that they smelled the death smell which lay upon the air even in the bright sunshine.

Their castle, when they came to it, was freshly scrubbed but barren of comfort (for the nobles had taken all of value when the royal family expired), and Denys turned a troubled countenance upon his young wife, who, however, looked cheerfully back at him, saying, "We have a clean slate and may write upon it what we will."

But the Prince continued heavy of heart and the aspect of his court did naught to enliven him, for such of his courtiers and their ladies as remained were resplendent in jewels and velvets and satins and laces, and they used extravagantly such food as yet remained in the kingdom, despite the suffering of the people who were every day whipped from the castle grounds where so many good things were still to be enjoyed . . . though not by them.

Yet he held his peace until after the coronation, when he requested of his wife that she use the magic of her lyre to restore harmony to the land.

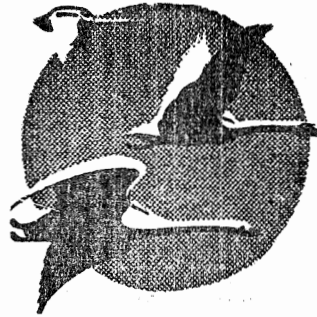
And this she did, contrary to all royal custom travelling about in minstrel's garb and singing of the Hidden Country of God which lies within the souls of men, the fount of all joy and peace and wealth; so that all who heard her songs took new hope for the future and labored willingly with their new King for the restoration of the nation.

But in all this the courtiers were discontent, saying, "Were we not appointed by God Almighty to govern

these clodhoppers? And is not this heretic King upending the order of nature?"

And they set themselves to destroy the King's plan for the people, sowing dissension amongst them and arousing suspicion of the Queen who, they said, had indeed come back from death . . . and from where besides death? For her words held a double meaning as all men knew, and it could not straightly be judged whether she sang of hell or of heaven. And in all this the minister of state was the leading spirit.

Bereft of counsel the King was distraught, for he was as yet untried, and



he thought that when his wife had played upon her lyre this was all she should do, and he was not minded to ask her judgment in matters of state.

Nor could he speak to the people, for were they not humble and without knowledge?

Now, therefore, in distress of mind, he was sitting one afternoon in his chamber when he heard the far-off melancholy cry of wild geese, and being weary he slept for a moment and dreamt that he was the leader-geese of a flock flying south and wearing a gold crown upon his head as he flew. How strong of wing, how sure of purpose and direction, how light the responsibility for the flock behind him! But of a sudden he was struck by a great aloneness, why he knew not . . . and then he knew . . . he was alone . . . alone he flew . . . the flock was not with him . . . the flock was not follow-

ing . . . he turned his head, and now the crown was heavy . . . the flock had veered in its course. On plunging wings he put himself once more at its head. Again it veered, again he plunged . . . a third time . . . and he awoke.

An odd familiarity permeated the dream, like something known from childhood yet weighted with fresh meaning. Now fully wakened he heard once more the cry of the wild geese and he went to the window to watch the flock, V-formed, fly south, the leader-geese at



its apex. As he watched the flock veered, the leader veered. He blinked his eyes. "Truly I have seen this many times," he thought, "yet only now does the significance strike me. I will watch again and if I see the same thing three times I will know I have seen a true thing." So he watched another flight and another, and each time it was the same, and he knew that out of an old true thing he had learned a new thing.

Then he called the Queen and told her of his discovery, and she said, "I will make a song of it." But he said, "Make a riddle, and I will put it to my ministers and nobles for a test, and who answers it not aright shall leave the court forthwith, but who answers it aright shall receive a reward."

Thereupon the heralds announced a

festival at the castle to which all the nobility were bidden, and after the feasting and minstrelsy the Queen stood up in her place and touched her lyre, looking into the faces of the guests round about, and propounded the riddle:

*Out of an old true thing
The King hath seen a new thing:
Geese southward flying;
What the King hath newly seen
Tell thou to the Queen,
Or leave off trying.*

Then the nobles put their heads together and whispered, some laughing behind their hands, "It means that the King is a goose." And some, "It means that the King should get himself hence, for he is no longer wanted amongst us;" and the ladies tittered.

And some said courteously, but with sly smiles, "The King is of course the Leader of the flock. Perchance he will go south for the winter."

And the King saw them laughing behind their hands, and his eyes were dangerous.

Now the minister of state arose and he spoke soothing words to the King. "The King is pleased to jest. We know that in his own country the King is celebrated for his merry heart. Sire, we cannot guess this riddle." He spoke smoothly as one who would placate a wilful boy. "We own ourselves defeated, now tell us the meaning," and he smiled charmingly upon them all and received the courteous applause of all the ladies.

Then the King spoke and said: "The Lady Lesolie my wife has taught me with her lyre that Nature has Mysteries to impart and a tongue wherewith to impart them. Now therefore I have watched the geese flying south and they have told me a thing I knew not heretofore. But this I am not minded to reveal to you until the citizens have had opportunity to read me the riddle and to receive the reward."

So the riddle of the King was published to the people, and any man who read its meaning had leave to come to the court and receive his reward.

And at last there came to the court the same citizen who had led the deputation to the minister for the summoning of Prince Denys to be their king; and after due obeisance he said humbly, "Sire, I have a solution to the riddle, but I fear to speak lest you take offense at what may seem an impertinence."

Then the eyes of the King danced (for he was young) and he knew the man was on the right track. "My solution also savors of impertinence," he said. "I have it written on this paper. Speak on, therefore. If what you say agrees with what is here written you shall have the reward."

The man spoke and said: "The meaning of the riddle, O King, is this, that the leader of the flock of geese is not leading but following. This is the old truth, which doubtless your majesty has observed many times; for the flock veers in its course and the leader must hasten to place himself in their front, proving that the leader-geese follows, as it were, ahead. The new truth which may be drawn from the old truth is that the King is leader of the people; but the King can go nowhere without the people, and he leads the nation best by studying the will of the people and placing himself at its fore. He is then the personification of the nation's will. This is the new thing which the King no doubt has learned from the old true thing."

Then was the King overjoyed, and he rose and placed a gold chain about the neck of the citizen, and he appointed him to the care of the public education. "For," he said, "you have understood me, and the people will understand you." And he showed him the paper upon which the solution of the riddle was written, and it was the same; telling of his dream and of its meaning to his waking mind. "In Nature there is

always a meaning, as the Lady Lesolie has taught in many songs. And it may happen that a man may dream the meaning clear in his dreams."

But he banished the minister of state and all his henchmen from the court, because he knew their minds were opaque and would not admit the light of a new order. Said he, with regret, "They are too set in their ways. They will not humble themselves to learn of the wild geese that the Leader leads best who best follows at the front of the procession."

KEEPER OF THE SECRETS

(Continued from page 330)

Silence, symbolizes the Scorpion (sex) uplifted and soaring on wings into spiritual heights.

To those sufficiently sensitive to grasp something of the immortal truths concealed by this great symbol, continued study constantly reveals greater wonders. As one gazes at the image and realizes its depiction of utter and deathless peace and repose, as its eyes seem to include all humankind, all living things, in its universal vision, it does indeed present itself as a timeless Watcher over mankind and his destiny through all the ages until days of time are absorbed in the Eternal Now.

It is promised that in time to come when Egypt's sands shall no longer encroach upon the Sphinx, its true proportions will again be disclosed and mysteries brought from the depths, mysteries buried since the dawn of time. The Great Sphinx will be shown in very truth as the Keeper of the Secrets of the Truth of Life: Non-destruction, constant Change, and Continuity of Consciousness.

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