

*The*  
**ROSIKRUCIAN  
MAGAZINE**

*Rays From  
The  
Rose Cross*



**FEATURES**

• • •  
*Mother—God's Sublime  
Masterpiece*

*What Parenthood Can Mean*

*Blessing the Home*

*Quality Non-Flesh Proteins*

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**MAY**

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BY

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*Rays from the Rose Cross*

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## An Open Door

An open door He has set before  
My feet which none can close;  
A door of light that leads from night  
To morning's gold and rose;

A door to joy through which to employ  
My hand and heart and brain;  
A door to health, abundant wealth,  
And love that will not wane;

A door to peace, divine release  
Through Christ, Way-Shower, Teacher—  
A door in truth for age and youth  
For every living creature!

—*Irene Stanley*



# The Current Outlook


FROM THE ROSICRUCIAN VIEWPOINT

## Mother--God's Sublime Masterpiece

By KITTIE S. COWEN

If I were asked to give a thought which in one word  
would speak  
A unity of brotherhood, a sympathy complete,  
A hundred happy cheery ways, a mind that knows  
its own,  
Contented midst a throng of folk, yet peaceful when  
alone,  
A heart that sheds its silent glow, to brighten many  
another,  
Without a moment of delay, I'd say, "You mean my  
mother."

—*Author Unknown*

 HERE IS NO creation in the world that in its way stands quite as high as woman; and woman's greatest destiny on the physical plane is true motherhood. There are plenty of women in the world who have borne children, yet they are not true mothers; and there are many other women in the world who have not borne children, yet are truly mothers in the sight of God.

Woman both physically and spiritually has within her own being the divine prerogative of motherhood, and without her aid no human entity could gain entrance to the earth plane. She it is who helps the Spirit build its physical body and ushers it into the material world, a creature so helpless that for months it is dependent on the sustenance which it draws from her body to perpetuate its life; and yet motherhood has scarcely begun. For years the child depends upon its mother for care, guidance, and protection. The kind of a home in which it lives is greatly determined by her, and it is there that the developing child receives its first training. Here it is that the heart powers begin to awaken, and the intellect is developed, the habits formed, and the character molded. From this source, be it high or low, originate the principles which direct and govern civilization. The ideas and proper kind of behaviour instilled in the minds of children later issue forth into the world and serve to establish what is known as public opinion. And thus it may well be said that nations and national life owe their origin to the home, and that the mother who presides over the home and directs the early education and culture of the child, exercises a greater power over human destiny than all

## —∞∞ The Current Outlook ∞∞—

other influences combined; for the training of the individual, even the wisest, cannot fail to be powerfully swayed by the moral surroundings of his early years. It is during this period that the mind of the child is most impressionable and ready to receive ideas and imitate, to a great extent, almost every example set before it. To illustrate: It has been related of the gifted Sir Walter Scott that he claimed to have received his first bent toward ballad literature from the impressions made on his mind when listening to his mother's and grandmother's recitations long before he himself had learned to read.

The mind of the child is much like a mirror. It reflects in after life the images first presented to it—the first joy, sorrow, success, failure; and to a considerable extent they all serve to fashion his later life. Models are therefore of the greatest importance in developing the potentialities of the child, and the model most constantly before the child's eyes is the mother. "All that I am, my mother made me," said John Adams, the second president of the United States. Emerson,

who stood second to none as an American essayist, poet, and philosopher, was heard to say: "Men are what their mothers make them." Henry Ward Beecher, pulpit orator and lecturer, when speaking of mothers, exclaimed: "When God thought of mothers, he must have laughed with satisfaction, and framed it quickly—so rich, so deep, so divine, so full of soul, power, and beauty was the conception." It was Napoleon of France



who said: "France needs nothing so much to promote her regeneration as good mothers." Nathaniel Parker Willis, American poet and journalist, said: "One lamp, thy mother's love, amid the stars shall lift its pure flame changeless, and before the throne of God burn through eternity." Martin Luther, leader of the German reformation, when commenting on the subject of motherhood, stated: "When Eve was brought to Adam, he became filled with the Holy Spirit, and gave her the most sanctified, the most glorious of appellations. He called her Eve—that is to say, the mother of all. He did not style her wife, but simply mother—mother of all living creatures. In this consists the glory and the most precious ornament of woman."

Felicia Hemans, English poet, wrote: "There is in all this cold and hollow world no fount of deep, strong, deathless love, save that within a mother's heart." Jane Taylor, English poet and author, has touchingly described the power of mother love in the following lines of verse: "Who ran to help me when I fell, And would some pretty story tell, Or kiss the place to make it well? My Mother." From Spain comes the proverb: "An ounce of mother is worth a pound of clergy." Henry Wadsworth Longfellow, American poet,

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reminds us of the solicitude of the loving Christ for His mother in the following quotation: "Even He who died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven."

Samuel Smiles, one of Scotland's most noted authors, writes: "Homes which are the nurseries of children who grow up into men and women, will be good or bad according to the power that governs them. Where the spirit of love and duty pervades the home—where head and heart bear rule wisely—where the daily life is honest and virtuous—where the government is sensible, kind, and loving, then we may expect from such a home an issue of healthy, useful, and happy beings, capable, as they gain the requisite strength, of following the footsteps of their parents, walking uprightly, governing themselves wisely, and contributing to the welfare of those about them."

In speaking of mothers, this same writer comments that the greater part of the influence exercised by mothers in the formation of character, being confined chiefly to the home, necessarily remains unknown, for they accomplish their best work in the quiet seclusion of the home and family, by sustained effort and patient perseverance in the path of duty. Their greatest triumphs, because private and domestic, are rarely recorded; and it is not often, even in the biographies of distinguished men, that one hears of the



share which their mothers have had in the formation of their character, and in giving them a trend toward worth-while values. Yet they are not on that account without their just reward, for the influence they have exercised lives on forever in generations yet unborn.

It is not necessary for mothers to write famous books, paint renowned pictures, compose Messiahs, or sculpture an Apollo Belvedere in order to become truly great, for every sincere, Godfearing mother has accomplished something far greater and much more lasting than all of these. It is at her knee that upright, virtuous men and women are trained to follow the example of the world's greatest Teacher—the loving, compassionate Christ—the most exalted, most mighty exemplar the world has ever known.

Too much honor and respect cannot be paid to the noble women who guard the threshold of physical birth, and too much care and spiritual supervision cannot be given to the education and development of the prospective mothers of the world in order to prepare them to perform the sublime miracle assigned to them as co-workers with God in furthering His marvellous work of human evolution. Co-workers with God and mothers of humanity—a fact so tremendous in its import that the blinding light it brings to bear on motherhood is almost too great for mortal beings to endure, much less comprehend.

# THE MYSTIC LIGHT

## What Parenthood Can Mean

By D. D. ARROYO



WHEN ONE begins the actual application of spiritual principles in his daily life, he finds there are many adjustments necessary in the routine of living. The unmarried neophyte has his problems, and the person who is already married and with children has his own kind of problems also. It behooves the unmarried aspirant to consider seriously the circumstances in view of his ideals of esoteric living, while the married disciple should face the situation with a fuller appreciation of the rewards of his particular situation.

A person unburdened by family ties is naturally more free to go and do the bidding of his own Higher Self. While this may sound like an ideal position in which to be, that is not necessarily the case. The search for truth is not limited by time and space, and the path may be found as easily at one's own doorstep as it is in the distant beckoning mountains. That is a matter of individual development.

The busy parent who bemoans the lack of time for study, the interrupted meditation periods, the inability to attend inspiring lectures and services would do well to take thought. Children are a wonderful education in discipline and character development. They can aid in our development tremendously when we recognize fully the opportunities for service they offer us as directors of their unfoldment.

It has to be faced frankly that time

is not our own when we have very young children. This is particularly true of the female aspirant, who even more than the male parent must always be at the disposal of the children.

It is well-known that consistent meditation at definite times is a most helpful means of self-discipline. In the life of a busy mother such a schedule may be set up, but it will be interfered with at times. Tummies develop aches; teeth push through tender gums, and maternal comfort is essential. Such circumstances often prove a discouragement. It is difficult to feel progress is being made under such conditions; and yet it is being made. The very sacrifice which the Ego has to make is a kind of growth and character development which brings its own rewards. It has to be seen in this light, or frustration may poison the good the mother would accomplish by her meditation and devotion. It is not always easy to surrender those moments without feeling disappointment and frustration. If it is recognized that the sacrifice is in its way as essential as any kind of thought prayer or mental discipline, then the good of both moments is reaped.

While a single neophyte can serve more openly and freely, and seem to do more, it does not necessarily mean his Ego is released to the delights of the higher life ahead of the anxious plodding parent whose progress along the path appears like that of the patient turtle. It is a matter of appreciation of the



situation again which actually sums up progress. The single neophyte serves in his way; and the married disciple can serve equally as well in his way. Nor is one more blessed especially than the other. It is true the parent will not always be able to attend lectures, or to give them; and time that might be spent in the byways of the world light-giving, has to be devoted to lighting the home. But are the Egos in our care less precious because they are less in number? If our care and love and understanding have been pure and good, perhaps we have fanned the spark within our child so that it will be a most beautiful lantern to lighten the ways of men. Remember for every Master Jesus, there had to be a Mary and Joseph. Each evolving Ego must be provided with a physical body to round out and complete its experience. The more highly evolved parents who can be found to provide these bodies, the more highly evolved Egos can be reincarnated and finish their earth cycle of existence.

With the very beginnings of a new subrace coming into manifestation in the near future, it can be seen how much service parents who are students on the path can be in providing vehicles. Truly, those who are parents today are in reality the remote ancestors of the enlightened Egos who will reincarnate in the more privileged subrace. Each subrace has its own contribution to make, and as we merit advance so is our own eventual incarnation into a better equipped physical vehicle assured.

Knowing these facts makes the slower route of parenthood a sacrifice to be appreciated. The interrupted meditations, the inspiring moments missed are all fulfilled on the soul plane level. The children in our care profit through the beautiful thought patterns we express, and they in turn can utilize this beauty when they become vehicles for returning Egos. We are actually our own parents considered in this manner.

Therefore to the parent who seems to himself or herself to progress little, who seems burdened with economic problems and home responsibilities, let him realize that this, too, is doing the Christ's work. It, also, is the path as surely as the more spectacular mountain paths on which sometimes the single neophyte seemingly rises as easily as the bird on wings.



As has been pointed out in the Western Wisdom Teachings, "When the prenatal conditions are pure mentally, morally, and physically, when the early childhood days of the Ego thus born are spent in a home atmosphere of high and noble thought, both parents and children are making wonderful progress. And as great souls cannot be born to ignoble parents any more than water can sink below its level, it would, indeed, be very wrong for aspirants to discipleship to live an entirely celibate life for the sake of self-advancement when conditions permit them to wed. Furthermore, the expenditure of the creative force at the few times in a life when it is *legitimately required* for propagation would not seriously interfere with the spiritual development . . . and the soul growth gained by assuming the duties of parenthood would far outweigh any possible loss."

# The Original Sin

By S. B. MCINTYRE



RENE PRESTON, quietly sewing near a couch on which her daughter—nineteen—lay reading, was suddenly startled by the swish of a magazine as it whizzed across the room and landed on the floor.

"Why, Gail, what on earth can you be so enraged about?" she exclaimed, while her questioning eyes studied her daughter's glowering face.

"Enraged does not adequately describe my emotions at this moment, Mom! I'm soul sick at the fact that I can't read even a magazine story these days, without having insinuations or worse about sex slung at me. After a week of grueling college exams, I pick up what is supposed to be one of our nation's best *slick* magazines, in the hope that I'll be able to divert my mind pleasantly, and rest my nerves for a few minutes, and what do I see? Advertisements picturing young men and women passionately hugging and kissing each other, because she is using a hair rinse, a soap, a perfume that has proved enticing to him—as if that should be every girl's ambition in this supposed-to-be advanced age. I look for something more edifying to me, and read a sub-head about happiness being poised between one world and another. I think, 'There! That should be good! Must be experience of someone seeking the higher life?' I eagerly begin reading, but soon find myself immersed in a disgusting account of seduction in the midst of drinking and smoking. Ugh!"

Gail paused for a moment, then said less agitatedly, "I'm glad that at last we are alone, so that I may have a long-hoped-for quiet talk with you on this subject, Mom—get straightened out on ideas about it, anyhow, I hope. To begin with, do you remember the day I came rushing to you, and asked if there was

such a thing as the original sin?"

Irene smiled reminiscently. "Indeed, I do! You were about fourteen, and for a moment or two I was surely stumped for an answer."

"Remember what you did?"

"Not particularly." Irene still smiled, and her eyes questioned.

"Well, I couldn't forget it in a million years! You bade me fetch my Bible, then you opened it at a chapter in *Genesis* and asked me to read about Adam and Eve's being driven from the Garden of Eden, because they ate of the fruit of the Tree of Knowledge of good and evil, which Jehovah had forbidden them to do. I read, and still was I puzzled! I'd heard children sing a song about 'Adam did the apple eat,' and grownups joke about Adam's eating an apple stolen from the Tree of Knowledge, but for the life of me I couldn't see any joke or sin in that, and told you so.

"So, seeing I was impressed with the importance of the matter, you recalled to my mind all you had taught me, about the laws of propagation and sacredness of the sex force. While I was still wondering over what propagation and the sacredness of the sex force had to do with the Tree of Knowledge, you asked me what the word *knowledge* meant. I told you 'to know something.'

"You told me that eating of the fruit of the Tree of Knowledge was symbolical of Adam and Eve's gaining knowledge of the laws governing propagation, and that the original sin was their selfish use of those laws for sense gratification, which was directly against the commands of Jehovah. This I could easily prove by reading of the curse He put upon Adam and Eve for disobeying His commands and breaking those laws.

"Then to prove to me that 'knowledge' in their case meant what you said

it did, you asked me for the past tense of 'know,' and when I said 'knew,' you turned to another passage in *Genesis*: 'Adam *knew* Eve and she conceived and bare Cain; Cain *knew* his wife and she conceived and bare Enoch.' You turned to *Matthew* in the New Testament and pointed out to me where Mary, mother of Jesus, said, 'How shall I conceive seeing I *know* not a man.'

"With that you closed the Book, got out some sewing, left me to think, and it was not long before I had put two and two together—knew what the Tree of Knowledge of good and evil and the original sin both were.

"Then curiosity bade me ask you what the sex force was good for in people who had no children. You told me that when consciously conserved, it was a great builder of the brain and its powers in the average person, but that in those who strove to lead pure lives of great helpfulness to others, it opened the way for direct communion with God. When wasted in sense gratification it led to idiocy, insanity—mental and physical wreckage always."

"You have fully accepted those teachings about the 'Tree of Knowledge' meaning knowledge of the laws of propagation—proper use of the sex force, Gail?" asked her mother.

"Of course! Never doubted them! Not only because of your teaching them to me, but because it was right there in the Bible—greatest Book in all the world—for me to figure out for myself! Then when I was older—could understand more fully what occultists wrote on that subject in books like *The Rosicrucian Cosmo-Conception*, I began to be sorry for all enquiring children who had not had the teachings given me. Sorry for those being taught that sex sensation is the only gratification in life to aim for—only thing to marry for. Sorry for those whose minds are continually being filled with impure, erroneous thoughts about sex written more or less insidiously into novels and maga-

zine stories, but openly in books on sex behaviour under the guise of scientific facts that all should know."

Rather stunned by the disclosures made by her daughter, Irene watched the flush of rage on Gail's face replaced by sorrow. She wondered what she was going to hear next, as scorn began to twist the girl's lips and distend her nostrils before the question, "Read the paper this morning, Mom?" fell on her ear.

"No, dear. I generally leave it for



leisure evening hours," Irene answered, her eyes gently questioning.

"Well, be sure to read an article in it about a man who lectured on sex behaviour—classing us all as if we were like cattle—to an audience of many thousands that included students, professors, business men, and housewives. He claimed to believe that a high percentage of broken marriages is caused by sexual maladjustment. Isn't that an idea to put into the minds of all those people—probably many of them already on the way to being erotic, anyhow?"

Irene's lips were grimmed into straight lines. Her incensed eyes continued to question her daughter.

"Tell you what I believe, Mom! The broadcasting of such ideas will do more to wreck this nation than any war we've ever had. Wars wreck bodies—it's true. But wars accomplish some good. Openly urging upon us young people that sex gratification is right, and the one aim to be gained in life, added to the free license in sex that

has been carried on in secret always, will wreck so many brains and make loathsome diseases so prevalent, that the fate of the sunken Atlantis may likewise be ours in the not far distant future. And hints that such broadcasting will go on were in the paper this morning. Five hundred women were invited to reveal confidentially their most secret sex experiences, as subject matter for a new book along this line that is to be published. Ugh! That secret conference! You couldn't imagine the questions asked there!"

Irene's face plainly showed her dis-



gust and horror of such revelations as she exclaimed, "Gail! You didn't go to such a place!"

"Before we had the slightest inkling of what it was all about, a half dozen of us girls went, thinking we were going to hear some new scientific ideas. One lost her lunch when she came out. And I! I was so disgusted when I was expected to acknowledge lewd thoughts that had never entered my mind, and to confess to acts with boys that any pure girl would scorn, that I didn't wait for any more. I walked out right then!"

"No wonder so many outrages against girls and women are being committed now, if men visiting those places have such ideas forced into their minds. Their libidos can't stand them," Irene exclaimed. Then she asked, "What have you done to put sex in its proper place among your friends, Gail?"

"I! What could I do against such an ocean of thought distinctly in opposition to my own ideas?"

"Under hard conditions we don't have to worry over how little we may accomplish, Gail. We always get full credit from those above us for what we *try* to do, and we may safely leave the outcome to them. You've discussed this question with others?"

"Yes! Of course! Nearly everyone I know is talking about it!"

"Why haven't you told some of them your experience when you asked me about the original sin?"

"No one I know in college has ever heard of such a teaching for one thing. For another, you know how easy it is to win prejudice from others—even teachers—because of one's religious beliefs, which doesn't help the religion any, nor one's advancement either in this day and age!"

"Perhaps not, but the Bible is accepted by all English speaking people. You could tell your experience as if it occurred to some one else, and use the Bible wholly as reference. Then ask for ideas as to how those passages in the Bible should be interpreted. At one time I did that, and was amazed at flashes of enlightenment that suddenly swept faces in my group, and the thanks I received for telling my ideas regarding a question that had puzzled most of them."

"Did you tell that you had accepted those ideas—lived up to them?" asked Gail.

"I followed up with so many clinching arguments in favor of them, that when I was through none of the group had any doubts of where I stood in regard to those ideas. Your group is of much younger people than mine was. If you tell your experience in regard to your original sin question, you may safely leave it to those above us to make the ideas back of that experience sink into soil fertile for their growth."

"Thanks, Mom. I'll think it over—let you know the outcome if I decide in favor of your plan."

"Remember, dear. Where much has

been given—much is required!”

“I will!”

\* \* \*

Ten days later Gail flung herself into a chair near her mother and excitedly exclaimed, “Well, I’ve started the ball a-rolling, Mom! Hope it proves to be like a snow ball, and reaches mountainous size!”

“Just what ball have you started rolling, dear?”

“The idea that instead of our accepting all the advice given us about sex gratification being the main object in life, we should go to the Bible and learn the truth—learn that Jehovah Himself taught Adam and Eve that selfishly using the sacred sex force in sense gratification was the original and unpardonable sin, and brought upon them His most punishing curse. A curse that has followed committers of that sin from that day to this.”

“Oh, Gail, how glad I am that you had the courage to tell your convictions

in the way you have. Nothing could have been better than sending your hearers to the Bible to prove to themselves that Jehovah’s law is a law of nature; that His curse upon those who break that law holds good today as surely as it did in that far-off day. I believe your efforts will bring about more good than you can possibly imagine.”

“Thank goodness, it already has done some good! All my group—their parents, too—who haven’t looked into a Bible for years, are now searching *Genesis* to see if I’ve told the truth. What is more, they’ve already begun to study the effects of that curse easily to be seen in the low mentality rate, sickness, sorrow, hard lives of people around us in every community.”

“How thankful we should be that we learned of that law in early life, have obeyed it, and now deserve the blessings showered upon us.”

“We surely should!” responded Gail.

## Little Theodore’s “Peculiarity”

By NOEL CASWELL



YOU MAY have considered, some time or other, how much can happen in one minute. You might have figured that that short space of time might mean liberty or death to an individual, or even the rise or fall of a nation. What would you think then of a little four-year-old boy in whose mind it took exactly one minute for an idea to register? Wouldn’t it amuse you to ask him a question, another, and another, and then after patiently waiting, hear the answers come in the order in which the questions were asked?

The village children found it very amusing and nearly spoiled the child

by thus playing on his peculiarity. They would gather around him in a group, and the questions flew so thick and fast that the poor little boy would sometimes become bewildered and start crying.

Looking back over many years I have regretted that I did not take the opportunity to study the boy’s strange peculiarity more thoroughly. Were his sensory nerves as dull as his nerves of communication? Could he lay his hand on a hot stove for a minute before feeling any pain? I do not suppose so, or he would never have lived to the age of four. Probably it was just a slowness of mental processes that he

outgrew as the years went on, but more than once I have asked him a simple question and waited exactly one minute before he answered. I have timed him by my watch.

Some strange things occurred by reason of his slowness of reception. Whether it was something new, or merely an elaboration of an old idea I did not know, for I was not then versed in psychological or occult lore. I only knew that the incidents excited in me a curiosity and caused a deal of speculation in my mind regarding the stability of material things and the possibility that we humans were ignoring the finer facts of existence and placing all our emphasis on the temporal things which have little to do with our actual career.

Before I relate some of the strange things that hinged on this boy's peculiarity, I will tell you of my first meeting with him. That will give you an idea of the problems of conversation and understanding with a child of such slow receptivity and yet such good common sense.

I was a traveling salesman, operating in the Middle West and was "making" a string of villages with a team and buckboard, selling wholesale to the village merchants. Just as I was entering this particular village I saw the boy beside the road, picking wild strawberries and putting them into a small tin bucket.

"Hello, little fellow," I called. "Getting lots of berries?"

He stood up and smiled at me—the dearest little chap you can imagine, his cheeks red as apples, and he had the most wonderful large brown eyes, as clear as a deer's.

"What's your name, sonny?" I asked.

No answer.

"Do you live in that big house over there?"

I got out of the buckboard and stepped over to the boy's side.

"Yes, strawberries are thick on this side of the road," said he.

"Your little bucket is nearly full. Let me help you fill it. How old are you, sonny?"

"Theodore Ferguson," he said.

"Oh, you are Mr. Ferguson's boy. Your papa runs the store, doesn't he?"

"Yes, in the big house," he said.

"Of course the store isn't in the house," I protested. "Is it far from there?"

"Four years old," said the child.

Then, after a moment's silence: "Yes, Papa runs the store . . . it's down that way."

By this time I was beginning to sense that the boy, apparently normal in every other way, was peculiarly slow in receiving communications. His oddity was amusing. We quickly filled the small bucket and I took the little chap in the buckboard and drove to his home. There we were met by a girl of thirteen who looked at me apprehensively and explained, "He's a little slow to understand what you say, but he's smart as any child." She proved to be his



sister, Lizzie, who had been the little mother of this household since her mother had died a year before. I found that Mr. Ferguson was not only a store-keeper but was owner of the grist mill as well, and had little time to help in the household. It was sweet to see Lizzie's tender care of her little brother, and I found her to be a wonderful girl whose responsibilities were maturing her rather too soon. She talked like a woman of twenty-five. Subsequently I made trips to the village every month

or two, and as I always stopped at the Ferguson home, I got details of the following peculiar incidents from Lizzie and her father. I will relate them to you faithfully as they were given to me.

\* \* \*

It was a summer evening. Lizzie had taken pains to get a good supper. Six o'clock came and the minutes went by rapidly. Mr. Ferguson was a very punctilious man, and almost invariably came home and was ready for the evening meal by six o'clock. Lizzie did not worry about any accident, but it was aggravating to get such a nice supper and then have it spoil by delay. Quarter to seven came. Little Theodore was peevish. He had had a poor nap that day. Lizzie gave him his supper, undressed him, put on his nightie, and took him on her lap to rock him. The tired little eyes were nearly closed when he suddenly sat up and asked, "Where is Papa?"

"When Theodore gets to sleep he can go and find Papa. Then he must come and tell Sister," she said.

Theodore sank back in her arms and was almost instantly asleep. She took him to his crib, laid him gently down and drew the covers over him. Suddenly he said, without opening his eyes, "Papa is down at the mill. He is fixing the belt. Mr. Johnson is there."

It was startling, as if the boy really had gone and seen and come back to tell her. Lizzie was amused, and when Mr. Ferguson finally came she said laughingly, "You had to stay at the mill and lace the big belt. Mr. Johnson helped you. So you spoiled my supper."

"How in the world could you know that?" inquired Mr. Ferguson. "Mr. Johnson just happened to be there. He never helped me before."

This time Lizzie was surprised. She had meant to tell it as a joke, but when the boy's message was corroborated so accurately she ceased to laugh. She told her father of the incident and the two were troubled and perplexed.

I must tell you that at this time Wesleyism, in one form or another, was sweeping the country. Mr. Ferguson was a devout man, a member of the local church, and abhorred anything that savored of "spiritualism," of which this seemed to be a manifestation. He suggested to Lizzie that it might be as well not to mention the matter, as no good could come of it. Lizzie, too, had been caught in the stream of religious fervor, had been "converted," and was a faithful little Christian. She had heard of the Fox sisters, of table rappings and such things, and could not bear the thought that little Theodore might be "peculiar."

Weeks went by after this and nothing happened to disturb the serenity of the Ferguson household. But Lizzie was a thinking child, and she mulled over in her mind the things which Theodore's message suggested. Could the Spirit go away and leave the body and still retain its faculties? If the boy's Spirit could go to the mill, half a mile away, see what was going on there, and return to tell it, how far might he not go, and what were his limitations? She remembered that Newton, seeing the apple fall from the tree, had applied the principle suggested to the very Moon, and had laid the foundation for our vast system of astronomy. She might send Theodore to the county seat—to Washington—to London! And if other people could do the same thing, what a system of communication would result! These reflections would come in spite of her resolution to think no more about the matter, and one evening when Mr. Ferguson was detained at the county seat on some legal business there came to her a temptation which she could not resist.

It was a custom that Lizzie's cousin Agnes came and stayed overnight with her at least once a month. It was an event to be looked forward to, in the monotonous life of the small place, and this day she should have come, but

failed to make her appearance. Lizzie was thinking of this very thing and wondering what had detained her cousin as she rocked Theodore to sleep. Queer thoughts flitted through her mind and for a moment she wavered, torn between feelings of religious loyalty and scientific curiosity. As the big brown eyes were closing she yielded to the impulse and said:

"When Theodore gets to sleep he may go and find cousin Agnes and then come and tell Sister where she is."

Just as she laid him down he said clearly and brightly, "Agnes is at the schoolhouse—they are dancing." He did not even open his eyes as he said this.\*

Lizzie pondered over this circumstance for a week before she could verify the message. Agnes had been at the schoolhouse that night and they were



dancing. It was her chance for a little recreation and that was why she had not come as usual to stay with Lizzie.

Intense and earnest as Lizzie was, the matter preyed on her conscience until she tearfully confessed to her father how she had yielded to temptation and what had been the result of her experiment. Mr. Ferguson was troubled about it at first but finally consoled Lizzie

*\*It seemed that the boy, while awake, heard the question but by the time it registered in his mind he was asleep, and while the little body lay peacefully at rest the Spirit of the child could travel with the speed of light. But the mystery was, how could he find his way to places he did not know about when he was awake. What power, what intelligence guided him, brought him back, with the accurate information asked for?*

by the statement:

"It will never do to trifle with sin, and yet I am not clear in my own mind just what is sin and what is science. There may be a great principle here that has been generally overlooked. But I wish, dear, you wouldn't do it any more. There is a grave doubt about it and it troubles me."

Indeed, that had been Lizzie's own resolution and she meant to keep it.

\* \* \*

Months passed by and winter was setting in. A huge pile of wood had been laid in and was piled high against the side fence, not far from the kitchen. It had snowed the day before, then thawed in the afternoon and frozen again at night. Sticks, poles, and logs had become a slippery mass that only needed a slight jolt to start them tumbling.

Mr. Ferguson had gone to the county seat to get sacks and other things for the mill, but expected to be home in time for supper as usual. However it was already past the usual time and he had not returned. Lizzie kept the food warm in the oven and waited, expecting every moment to hear the sound of horses hoofs. As the wood box was nearly empty, she went to the wood pile and drew out a stick. Instantly the pile slid and her foot was caught between two small logs in such a way that she could not get it out without causing the pile to slide further. Fortunately she was not much hurt, but her position was painful and if the pile should slide any farther it might mean a broken limb. She looked this way and that, carefully estimating the stability of the slippery timbers, and concluded she was safe enough if she made no further move.

There seemed nothing Lizzie could do but wait for Mr. Ferguson to come. She contrived to sit down on one of the logs without incurring further danger. Fortunately she had left the kitchen



door open, so she called to Theodore, had him open the oven door wide and then bring her coat and shawl. It was an unpleasant situation. She dared not change her position, the night was growing cold, the supper was spoiling, her foot was hurting, Theodore was whining, and she worried for fear her father had met with an accident. It was Theodore's bedtime, besides, and there was still danger that the wood pile might slide again.

Lizzie took her little brother in her lap, and as she wrapped the shawl cozily around him, he dropped almost instantly into sleep. The girl, acting on a sudden impulse, spoke to him just as his eyes were closing: "Theodore, when you get to sleep go and find Papa. Tell



him to hurry home. Sister is hurt in the wood pile."

The boy slept peacefully, breathed regularly, and gave not the slightest sign of disturbance or inquietude. After about a quarter of an hour Lizzie heard the sound of galloping horses, and soon they came clattering into the yard, Mr. Ferguson riding one horse and leading the other. It was a simple matter for him to pick up a pole, wedge it into the wood pile near the bottom, and with his shoulder braced against the end of it, hold the pile from sliding while Lizzie extricated her foot from the trap. The rest of the story I will give you in Mr. Ferguson's own words.

"I was delayed in town unexpectedly and was a full hour late in starting for home. When I was driving up the big hill, nearly a mile from the house, the whiffletree broke and there I was, stuck twenty yards from the top. It was a mean job, trying to fix the thing

with a jackknife and some baling wire, and my hands were stiff with the cold. It took me a long time and I was still working at it when suddenly I heard Theodore's voice. I say I heard it, but really I don't know how to describe it. It seemed to be way inside my head, but as distinct as I ever heard anything in my life. 'Papa, hurry home. Sister is hurt in the wood pile!' Was I scared! The suddenness and mystery of it made my hands shake and I feared what might have happened to Lizzie. But I got the tugs loose, jumped onto my off horse and led the other, and that old team ran its best. It never occurred to me that I might be mistaken, or might have imagined I heard the voice. If little Theodore had been right there I could not have been more certain. It is the strangest thing I have ever experienced in all my life. I found Lizzie there in the wood pile, just as I knew I would. I can't explain it, but it is very certain that there are powers of the mind, soul, or Spirit that are not generally known, if known at all. And I don't think any power could be devilish that would help us out of such a dilemma."

\* \* \*

All this was many, many years ago. A few months after the above events I stopped at the house for the last time. Theodore was then five years old and I was surprised at his mental alertness, so much so that I timed him carefully and got an answer to a simple question in barely more than half a minute. No doubt the boy soon outgrew his mental quirk, whatever it was. The railroad built a cut-off that left the village miles to one side, and it was soon entirely deserted. My own work called me to another part of the state and I lost all track of the Fergusons. They were dear friends, and if by any chance they should see this story I should very much like to have them communicate with me through this magazine.

# "Out of the Mouths of Babes--"

By CAROL CORNISH



T WAS SOME years ago, before the advent of the radio serial, the onslaught of comic books and all the modern round-the-world informative and entertaining connections now taken as a matter of course. Johnnie Blue was a little boy at that time, just starting to school.

Soon his teacher decided that Johnnie was in the way of being a problem child, but being a wise teacher she sought to find the reason for his inattentiveness and slothful ways.

Next time the children were busy with their assigned lessons and Johnnie sat idle as one entranced, his book and slate shoved aside that he might the more comfortably lean upon his elbows, Ruth Rand waited to catch his eye, smiled and motioned slightly for him to come to her desk.

Unaware that he was in any way at fault the little boy went gladly. He liked this teacher.

"Don't you like school, Johnnie?" she asked softly, not to attract the attention of the class.

"Yes'm," answered Johnnie.

"But you weren't doing your lesson."

"I was growing," stated the little boy, with happy satisfaction.

"Well," hesitated the teacher, "I suspect we are all growing, but we need to work and play and study, too, while we grow."

"Not *that* kind of growing!" Johnnie said with depreciating stress.

Then, as Miss Rand paused for the right words of question, Johnnie continued speaking:

"I was a tiny little bit of a seed. I was on the ground and I wanted to be covered up, so I stretched hard and pretty soon a little white root sprouted out of the seed and dugged down into the soft, warm earth and pulled me

down a little and shoved dirt up around, and I went to sleep."

Miss Rand was busily making characters on the pages of her notebook.

"Yes?" she encouraged.

"So," continued Johnnie, "I grew and grew, and it was warm outside so I shoved up out of the ground and I had beautiful green leaves all frosty with fur, and grew and grew and I could reach a long way all around me, and my arms got longer and my leaves got bigger and pretty soon I was a big plant. And then you know what?"

"No, what?" questioned Miss Rand, dutifully.

"I woke up one morning and I had little bell flowers all over me. I was very happy. They were yellow, like sunlight."

Looking into the shining eyes of the eager little boy, Miss Rand had no doubt of his happiness. He looked questioningly now for appreciation of the miracle that had happened to him.

"Yes, dear. Then what happened?"

"One day the blossoms were almost gone. At first I felt bad, but then I found little green balls where they had been and they grew and grew and got bigger and bigger, and the sun was warm and pretty soon they were not green any more. They were big and red."

Johnnie paused again, expectantly.

"Is that all?"

"No."

"What then?"

"You know what I was?" the little boy questioned.

"No, I don't. What were you?"

"I was a tomato—a big red tomato."

Ruth Rand hastily put her notes aside, gave Johnnie a big hug, led him to his desk, and started him on the

work the class had, by this time, almost completed.

Later she visited Johnnie's home, learning there that he had no mother, only his youthful father and his father's older sister, who kept house and cared for Johnnie. Explaining that she was much interested in the little boy and that he required a little different treatment than most of her small charges, Miss Rand chatted easily with the rather dour older woman, whose answers or comments were on the taciturn side. Mention of Johnnie's penchant for telling stories featuring himself in all of them, brought a sharp exclamation from his aunt.

"He's a born liar, that's what he is, but that brother of mine thinks his fibbing is cute! If I had my way he'd get a good whipping or his mouth washed out with good old brown laundry soap same as children got in my day!"

"When will Mr. Blue be at home?" questioned Miss Rand, not wanting to arouse Miss Blue's antagonism, either against herself or Johnnie.

"I think I hear him coming now—always a-whistling, hear him a block away," tartly answered the lady.

Fred Blue was very different from his sister. It was difficult to think of them as being related. Introductions made, Miss Blue retired to the kitchen, leaving the two alone.

"I am happy to meet Johnnie's teacher, Miss Rand. How is he coming along?"

There ensued a long and pleasant chat.

"Johnnie has always put himself into all his stories as the main character," explained his father. "Where most children want stories told to them, Johnnie has always told his own. His mother died when he was three. I have tried to take her place in so far as has been possible and still be a good father to him.

"You see, Miss Rand, my own mother died when I was Johnnie's present age.

Mabel, my sister you've met, practically raised me." Fred Blue smiled a little, a small dent playing mischievously at the corner of his mouth.

"Mabel's pure gold, but quite a stickler for stern fact and retribitional justice—I'm real fond of Mabel." The twinkle in his eyes did not belie his utter seriousness.

"I'm sure she is and I'm sure you are," agreed Ruth Rand. She liked this young man, and under his easy manner she felt he, too, was just as much a stickler for truth and justice as was his more brusque sister.

As Miss Rand rose to leave, Fred asked: "What do you suggest about Johnnie's stories?"

"I think I would and shall ignore them as having any significance, one



way or other. I, personally, shall neither discourage nor encourage him to tell them, but if and when he does want to, I shall take down in shorthand every word he says. Johnnie is a most extraordinary boy."

The man smiled. "I think so, but then, I'm prejudiced in his favor."

Thereafter the young teacher listened to Johnnie's stories, and found that he applied himself to his studies very well after having told one. He seemed exceptionally bright, being able to keep up with the rest of the class with definitely less application to the work.

Often, during such simple stories of history and geography as were encompassed within the lessons given the little tots, there seemed to be "reminders"

to Johnnie, and given the opportunity he would launch into tales connected, so he said, with such events and places. Once he related this:

"I was born in Italy. We were poor people, living on a narrow street where many other poor people lived. Some of the houses were flat on top and we could go up there and sleep when the weather was hot. We kept a donkey in the house with us. It was a small donkey, but very strong and willing. He hauled our cart.

"One time, in the night, I woke up crying. There was a strange light all



around and a great rumbling, and the houses shook and fell to pieces. The air was heavy and smelled bad; it made people cough. Everybody was frightened and ran through the streets. We ran with the others, the little donkey hauling the cart ran with us. Great stones fell all around us, then smaller ones and then a great heat came and the ground opened up and we fell down. Pretty soon we could not breathe any more and we died."

Ruth Rand was visibly shaken to hear so graphic an account of disaster from the lips of so small a child.

The simple lessons involving information on the seas and their tides brought forth another enthusiastically told story from Johnnie. He knew all about tides, he said. So later Ruth listened to this tale:

"One time, when I was born in Australia, we didn't want to live there any longer, so we got on a big ship and sailed across the ocean. The food we had to eat was very bad, and many people were sick. We were sick, too. The ship

came to a very bad storm.

"The captain was very angry with the ocean, because he said it never behaved like that before. The ship was in a great whirlpool and went around and around and the captain could not steer it up the steep sides of the whirlpool, and the water was higher all around than the ship. Pretty soon it stopped going around and rose up in a mountain of water with the ship on top of it. We were very scared, but finally we came to smooth water. The Captain said we had been caught in a tidal wave from what must have been an island sinking in the middle of the ocean. One man had been washed overboard. We could not save him so he was drowned."

"But, darling," protested the teacher, "You weren't *really* there; you just imagined it and made a story."

"No, Miss Rand, I didn't imagine it. It really truly happened, just like as if it was right now. I remember." Johnnie was positive.

Later on came studies of the West, the North, and the South along the Pacific coast from Alaska to Mexico. There were no more stories from Johnnie until the old and "wild" West studies began. Early settlers who traveled the Oregon Trail, Indians on the war-path. . . . Then the child launched into "rememberings" of the West: "I was born in the oldest house in the State of Washington," he said. "There were hundreds of acres all around. We homesteaded it. There were four families together. We all built where the four corners of the land came together so we could live in one big house. It was a "Block" house. It stuck out farther up stairs than it did down stairs. The logs were hewn off flat so they fitted together tight. There were holes left to fire guns out of. . . ."

"Is the house still standing, dear?" gently queried Miss Rand.

"Oh, yes, it is somewhere around, but I don't remember where. I don't

remember much about it except that the Indians came. I expect I must have died again . . . ”

The small boy ended his story as prosaically as if he had merely mentioned going to sleep the night before.

Johnnie was nine years old at the time of telling this story. He was in the third grade, class A. His report gave an average of 83.

It was Friday afternoon. “Johnnie,” his teacher called as she dismissed the class, “would you like to stay awhile and help me?”

Together they erased the blackboards and picked up the waste paper. Then



the teacher said, as she halved an apple for them to share, “Let’s rest a little while before we leave.” So they sat companionably near her desk.

“Johnnie,” she began. “Do you remember when you were only six and you told me about how you were the tomato seed, then the plant and then the ripe tomato?”

“Sure,” said the little boy. “I never forget *anything* I ever was. I’ve been lots of things before I was a little boy, and you know what?”

“No,” the teacher said, smiling at the old familiar dialogue. “What?”

Johnnie looked all around to make sure they were alone then said in a loud whisper: “Sometimes I was a girl!”

“Then,” continued the teacher, “you remember you said you were born in Italy, then it was Australia, and now you say you were born in Washington in the United States.” The boy nodded agreement with satisfaction.

“But Johnnie, you *know* you can’t have been born in all those places. . . .”

“But I *was*,” insisted the boy. “Those

were other times I lived!” Then, more sadly, “I always died.”

A puzzled frown settled upon his face. The question was in his eyes: Was his beloved teacher going to be like aunt Mabel, and think he was lying?

“Look, dear, you are getting to be a big boy now. Don’t you think it would be better to just stick to having been born *this* time, and forget all the other times you have lived? Pretty soon you will be a grown up man like your Daddy, and maybe have a little boy of your own just like you are now. . . .”

The boy shook his head. His face was serious. Though the face of a child, it looked old for the moment.

“No, Miss Rand,” he said, “I won’t ever grow up to be a big man like papa—I won’t have any little boys.”

The child sat relaxed, swinging his short legs from the chair, gazing down, his long lashes sweeping his cheek.

“Oh, yes you will, dear,” Miss Rand said cheerfully, with genuine warmth in her voice. “And maybe I can be *their* teacher when I am very old and grey.”

“No, Miss Rand, “you don’t understand—I am going to be killed before I grow up.”

Five years had passed since Ruth Rand had heard a little boy say those words. Many changes had taken place. She no longer taught school in the old locality. Fred Blue had moved, too. One day as the teacher scanned the newspapers, she was startled by the glaring headlines: “SCHOOL BOY KILLED PLAYING IN FREIGHT YARDS, OTHERS HURT. The dead boy is Johnnie Blue, only son of Fred Blue. Also surviving is an aunt, Miss Mabel Blue . . . .”

Ruth Rand sat still, pale and shaken. Her lips moved, murmuring. . . . “Out of the mouths of babes . . . .”

NOTE—*This is based upon a true story, with only slight changes made to disguise persons and places, which are known personally to the writer.*

# A Prophecy

By W. J. MILLER



INCE THE horrendous explosions of the two atomic bombs shattered all sense of security which mankind had left, there have been unearthed various writings of earlier years which seem to prophesy such catastrophic events. Among these is a weird, and now suddenly wondrous, novel written twenty years ago. Dug off bookshelves and out of libraries where it had been gathering dust since 1927, it is now being passed around amongst the intellectuals and given a new sort of reading.

The name of this opus is *The Pallid Giant*. The author is Pierrepont B. Noyes. The title page identifies him as "American Rhineland Commissioner," and author of *While Europe Waits for Peace*. He evidently was a friend of several men identified with the attempts to make peace at the end of World War I, because he mentions the names of some of them in his story.

However, *The Pallid Giant* has little to do with the actualities of the Treaty of Versailles—at least on the surface. It appeared to the reviewers of the time to be little more than an imaginary treatment of the troubles of mankind, done in the Jules Verne manner—with back spin. Now it's newly red hot, because after all these years, its greater significance seems suddenly to have blazed. Whether it is really of great significance, showing amazing foresight, or one of the luckiest freaks in the history of popular writing is for the reader to decide for himself, but, whatever it is, it will pull the reader up in his chair before he is through.

The story concerns the adventures of two American specialists attached to the United States delegation working

on the World War No. I Peace Treaty in Paris. One was a scientist named Rudge who was especially interested in the histories of prehistoric peoples. The other, and teller of the story, was an economics expert, little interested in such matters, but an admirer and close friend of Rudge.

Rudge had a theory that the origin of man, as we know him, was not Asiatic, but that the real trudge toward modern civilization began in the Cro-Magnon district of Southern France down near the Pyrenees. He also toyed with the idea that there may have been many other civilizations before this one, entire worlds full of people who attained heights that not even the current world full of people has reached, and that, for some reason, they completely disappeared and every relic and record of them disappeared with them.

On a week's vacation, just for relaxation, the two men decided to go down to the Cro-Magnon country and explore the caves, or grottes, as the superstitious and suspicious natives of the district called them. There, in a dramatic and hair-raising adventure, involving a half-cracked old native who took them into his confidence, they got into the Grotte Glorieuse, a prehistoric subterranean temple that had existed for countless centuries in the legends and old wives' tales of the district, but which had never been discovered by anybody but looney old Leon.

A fabulous fortune in gold and jewels had lain in this place for thousands of years. That's why Leon had let them in on the secret. He needed somebody smarter than he was to help him figure what to do about it, and he didn't dare tell any of the natives for fear that

they, or the government, would sieze his find.

However, this unlimited wealth did not especially interest Rudge. What thrilled him was the fact that he was in the oldest room in the world, looking at the oldest picture writing man ever scratched on walls. And his joy was complete when he found a book with picture-writing neatly drawn on some pre-papyrus material, which was unquestionably the oldest writing in existence. This he whizzed back to Paris, and, with tremendous difficulty, managed at length, to decode. It is that "manuscript" that is currently sensational.

It purports to be the autobiography of the last civilized man of an era



thousands of years old. The earth then was as healthy and as far advanced as it is now. The great nation in it—the one this man belonged to—was known as Sra. It had airplanes, submarines, scientists, etc., and everything was all right, until the scientists of Sra developed a great secret weapon that would release atomic energy and turn all peoples and things to dust. This made Sra the most powerful nation on earth, but its power suddenly became secondary to a great and numbing fear.

If their wise men had developed this weapon, how could they be sure the

other nations didn't have, or couldn't get, the secret too? This worked them into such a state of terror that they decided they couldn't take chances. Consequently, they sent out their "air machines," loaded with the deadly stuff known as holar, and killed the peoples of all other nations. Then their leader announced that he'd called all the machines in, had destroyed all but one, which he was keeping to protect the state, and had "imprisoned" all the people who knew how to make holar.

The suddenly numbed population took it for granted that he'd executed them. Soon the people became afraid of their leader, because he had holar, and he in turn became suspicious that the secret had leaked out, and that somebody would try to use it against him. Thus the people began to fear each other, finally to kill each other.

Ultimately, they killed each other off down to this last old man, and a faithful friend. They were the only survivors of the last savage fight, and the friend eventually died.

Civilization had completely destroyed itself—had committed suicide through fear. *The Pallid Giant* thus, twenty years before its time, becomes a study of murderous fear that can greatly impede evolution because man has learned how to annihilate entire populations at a blow.

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*Trust men, and they will be true to you; treat them greatly, and they will show themselves great.—Emerson*

*When we trust our brother whom we have seen, we are learning to trust God, whom we have not seen.—J. F. Clarke*

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(SIXTH INSTALLMENT)

### The Sacrament of Communion

Part II (Continued)



HE PERFUNCTORY "grace" at meals is in reality a blasphemy, and the silent thought of gratitude to the Giver of daily bread is far to be preferred. When we remember at each meal that it has been drawn from the substance of the earth which is the body of the indwelling Christ Spirit, we can properly understand how that body is being broken for us daily, and we can appreciate the loving kindness which prompted Him thus to give Himself for us; for let us also remember that there is not a moment, day or night, that He is not suffering because bound to this earth. When we thus eat and thus realize the true situation, we are indeed declaring to ourselves the death of the Lord, whose Spirit is groaning and travailing, waiting for the day of liberation when there shall be no need of such a dense environment as we now require.

But there is another, a greater and more wonderful mystery hidden in these words of the Christ. Richard Wagner, with the rare intuition of the master musician, sensed this idea when he sat in meditation by the Zurich Sea on a Good Friday, and there flashed into



his mind the thought, "What connection is there between the death of the Savior and the millions of seeds sprouting forth from the earth at this time of the year?" If we meditate upon that life which is annually poured out in the spring, we see it as something gigantic and awe-inspiring; a flood of life which transforms the globe from one of frozen death to rejuvenated life in a short space of time; and the life which thus diffuses itself in the budding of millions and millions of plants is the life of the Earth Spirit.

From that come both the wheat and the grape. They are the body and blood of the imprisoned Earth Spirit, given to sustain mankind during the present phase of its evolution. We repudiate the contention of people who claim that the world owes them a living, regardless of their own efforts and without *material* responsibility on their part, but we nevertheless insist that there is a *spiritual* responsibility connected with the bread and wine given at The Lord's Supper: *It must be eaten worthily, otherwise, under pain of ill health and even death.* This from the ordinary manner of reading would seem far-fetched, but when we bring the light of esotericism to bear, examine other translations of the Bible, and look at conditions in the world as we find them today, we shall see that it is not



so far-fetched after all.

To begin with, we must go back to the time when man lived under the guardianship of the angels, unconsciously building the body which he now uses. That was in ancient Lemuria. A brain was needed for the evolution of thought, and a larynx for verbal expression of the same. Therefore, half of the creative force was turned upward and used by man to form these organs. Thus mankind became single sexed and was forced to seek a complement when it was necessary to create a new body to serve as an instrument in a higher phase of evolution.

While the act of love was consummated under the wise guardianship of the angels, man's existence was free from sorrow, pain, and death. But when, under the tutelage of the Lucifer Spirits, he ate of the Tree of Knowledge and perpetuated the race without regard for interplanetary lines of force, he transgressed the law, and the bodies thus formed crystallized unduly, and became subject to death in a much more perceptible manner than had hitherto been the case. Thus he was forced to create new bodies more frequently as the span of life in them shortened. Celestial warders of the creative force drove him from the garden of *love* into the wilderness of the world, and he was made responsible for his actions under the cosmic *law* which governs the universe. Thus for ages he struggled on, seeking to work out his own salvation, and the earth in consequence crystallized more and more.

Divine Hierarchies, the Christ Spirit included, worked upon the earth from without as the Group Spirit guides the animals under its protectorate; but as Paul truly says, none could be justified under the law, for under the law all sinned, and all must die. There is in the old covenant no hope beyond the present, save a foreshadowing of *one*

*who is to come* and restore righteousness. Thus John tells us that the *law* was given by Moses, and *grace* came by the Lord Jesus Christ. But *what is grace?* Can grace work contrary to law and abrogate it entirely? Certainly not. The laws of God are steadfast and sure, or the universe would become chaos. The law of gravity keeps our houses in position relative to other houses, so that when we leave them we may know of a surety that we shall find them in the same place upon returning. Likewise all other departments in the universe are subject to immutable laws.

As *law, apart from love, gave birth to sin*, so *the child of law, tempered with love, is grace*. Take an example from our concrete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law is carried out, we call it *justice*. But long experience is beginning to teach us that justice, pure and simple, is like the Colchian dragon's teeth, and breeds strife and struggle in increasing measure. The criminal, so-called, remains criminal and becomes more and more hardened under the ministrations of law; but when the milder regime of the present day allows one who has transgressed to go under suspended sentence, then he is *under grace* and not under law. Thus, also the Christian, who aims to follow in the Master's steps, is emancipated from the law of sin by grace, provided he forsake the path of sin.

It was the sin of our progenitors in ancient Lemuria that *they scattered their seed* regardless of law and without love. But it is the privilege of the Christian to redeem himself by purity of life in remembrance of the Lord. John says, "His seed remaineth in him." and this is the hidden meaning of the bread and wine. In the English version we read simply: "This is the *cup* of

(Continued on Page 240)

## 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.*

### Neophyte in the Desire World

Q. What contrast do we find between the Physical World and the Desire World?

A. The law of matter of the Chemical Region is inertia—the tendency to remain in *statu quo*. It takes a certain amount of force to overcome this inertia and cause a body which is at rest to move, or to stop a body in motion.

Q. Is this also true in the Desire World?

A. It is not so with the matter of the Desire World. That matter itself is almost living, and is in unceasing motion, fluidic.

Q. Does it have form?

A. It takes all imaginable and unimaginable forms with inconceivable facility and rapidity, at the same time coruscating and scintillating in a thousand ever-changing shades of color, incomparable with anything we know in this physical state of consciousness.

Q. Is light also a prominent factor?

A. That is what the Desire World is—ever-changing light and color—in which the forces of animal and man intermingle with the forces of innumerable Hierarchies of spiritual beings which do not appear in our Physical World but are as active in the Desire World as we are here.

Q. What is their influence in the Desire World?

A. The forces sent out by this vast and varied host of Beings mold the ever-changing matter of the Desire World into innumerable and differing forms of more or less durability, according to the kinetic energy of the impulse which gave them birth.

Q. Would not these conditions con-

fuse a neophyte?

A. From this slight description it may be understood how difficult it is for a neophyte who has just had his inner eyes opened to find his balance in the World of Desire. The trained clairvoyant soon ceases to wonder at the impossible descriptions sometimes brought through by mediums.

Q. Are these people honest in their descriptions?

A. They may be perfectly honest, but the possibilities of parallax and of getting out of focus are legion and of the subtlest nature and the real wonder is that they ever communicate anything correctly.

Q. How does this compare with the physical plane?

A. All of us had to learn to see in our infancy on the physical plane, on the other side of the room or street, as a young babe will reach for objects or for the Moon. He is entirely unable to gauge distances.

Q. Is this knowledge of use in the inner world?

A. At first the neophyte will try to apply to the Desire World the knowledge derived from his experience in the Physical World, because he has not yet learned the laws of the world into which he is entering.

Q. Is this helpful?

A. No. It is the source of a vast amount of trouble and perplexity.

Q. What course must he follow?

A. Before he can understand he must become as a little child which imbibed knowledge without reference to any previous experience.

Reference: *Cosmo* 41-42

# WESTERN WISDOM BIBLE STUDY

## The New Covenant



For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and

with the house of Judah:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

*Hebrews 8:7-13*

Continuing with masterly logic to explain the necessity for a "new covenant," or a new phase of religion, the discerning St. Paul reminds his Hebraic listeners that the Lord Himself predicted the time when another and different set of religious precepts would be needed by His people. He quotes from the writings of the prophet Jeremiah, verses 31-34, to refresh their memory in regard to the Lord's statement that He would "make a new covenant with the house of Israel and with the house of Judah . . . after those days." Having thus reassured them by quoting from such a highly revered and unquestionable source, the Apostle then drives home his point with a further skillful stroke of logic: that in speaking of a

"new" covenant the Lord "hath made the first old"—and out of date. Thus obviously, the time had come when the old Mosaic precepts were to be replaced by the "better" teachings of the Christ.

The general nature of the new religion which Paul was so zealously endeavoring to inculcate in the minds of his fellow Hebrews is indicated in the prophetic words: "I will put my laws into their mind, and write them in their hearts." Under the Jehovistic regime of the years prior to the coming of the Christ, *law* was supreme, and necessarily so, for the *law* was necessary to subject the all too rampant desire body of mankind during that time. However, the law eventually serves its purpose—the desire nature to some extent becomes conquered. Then a further step must be taken. Humanity learns to obey the law willingly, rather than for fear of the consequences if they do not, and thus the *law* becomes written in their hearts. This was the promise held out by the evangelist of the "new covenant." Those who opened their hearts and minds to the new teaching would come to know right from wrong intuitively, thus fulfilling the promise, "All shall know me."

The Christ Principle is the redeeming Power in man, the microcosmic replica of his macrocosmic Creator, God, and as he (man) unfolds his second Aspect of Deity within himself, he rises above the law and out of its grip. He learns to love and serve even as Christ Jesus did—with utter selflessness. Thus he not only evolves on into a higher state of consciousness, but may through this wondrous redeeming Power, absolve his past transgressions—his sins and iniquities will be remembered no more.

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# TODAY'S SCIENCE

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## Mind, Brains, and Calculating Machines



OUR ADVANCING civilization is becoming increasingly involved in numbers and dependent upon the rapid solution of complex mathematical problems. This has driven man to making machines able to relieve him of a tremendous amount of brain work. Of these accessory brains, the electronic computers that do such tremendous and rapid work are perhaps the most amazing. These robots give rise to much speculation regarding developments of the next few decades. Many believe that besides meeting many obvious needs, these machines may make possible the application of mathematical principles to psychological and other fields.

An interesting analogy exists between calculators with their countless tubes, wires, and other parts, their ability to remember and make minor decisions, and the brain with its nerve cells and fibers and their corresponding capacities. Moreover, both breakdowns and methods of repair show many similarities. But of course no one can expect calculators to do all that brains, or minds functioning through brains, can and do accomplish.

Today there is much interest in mind and much glib discussion on the various aspects and processes of the conscious and subconscious mind. What is called superconscious mind is dimly sensed and is therefore also receiving some attention. Actually, little is known of the mind. Much of what is attributed to it and its functions is really emotional activity. To many people brain and mind are more or less synonymous terms, giving credence to the erroneous belief that "the brain secretes thought

as the liver secretes bile."

The occultist sees the mind as a nebulous form composed of the substance of the World of Thought, as "real" as the physical body. It serves as an instrument for the Spirit to express its creative intelligence somewhat as the Spirit uses the physical body for its Physical World activities. The innate power, immensity and "livingness" of the World of Thought makes a body composed of that substance by far the most potent of man's developing vehicles. However, being the youngest body in point of evolution, it is as yet very weak, and finds only restricted expression in and through the brain. Its form resembles a globe of light surrounding and permeating the head. The brain is much like an electronic computer, as previously mentioned. It is impulsed by etheric forces closely resembling electricity.

Exactly how mental energy, having embodied the "spark" which is the idea of the indwelling Thinker, shapes the idea into a thought in the mind, succeeds in blending with the etheric forces which in turn set nerve cells and fibers into motion, finally to register in the brain consciousness, is a matter not easily understood. On its own level, mind is powerful, tireless, unlimited by time or space, and is capable of solving any problem with an ease and speed never to be matched by any calculator. When, in the remote future, mind and brain are perfected, mind will function independently and flash the completed answer to any problem to the waiting, receptive consciousness of the brain, acting almost instantaneously.



# Astrology Department

## Why Astrology?

By HERBERT MERRILL

(Conclusion)

**W**ITH AN understanding of the basic cosmic principles involved in the science of astrology, we are now ready to consider its proper application in our own lives and in the lives of those who may come to us for assistance. For those who take the spiritual attitude toward the stellar science, there are three principal ways in which the information gleaned from the horoscope may be legitimately used: character reading, vocational guidance, and diagnosis of disease. The spiritual attitude also recognizes as a basic factor in the interpretation of a natal chart the doctrine that the human being is essentially Spirit, a differentiated and individualized spark of the Divine Flame, reborn again and again into the Physical World so that it may unfold its latent divine potentialities into dynamic powers.

In studying the horoscope for character indications, we may profit by first studying our own thoroughly, for the better we are able to analyze and interpret our own chart impersonally, the better we are fitted to understand and help someone else. Therefore, we study our natal chart in order to know definitely our weak points and our strong points. Then we are in a position to begin consciously and scientifically to improve ourselves—to weed out the undesirable parts of our nature and im-

prove that which needs improving. Our weaknesses are our failures from preceding lives, and if we would not continue to face in the future the obstacles and suffering that result from them, we will begin here and now to eradicate them. Thus the horoscope, *properly used*, can enable us to make much faster spiritual progress than we otherwise would do. If we know definitely what lessons we need most to learn in this incarnation, we can proceed to learn them *before* the Angels of Destiny begin to scourge us into strengthening activity. In learning our lessons, or in taking advantage of the opportunities for progress presented to us by our associates and surroundings, we are wise to remember constantly that *loving service to others* is the best means of absolving undesirable karma, and that "there is no failure save in ceasing to try."

In connection with this use of astrology, let us be warned never to give our birth data to anyone save a trusted friend. There is no inner secret we possess which a competent astrologer in possession of our birth data may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the one who is trained in the use of the horoscope. Let us also be warned not to take a fatalistic attitude toward astrology. The stars do *impel*, but they do not *compel*. Hence, we can rule our stars *if we will*. To permit ourselves to get into the habit

of consulting an ephemeris constantly in regard to our daily activities is to admit that we are but pawns at the mercy of the stellar forces. By learning to conform willingly to the eternal laws of God we become able to assert ourselves and to say with the poet Henley:

*It matters not how strait the gate,  
How charged with punishments the  
scroll;*

*I am the master of my fate;  
I am the captain of my soul.*

An important phase of character reading deals with determining the compatibility of individuals, particularly in regard to the marriage partner. Occult philosophy teaches that "Man is Spirit, soul, and body. Therefore the blending of two beings in perfect harmony requires that they be in accord on the spiritual, moral, and physical planes, symbolized in the horoscope by the Sun and Moon (Spirit or Ego), Mars and Venus (soul or sex), and the Ascendant, governing the physical body. These significa-

tors taken together with the sign on the seventh house and the planet therein show the innate agreement or discord between people so far as the matrimonial relationship is concerned.

"The physical harmony is judged by comparison of the rising sign of the two persons involved." Fiery signs agree only with fiery and airy signs, not with earthy or watery signs. Airy signs agree only with airy and fiery signs, not with earthy or watery signs. Earthy signs agree with earthy and watery signs, not with fiery or airy signs. Watery signs agree with watery and earthy signs, but not with fiery or airy signs.

"On the moral plane the relationship

is governed by Mars and Venus. If Venus in the horoscope of one person is in the same sign and degree as Mars in the horoscope of another person, there will be love at first sight when they meet, but the attraction will be sexual; and unless there are other powerful signs of harmony, Mars will dominate Venus, especially if Mars is situated in the seventh house or highly elevated above Venus in the other person's horoscope."

Harmony on the spiritual plane is shown by favorable aspects between the Sun of one and the Moon of the other, particularly if they are in conjunction.

A further—and most important—use of astrology in connection with character reading is in bringing up children. Most people are or will become parents. From the child's natal chart may be readily seen his traits of character, and the parents in possession of this priceless information are in the best possible position to help develop the desirable traits and

#### 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 take proper measures to avoid the taking root of the evil tendencies in the character and habit patterns of the child. A method of training suited for a certain child may be entirely unsuited for another—both in the same family. The parents who realize this, and understand the basic nature of each, are more able to fulfill their high calling of properly guiding the Egos who have come to them than they would be without such knowledge. Should the parents be unable to set up and read the horoscopes themselves, they should have them erected by a competent astrologer and a proper procedure of training mapped out. Teachers also may use astrology to wonderful advantage in dealing with

their pupils. As education becomes more and more a matter of character building, it becomes more and more essential that the teacher have some dependable means of understanding the many different types that come within his or her sphere of influence. Next to the parent-child relationship comes the teacher-child relationship, and both, to be successful, require a sympathetic understanding of the child's inner self, such as may be gleaned from the natal chart.

As a means of indicating vocational aptitudes, astrology is also invaluable. The faculties which have been unfolded in past lives and are ready for use in this life in a professional way are clearly indicated to the capable astrologer, and therefore there is no guesswork when the natal horoscope is used in selecting one's vocation. A more common use of astrology in this field, as there will be in the future, will prevent many "round pegs in square holes," thus making it possible for people to work with an inner sense of peace in a line of work harmonious to them. However, in this connection, it is well to realize that sometimes, because of the way we have lived in past lives, we find ourselves forced to earn a livelihood by doing a type of work for which we have little taste or talent. We may have worked many lives to perfect our musical talents, as the great Mozart undoubtedly did, but it may be that we are not permitted to use music as a means of earning a living. This is because the Spirit must unfold all of its potential God-powers, and must endure whatever discipline is necessary to teach it the required lessons of unselfishness, kindness, humility, etc. When we master a task by learning to perform it in the spirit of willingness and humility, then we are ready for another—perhaps more desirable—one. Such knowledge will also encourage us to take up new lines of endeavor so as to unfold some new faculty of the Spirit. Max Heindel stresses the necessity for this in No. 70 of his *Letters to*

*Students*: "We ought systematically to set aside a certain time at intervals, as frequent as is consistent with our other duties, to think forward and plan for the future life—what sort of a body, what faculties, virtues, and environment we wish. When we are able to make our choice intelligently, we are undoubtedly given a great deal more latitude than if we had not thought about the matter at all."

In diagnosing disease, too, we find astrology the most accurate and definite means available. The basis of this use of the stellar science is explained in *The Message of the Stars* as follows:

"It is said in the Bible that God made man in His likeness, and from hoary antiquity seers and sages have noted correspondence between the *macrocosm*, the great world, and the *microcosm*, the little world, to man. This is again expressed in the hermetic axiom which is the master key to all mysteries: 'As above, so below.' Therefore we may note that the various parts of the human body are correlated to different divisions

## 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.

of the vaulted arch of heaven and the marching orbs that move through it. As the creative forces within the womb act upon the ovum and gradually build the foetus so also the stellar rays from the macrocosmic body of Mother Nature are active upon man. It is their activity which we note in the process of evolution thereby that which is now man has come up through the lower kingdoms to his present stage of completion, and it is by the same rays that he will gradually evolve to the divine stature where he will be like the Father in heaven."

So it is that the competent astrologer is able to discern from the positions and aspects of the planets in the natal chart just where the chief physical weaknesses are, the type of diseases the native is susceptible to, and when the disease is apt to manifest. Furthermore, he is able to discern the *spiritual cause* of the disease, for each weakness indicated represents the breaking of spiritual laws in the past. As stated in *Occult Principles of Health and Healing*, "Disease is really a fire, the INVISIBLE FIRE, which is the FATHER endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire, which endeavors to purify the system and free it from the conditions which we have brought about by breaking the laws of nature."

Astrology is a science, an art, and a religion. Let us do nothing ignorantly or knowingly to cause an adverse attitude toward this sacred language of the heavens. The next time we hear someone belittle the sacred science of the stars, let us realize that ignorance has always derided that which is beyond its own limited comprehension. However, ignorance is self-imposed, (and, we may add, the greatest sin), and anyone who searches for Truth with a pure desire and complete faith, will surely find it.

## BE KIND TO ANIMALS WEEK

May 1-7, 1949

Let Us Pray—

Almighty God, Father of all mercies, help me to be kind to animals, and incline also, I pray Thee, the hearts of men and children everywhere to be kind to them, and to prevent cruelty to birds and beasts the world over. Amen.

## AMERICAN HUMANE EDUCATION SOCIETY

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### WANTED!

In compiling a permanent file of Max Heindel's writings, we find that a number of volumes are lacking. If you have a copy (in good condition) of any of the books listed below which you wish to donate for our files, it will be greatly appreciated.

*The Rosicrucian Cosmo-Conception*,  
2nd, 3rd, 4th, 5th, 6th, 7th, 11th,  
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*The Message of the Stars*, 2nd, 4th,  
and 7th editions.

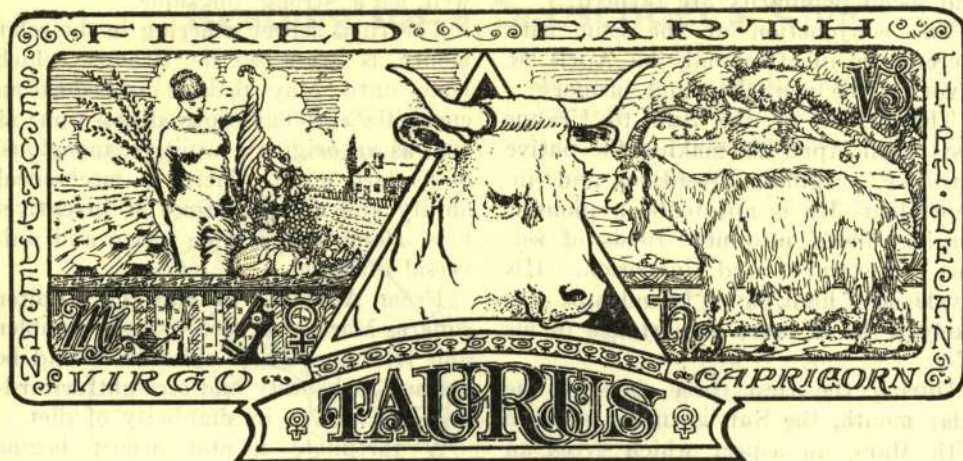
*Simplified Scientific Astrology*, 2nd,  
3rd, 4th, and 5th editions.

Please address your letter concerning the edition you have to:

### THE ROSICRUCIAN FELLOWSHIP

Editorial Department  
Mt. Ecclesia  
Oceanside, California





## The Children of Taurus, 1949

Birthdays: April 20 to May 21

**P**EOPLE BORN with the Sun in the first of the fixed-earth signs, Taurus, usually radiate a quiet strength and stability which inspire confidence. From a steadfast desire for a continuance of life and their interests stem a fixed determination to obtain the means of sustenance. Prizing all substantial things, they are builders, cultivators, and preservers of life-sustaining things. While most Taurians tend to be materially minded, they often direct their accumulative consciousness into the fields of painting, sculpture, and music, which act through the senses to strengthen the soul. Others add much to the physical comfort and beauty of earthly existence, sometimes over-emphasizing the value of these things.

Many of these practical people hold important positions in business, politics, education, and entertainment. Patient, persistent effort, and a fixed purpose being essential to success, the Taurians often become world renowned. Precision and thoroughness are their ideals, and they usually regard having things done right worth all the time and work it may cost. Conservative by nature, they usually tend to resist in-

novations and changes, preferring the tried and proven.

Instinctively, the Taurians feel that peace, poise, and harmony are essential to health and happiness, as well as to the accumulation of material possessions, and usually manifest the Venusian traits of serenity, amicableness, and contentment. Though slow to anger, they are capable of bull-like rage, and may be slow to forgive. Unless these natives succumb to overfondness for rich foods and enervating pleasures, they are apt to enjoy health and long life.

All children born during the Taurian solar month of 1949 will come under the beneficent influence of Saturn sextile Uranus. This aspect indicates ambition, determination, and the ability to concentrate, exercise authority, and systematize. The intuition is strong, and the mind is both mechanical and ingenious. Inventors of electrical apparatus often have this configuration.

A number of other aspects, most of them favorable, are in effect as the solar month opens. The conjunction of the Sun with Venus lasts until May 19, and indicates a fondness for music, art, poetry, and pleasure. Health, marriage,

and social popularity are favored.

The conjunction of the Sun with Mercury is in effect only on April 20, favoring the mentality and memory.

The sextile of the Sun to Uranus lasts until April 26, making the native intuitive, original, inventive, and independent. He is apt to be a pioneer, forging ahead into new fields of science, literature, and invention. His ideals are high, and friendships are likely to be of much importance in his life.

During the first three days of the solar month, the Sun is in conjunction with Mars, an aspect which gives an abundance of vital energy, along with much courage and determination. The will is strong and the native may be expected to accomplish whatever he undertakes.

A less desirable solar vibration lasts from April 20 to April 30: the square to Jupiter. Those born with this configuration are apt to be selfish and self-indulgent, as well as haughty and extravagant, and should from their early years be taught self-restraint, thrift, and honesty.

In effect as the solar month opens, and lasting until April 25, is the square of Jupiter to Venus. This aspect gives luxurious likings but limits the ability to satisfy them. It also indicates the need of training in high moral principles, particularly in all partnership relations.

A more favorable aspect to Venus is in effect the first three days of the solar month: the sextile to Uranus. Those possessing this vibratory rate in their auric envelope are apt to be mentally alert, keenly intuitive, and exceedingly magnetic. There is a love of music and art, and a happy marriage is favored.

Also in effect at the beginning of the solar month and lasting until May 7, is the beneficent trine of Mars to Saturn. This aspect gives a capable, determined, and energetic nature. There is executive ability and endurance, as

well as a strong physique.

The final aspect ushering in the solar month is Mars sextile Uranus, which lasts until May 6, and indicates an energetic and ambitious disposition, as well as an original, intuitive, ingenious, and alert mind. There is mechanical ability and a high degree of inventiveness, along with a wide vision and universal attitude.

From April 24 to May 11, Jupiter squares Mars, a signature of the gambler and trickster. These children should be trained in honesty and straightforwardness, as well as in simplicity of diet.

A fortunate mental aspect begins April 29 and lasts until May 7: the trine of Mercury to Jupiter. This is a cheerful, optimistic vibration, enabling the native to look on the bright side of life. The mind is broad, versatile, and able to reason correctly, and there is a flair for law and literature.

Another favorable mental aspect begins May 6 and lasts the rest of the solar month. Those possessing this configuration have a mind peculiarly adapted to the occult art, and are particularly good as magnetic healers.

Venus squares Saturn from May 8 to May 18, an aspect which indicates difficulties through the opposite sex. Unselfishness, tolerance, and understanding, particularly as related to partnerships, should be taught these children.

A more desirable Venusian aspect lasts from May 10 to May 20: the trine to Jupiter. This vibration favors wealth, social prestige, and marriage. The nature is optimistic, generous, hospitable, and musical.

From May 12 to May 21, the Sun squares Saturn, indicating a need for training in unselfishness, optimism, and faith. Otherwise there will be many obstacles in all departments of life for these natives.

The last three days of the solar month come under the trine of Venus to Neptune, an indication of the inspirational musician.

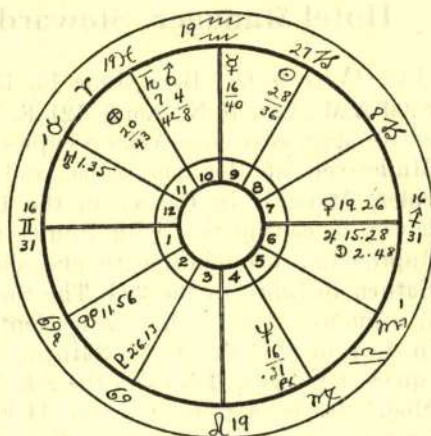
## Reading for a Subscriber's Child

MARILYN J. L.

Born January 19, 1936, 1:25 P.M.

Latitude 44 N.

Longitude 103 W.



The planets are widely scattered in this chart, indicating a many-sided life of various types of experiences. With six of the planets above the horizon and only four below, the emphasis will be upon the objective rather than the subjective side of life.

The Sun is in Capricorn in the 9th house, sextile to the Moon in Sagittarius in the 6th, square to Uranus in Taurus in the 12th, and in opposition to Pluto in Cancer in the 2nd. Here we have a well integrated individuality possessing ambition and perseverance, but inclined at times to be impulsive and erratic. There is a natural inclination toward philosophy and religion, along with an inner urge to solve the problems of life. Travel in foreign countries is quite probable.

Since there are six planets (including the Moon) in common signs, and common signs are on the Ascendant and Descendant, Marilyn is apt to be quite versatile and adaptable. Mercury, ruler of the ascending Gemini, is posited in Aquarius in the 9th, and is sextile to Venus and Jupiter in Sagittarius, in-

dicating a decidedly alert mentality, capable of sound reasoning and good judgment. Independence, cheerfulness, and a liking for science and literature are also indicated. This configuration is further assurance of travel in foreign countries.

Uranus in Taurus in the 12th, sextile to Saturn and Mars in Pisces in the 10th, and square the Sun in Capricorn, indicates an intuitive but rather self-willed side to the nature. There may also be a tendency toward suspicion and jealousy at times, traits which can be eliminated during the early years by a wise and understanding mother. Being strongly intuitive and inventive, this child may at times "bring through" ideas which can be materialized into helpful inventions. Radio and wireless telegraphy will doubtless have a strong appeal for her.

A somewhat negative psychic tendency is indicated by Neptune in Virgo in the 4th, square to Venus and Jupiter in Sagittarius. Training in positive spiritual living, avoiding all spiritualistic phenomena, will enable her to control this configuration.

The position of Venus in the 7th house, in conjunction with Jupiter, and sextile to Mercury in Aquarius, is a happy augury for marriage, but the square of Venus to Neptune indicates some lessons to be learned in partnership relations. Striving for the utmost honesty and integrity in dealing with partners will insure a correction of this configuration in a future life.

Living as quietly as possible in the fresh air and sunshine will be of much benefit in keeping this highstrung child healthy and poised. Teach her to love Nature, so that she will always turn to the hills, woods, and streams for inner inspiration and relaxation.

# 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.*

## Telegrapher. Radio Artist

*JAMES W.*—Born February 25, 1916, 10:30 A.M., Lat. 34 N., Long. 118 W. The intellectual, intuitive, and scientific Aquarius is on the cusp of the 10th house in this young man's chart, and its ruler, Uranus, is posited in its home sign in the 10th, in conjunction with Mercury in the 9th, sextile to Venus in Aries in the 11th, and in opposition to Mars in Leo in the 4th. The fixed, Venusian sign Taurus is on the Ascendant. The Moon is in the occult sign Scorpio, in the 6th, trine Neptune in Leo in the 3rd, trine Jupiter in Aries in the 11th, and square the Sun in Pisces in the 10th. As a telegrapher or wireless operator, auditor, radio technician or entertainer, or museum curator this young man could give splendid service.

## Commentator. Publisher

*DAVID L. F.*—Born January 26, 1934, 8:00 P.M., Lat. 43. N., Long. 78 W. Here we find the mental, literary sign Gemini on the Midheaven, with the Moon placed there, making a trine to Jupiter in Libra in the 2nd, a trine to Mars and Venus in Aquarius in the 6th, and a sextile to Uranus in Aries in the 8th. The ruler of Gemini, Mercury, is in Aquarius in the 5th, in conjunction with the Sun (5 degrees). The mental, analytical sign Virgo is on the Ascendant. This boy has a strong inclination toward and talent for literary, scientific, and philosophic studies. He could be successful as a radio commentator, teacher, editor, lecturer, critic, or publisher.

## Hotel Manager. Steward

*ANTONIO L. O.*—Born June 13, 1923, 8:00 A.M., Lat. 15 N., Long. 121 E. The active aggressive sign Aries occupies the Midheaven of this horoscope, and its ruler, Mars, is in Cancer in the 12th house, in conjunction with Pluto, trine Jupiter in Scorpio in the 4th, and square Saturn in Libra in the 3rd. The Sun is in Gemini in the 11th, sextile Neptune in Leo in the 1st, trine Saturn, and square Uranus in Pisces in the 8th. The Moon also is in Gemini in the 11th, in conjunction with Mercury and Venus, the latter planet in its home sign, Taurus, 24 degrees of which are in the 10th house. The home loving sign Cancer is on the Ascendant. This man could be successful as a hotel keeper, an art and antique dealer, steward, curio dealer, delicatessen operator, or grocery store clerk.

## Salesman. Interpreter

*DANIEL A. M.*—Born June 23, 1932, 3:45 A.M., Lat. 34 N., Long. 118 W. In this chart the 28th degree of the intellectual sign Aquarius is on the cusp of the 10th house, and its ruler, the inventive Uranus, is in Aries in the 11th, trine to Jupiter in Leo in the 3rd, and square to Pluto in Cancer in the 2nd. The Moon is in Pisces, intercepted in the 10th house, trine the Sun, Venus, and Mercury in Cancer in the 1st and 2nd houses, in opposition to Neptune in Virgo in the 4th, and square Mars in Gemini in the 12th. The versatile, dextrous sign Gemini is on the Ascendant. As a salesman, electrician, secretary, demonstrator, or interpreter this native could give efficient service.

# Monthly News Interpreted

## Enough Atomics; Now for Soul

"We know enough about the atom—now it's time for intelligent men everywhere to develop spiritual values. Americans must halt their pursuit of more technical knowledge and devote their time to the elimination of war by turning from things of the mind to things of the spirit . . ."

Such an outright renouncement of the basic concept of America's technological civilization, Circa 1949, wouldn't be too startling if it came from the pulpit of chairs of philosophy.

But coming from Mrs. Mabel Macferran Rockwell, one of the country's outstanding electrical engineers and perhaps the only United States woman naval rocket authority—it's a significant statement.

Mirroring as it does similar views on spiritual growth expressed by Caltech's Dr. Robert A. Millikan, Mrs. Rockwell's philosophy may point to a new trend in the world's sadly materialistic thinking. She hopes so, anyhow.

Today Mrs. Rockwell is classified as a civilian research physicist in U.S. naval Ordnance and is in charge of co-ordinating technical reports on all phases of rocket research at the Navy's plant in Pasadena. She takes frequent field trips to the sister plant, the rocket testing station at Inyokern, and finds the basic principles of rockets are identical with those of her prewar specialty.

And there, greatly abridged, is the technical background of a woman who in a recent public debate contended that Congress should not establish a national science foundation—but instead should spend the people's money in promoting the brotherhood of mankind.

"We have fought two world wars," Mrs. Rockwell said, "but we lost them both. World War III must be a spiritual war waged on the hearts of men, inspiring them to overthrow their own tyrannies and destroy their own dictators. It is forever impossible to beat democracy into other nations with bombs or atomic force."

So this woman, whose mother and father were scientists and mathematicians before her, has started to wage her own private "spiritual war" by turning from the writing of technological books to books containing the religious philosophies which she has grown to consider more vital to the world than anything else.

*Los Angeles Times, February 30, 1949*

The ideas expressed by such intellectual thinkers as Mrs. Mabel Macferran Rockwell and Dr. Robert A. Millikan are most encouraging to the occult student, for their ideas point to the fact that they are coming close to the Source from which all knowledge emanates. In the study of the atom the profound thinker is quite likely to discover that it contains the secret of all creation, and therefore when its composition is understood, and how its processes are carried on, then the investigator will come very near to knowing God.

The Creator of our solar system is possessed of three great primary forces—power, a positive force; emotion, a negative force; and life, neither positive nor negative, yet composed of the attributes of both of the other two. Power combined with emotion produces life—the great creative force in nature, and it is through the combined action of these three great forces that all which exists within our solar system came into being.

In the atom we find these same three great forces—the proton, positive force; the electron, negative force; and the neutron which consists of protons and electrons in close neutralizing union, and therefore partaking of the combined force of the proton and electron, which gives it a tremendous penetrating power that is able to do the destructive work we have seen exemplified. On the other hand, when once this great force is used for good it has the power to transform this globe on which we live into a veritable Garden of Eden.

In considering the effect the discovery of the power of the atom will have on the future of mankind, one of two things is very evident: either an appalling number of the world's inhabitants, who have become so saturated with evil that they can no longer develop their spirit-

ual powers in their present earth life, will be destroyed as a result of atomic bomb disasters, thereby ending their destructive activities in this life, or else there are still enough wise ones left to direct and use the energy discovered in the uranium atom for the benefit and progress of mankind in his destined advancement.

It is encouraging to know that there are many sane, clear-minded, unselfish, idealistic men and women in the world today who are courageously endeavoring to bring law and order out of chaos—men and women who have true vision; and it is they who are striving to turn the tide and save humanity from itself. If these idealists succeed in their holy work, then evolution will go forward much more rapidly than it has in the past, and the discovery of the power possessed by the atomic bomb will become such a blessing to the world that its far-reaching results can only be dimly sensed by the most advanced individuals at the present time.

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## Youth Scores Triumph

WINONA LAKE, Ind., July 7.—Declaring open war on gamblers, the Youth for Christ movement has won its first battle against the underworld kings who mulct nickels, dimes and quarters from high school students.

The victory was revealed here tonight during the annual conference of the North Central region of Youth for Christ International, headed by Dr. Robert Cook, of Chicago.

The first fight with organized gaming, said Cook, came in Elkhart, Ind., with Johnny Hope, director of Elkhart County Youth for Christ, leading the campaign to shut up the gambling havens.

Hope, erstwhile accompanist for the Dinning Sisters in night clubs and radio, is now engaged in full-time Christian work.

He conducted a doorbell-ringing campaign to enlist the support of aroused citizens against the underworld.

At the same time he conducted three

weeks of rallies in the county during which more than 1000 young people were converted and sent into Elkhart's churches.

As a result of the Youth for Christ campaign, Dr. Cook said, organized gambling in the county has been shut down tight.

The regional director cited Hope's campaign as an example of what Youth for Christ can do in the rural areas.

*Los Angeles Sunday Examiner*

It is a law of the cosmos that all things have an intrinsic value and when an individual attempts to acquire something without in some way exchanging an equivalent for value received, he contracts a debt which sometime, somewhere, must be met and paid. The exchange may take the form of service, kindness, helpfulness, money, or some sort of commodity, or many other different remunerations, but somehow, sometime, the difference must be adjusted.

Gambling, which consists in getting something for nothing, is a direct violation of cosmic law and therefore carries with it its own penalty. There is a well-known proverb which states: *You cannot get something for nothing*, and that holds good in all cases.

Gambling leads to all sorts of vicious practices, frequently resulting in suicide and even murder. The loser in the game almost invariably feels that in some unexplainable way he has been cheated, or at least his ability has been belittled, which may lead to indulgence in all sorts of vices, drinking being the one resorted to most often. No good has or ever will come from gambling, which is a form of sharp practice that may lead to all sorts of evil results; and therefore it should never be countenanced, much less be legalized. It is closely associated with the underworld and an unmitigated evil which should be banished in all of its various forms.

Too much credit cannot be given to the youths of our land who are wise enough to recognize the potentialities of this evil practice and courageous enough to set about to wipe it out of existence. More power to these brave young people.

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## READERS' QUESTIONS

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### Blessing the Home

*Question:*

Is it not possible to spiritualize our homes by blessing them?

*Answer:*

Yes, it is certainly possible to establish a spiritual atmosphere in our homes by devoting a few moments each day to a sincere prayer of thanksgiving and blessing. By doing this we set up a vibration which attracts such desirable unseen guests as the ministering angels and their co-workers into our midst, and help to make of home the place of comfort, inspiration, and strength that it should be. Children who grow up in homes where the harmony and happiness of a prayerful life prevail are immeasurably fortified for life's future experiences by having these vibrations built into their vital bodies.

Occult students who know something of the power of thought have a great privilege as well as responsibility in connection with the thought force with which they impregnate not only their homes and places of business but any and every building into which they may enter. Mindful of this, one would never occupy a room in a hotel, for instance, without imparting a blessing upon it before leaving. Buildings that are constantly filled with constructive thoughts of peace, love, and harmony give forth such emanations of blessings that one who is sensitive receives and responds to them in passing. All humanity will eventually come to understand, in the literal meaning of the word, that **thoughts are things.**

### CHILDREN IN THE HEAVEN WORLD

*Question:*

When a child dies is there anyone waiting to welcome it into the heaven world? It seems so pathetic to see these little ones start out on that uncertain journey alone.

*Answer:*

When a child dies there is always some relative awaiting it, or failing that, there are people who loved to mother children in earth life who find great delight in taking care of these little ones. The children all lead a particularly beautiful life in the heaven world. Could their parents and loved ones but see them there they would quickly cease to grieve, for their life is one beautiful play-day. Nevertheless, their instruction is not neglected. There they are formed into classes according to their temperament and instructed by means of living object lessons which fill them with delight. These lessons are indelibly imprinted on the children's emotional or desire bodies, and remain with them after rebirth so that many a one living a noble life owes much of it to the fact that he was among those who were given this marvelous heaven world training previous to coming to rebirth.

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### WHERE THE SPIRIT SEEKS REBIRTH

*Question:*

Do children who die in infancy usually return to the same parents and

in the same station of life, or do they sometimes return to different parents and a different environment, more or less desirable from the standpoint of wealth, locality, etc?

*Answer:*

The subject of infant mortality was studied to a considerable extent by Max Heindel, and the result of his firsthand investigations are here given in a paraphrased reply to this question.

Upon a personal investigation of this subject it was found that out of twenty children watched who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same family. When a child dies, at the time of the passing of the Spirit it can be seen whether it will be a long or short time in the invisible worlds. After watching the return of the first twenty children, another group of twenty was selected who were still in the invisible worlds and not expected to take rebirth until ten or more years had passed; but even then the tendencies were quite plainly shown, for when a Spirit seeks rebirth it is usually drawn to the prospective mother years before it enters her body. Judging from this fact it was found that out of the group of twenty only three were staying with their former mothers, the other seventeen being scattered among other families. Two of them were keeping company with small girls, showing that they were waiting for these little girls to grow up and become their mothers.

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“WEARING THE CLOTH”

*Question:*

I understand that the Rosicrucian Order has always enjoined its members not to “wear the cloth” as do orthodox ministers, nor to assume any sort of distinguishing mark or title, as do the Masons. Why is this?

*Answer:*

The main reason for members of the Rosicrucian Order being enjoined not to assume “any sort of distinguishing mark or title” is that Rosicrucianism is esoteric Christianity, and Christ came to dissolve all separative influences and usher in a new regime of unity and brotherhood among all men. The old dispensation of the Race Spirits was one in which ceremony and regalia played a necessary part, but the coming of the unifying Christ Love to the earth and man as an indwelling Force marked the beginning of the end of all separative influences. In the orthodox churches creed and dogma separate groups of people (and actually foster antagonism) who accept the same basic Christian principles: that Christ is the Son of God, and that He came to bring brotherhood, cooperation, and unity. Anything that hinders the consummation of this object is undesirable because it obstructs the evolution of man, as such highly evolved beings as the Brothers of the Rose Cross well know. They therefore disapprove of any measures which distinguish one worker in Christ’s vineyard from another.

Another reason for this admonition is that the true Christian (or Rosicrucian) has his “distinguishing mark” within himself, having unfolded the Christ Power within himself sufficiently to be able to demonstrate his “membership.” “By their fruits ye shall know them,” and those who live the Christ life of purity, love, and service attract to themselves the two higher ethers which form the “garment” par excellence: the luminous soul body, which will be required by everyone who functions in the coming New Dispensation.

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A new commandment I give unto you, that ye love one another.

St. John 13:34



# NUTRITION AND HEALTH

**ROSICRUCIAN IDEALS**—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

## Quality Non-Flesh Proteins

By LILLIAN R. CARQUE, SC. D.,

2061½ West Colton Ave., Redlands, California, U.S.A.



**FOOD CONSTITUENT** required in such a limited amount as that of protein is largely supplied by the various products of the vegetable kingdom. Hence there is not so much necessity for an abundance of proteins in the vegetarian dietary, as there is for a liberal supply of minerals and vitamins, abounding in our raw fruits and green, leafy, vegetables. Those who adopt a fleshless regime generally look for meat substitutes as a source of protein. Such combinations as "roast vegetable turkey" or "vegetarian steak" seem to be the result of a belief that meat is a necessary food and must be replaced in some form. Indeed, vegetarians who live largely on foods in which the protoplasmic cells have been more or less disorganized by prolonged cooking have very little advantage over eaters of a mixed diet.

Assuredly many canned meat substitutes on the market from accredited sources do provide conspicuously inviting non-flesh dishes at a moment's notice—delectable meatless loaves, steaks, hamburgers, roasts, and spreads, rivaling the choicest cuts of meats in flavor, appearance, and in vital, nourishing properties. They avoid the danger of monotony in the vegetarian regime, contributing as they do countless sustaining

and appetizing meatless dishes to menus and quick luncheons. Such preparations may be consumed occasionally in moderate quantities for convenience and to lend variety, but they need not form a regular part of our daily food supply. We must understand that the proteins of fruits and vegetables, supplemented by a small amount of those occurring in nuts, legumes, dairy products, whole grains, and seeds are fully able to sustain health and efficiency.

**Nuts and Nut Butters**—Nuts are often used as a dessert after a heavy meal. In this case they are harmful, as they require the full action of the digestive juices. Combined with fruits or vegetable salads, nuts make a complete meal in themselves, and their indigestibility in most cases must be attributed to a lack of wisdom in the choice of food eaten with them. One or two heaping tablespoons of flaked nuts or nut butter will suffice for a meal according to climate and activity. If two ounces or over are consumed per person, no other protein or fat need be taken at the same time. If nuts are thoroughly masticated and used in the small quantities indicated and harmoniously combined, they are easily digested and utilized by the human body.

Scientific investigations prove that

all nuts, especially in the form of unroasted nut butter, furnish a relatively high amount of basic amino acids, and that nut proteins are of a high biological value. Nuts and nut butters, made from the unroasted whole nut, furnish us with the necessary proteins and fats combined with organic salts in the purest form; they are therefore superior to extracted or isolated fats, whether of animal or vegetable origin; they sometimes admirably substitute for mayonnaise and other free oil dressings and lubricants.

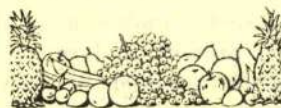
Experiments have proved that the coefficient of digestibility is from five to ten per cent higher in nut butter than in whole nuts, even if well masticated. The digestibility of nuts in their natural state is impaired unless brought into a perfect state of emulsion by thorough mastication. Unbroken pieces of nuts may pass through the alimentary canal unabsorbed by the organism. Power nut butter mills now pulverize and emulsify nut meats to a degree that completely fractures every particle of the nut cell, releasing all its valuable nutriment.

Thus reduced to a delicious paste, nut butters easily absorb water, honey, fruit and vegetable juices, and lend themselves to the varied consistencies of delicious nut milk, sandwich spreads, fillings for dried fruits and candies, salad dressing, and as a shortening in baking. Nut cremes and nut milks are best when fresh; no more should be prepared than can be consumed comfortably at mealtime.

*Legumes*—Beans and peas are especially valuable when they are used at different stages of their growth, namely as tender pods (string beans and sugar peas) which can be gathered when the seeds are less than half grown. In this form, if eaten with the pods, they have an alkaline reaction, as they contain more lime and less phosphoric acid. A nourishing and very palatable food, green peas contain 9.50 per cent sugar

and other carbohydrates, and 5.54 per cent of protein, with a small amount of fat; the mineral matter consists of an abundance of magnesia and iron. Soya beans, when about three-quarters grown, make a most palatable and nutritious green vegetable like the green pea or the lima bean.

Legumes in their dry state have a very high percentage of protein—about 20 per cent—resembling in this respect that of nuts; from 1.5 to 16 per cent fat and from 50 to 60 per cent carbohydrates, mostly starch. The soya bean ranks highest in protein, many varieties ranging as high as 35 per cent in this constituent; in fat content, the soya bean mounts to 16 to 18 per cent. Con-



trary to other members of the legume family which are highly acid forming, the soya bean yields many alkaline-reacting minerals in the final end processes of metabolism.

It is advisable to soak lentils and beans over night in water in order to soften them. Experiments have shown that the digestibility of legumes is facilitated by using distilled water in cooking. If the water used for cooking is hard, due to the presence of calcium carbonate, one teaspoonful of baking soda per gallon may be added, and then boiled and cooled before using, in order that the calcium carbonate may precipitate.

All legumes in their dry state require prolonged, slow cooking to render them thoroughly digestible and to bring out their rich flavors. They may be ground to increase their digestibility and to reduce the time of cooking. They can be made still more palatable if served in the form of puree, which can be readily accomplished by pressing the boiled seeds through a sieve. The addi-

tion of some vegetable and savory herbs promotes their digestibility.

Legumes are not difficult to digest if properly prepared and consumed in moderate quantities, well combined and balanced with green, leafy vegetables. No starchy food should accompany the meal. With these precautions, legumes may admirably replace animal foods without the usual disagreeable symptoms occurring during the process of digestion. If eaten, on the other hand, often and to excess, they produce acidity of the blood on account of their large amount of nitrogenous matter and acid-forming elements. Outdoor workers can digest legumes better than can sedentary workers; the latter group should eat them not oftener than once or twice a week.

*Quality Hard Wheat*—The factors which are the most valuable in estimating the protein content of wheat are color, texture, and test weight. The most important factor for estimating protein content of red wheat is the color of the grain. In hard, red winter wheat, for example, a deep red color practically always indicates a fairly high protein content; whereas, distinctly yellow or light colored wheat (yellow berry) indicates a low protein content. Ordinarily this is a reliable index when applied to varieties of wheat of the Turkey type.

A hard, vitreous wheat is invariably high in protein, whereas a soft, starchy wheat is always low in protein. A combination of hard, vitreous texture and deep, red color is a more reliable indication of high protein content than either factor taken alone.

A low test weight is likely to be associated with a high protein content and vice versa. This fact is usually explained on the assumption that the protein is deposited in the grain earlier than the carbohydrates, and if the filling of the grain is cut short by hot winds, dry weather, or by other climatic fac-

tors, the grain is left relatively high in protein. Grain that is not filled completely will be low in test weight per bushel, while well filled grain is high in test weight. Consequently low test weight is associated with the high protein content of prematurely ripened wheat, and high test weight with the low protein content of plump, completely filled grain rich in starch.

The softer lighter colored wheats are used in making biscuits, pastry flours, and breakfast foods. Durum, an extra hard spring wheat, amber in color, is used to make macaroni, spaghetti, and vermicelli. High protein Turkey wheat



is primarily utilized in bread making. The term gluten is sometimes loosely used as a synonym for protein; it is the gluten in the wheat that insures a porous, well risen loaf.

*St. John's Bread*—Nature yields profusely an abundance of many excellent foods, but few stand out so preeminently as a Universal Provider as does carob or St. John's Bread, as history and chemical analysis demonstrate. The basic food of millions of people for centuries, it possesses in harmonious combination the choice elements of fruits, nuts, and cereals. As a breakfast food, carob is richer and carries more protein than does wheat. Well-balanced in its constituents, it compares favorably with cow's milk. The carob pod, meal, and flour require no cooking to be palatable; they are very nourishing and easily digested. Happily, carob flour is available again.

*Sun-Dried Olives*—Only in the fully-ripened sun-dried olives are all the

nutritive principles of the olive preserved, and although they still retain some of the bitter taste, which is very pronounced in the matured olives while on the tree, they are undoubtedly more wholesome than the pickled olives. Sun-dried olives contain as much as five per cent protein and fifty per cent fat and are equal to some nuts in nutritive value.

*Avocado*—In intact natural food products, the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition, fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil abounding in



the avocado and in the sun-dried olives achieve a digestibility that surpasses that enjoyed by oils existing in a free state. The avocado is richer in protein than most fruits and is comparable in protein content to some dried fruits. The best varieties of avocados have more than twenty per cent fat in a very palatable and digestible form, superior to butter fat. Hence the avocado affords an admirable substitute for meat by virtue of its abundance of protein and fat.

*Fruits and Vegetables*—It is undeniable that proteins occurring in fruits and vegetables are present in small quantities and lack one or more of the essential amino acids. Nevertheless, these proteins are associated with a greater amount of alkalinity and are of the highest biological value. Such amino acids as are available in fruits and vegetables occur in much better, cleaner, and purer form than those abounding in flesh foods.

Hence the inadequacy of amino acids

in the incomplete proteins of many fruits and vegetables does not render their protein nutritive value of no consequence. When fruits and vegetables are consumed with nuts, nut butters, legumes—especially the soya bean—raw milk, eggs, cottage cheese, avocado, St. John's Bread, and sun-dried olives, their incomplete proteins are supplemented in such a way as to make them satisfactory nutrients. Among the few products of the vegetable kingdom that furnish proteins which are complete in amino acids and upon which the body can draw for its supply of tissue-building constituents may be mentioned nuts of all varieties, except the chestnut; soya beans are also notable in this respect.

Such remarks that all fruits and vegetables possess protein in negligible proportions are apparently at variance with facts. In the late Otto Carque's *Rational Diet* (now out of print), he indicates the average percentage of protein contained in *water-free* fruits, as follows:

Pears .....	4.00	Oranges .....	6.10
Prunes .....	4.40	Peaches .....	6.60
Pineapples .....	4.80	Figs .....	7.40
Grapes .....	6.00	Apricots .....	8.70
Raspberries, black .....	10.00		

Otto Carque's Table on Vegetables and Grains in *Rational Diet* correspondingly enumerates the average protein content incorporated in the *water-free* parts of vegetables and grains; viz:

Pumpkins .....	11.00	Dandelions .....	20.00
Corn .....	11.20	Celery .....	20.00
Oats .....	11.90	Leeks .....	22.60
Rutabagas .....	12.00	Mushrooms .....	23.80
Green Corn .....	12.60	Cauliflower .....	27.70
Barley .....	12.70	Asparagus .....	28.80
Beets .....	12.80	Spinach .....	30.00
Okra .....	15.80	Turnips .....	35.00
Eggplant .....	17.00	Kohlrabi .....	35.00
Whole Wheat .....	15.70		
Brussels Sprouts .....	23.80		
Savoy Cabbage .....	26.00		

*Oily Seeds*—All natural seeds rank high in protein; viz:

Sunflower Seed.....	14.20
Poppy Seed.....	19.40
Caraway Seed.....	19.84
Flaxseed.....	22.60
Mustard Seed.....	27.59
Sesame Seed.....	35.99

Flaxseed is frequently used for medical purposes as an emollient and demulcent in irritations of the mucous membranes, also as an ingredient in many cereal preparations to give them a slightly laxative effect. In the Orient, sesame seed is mixed with honey and preserved with citron and sold as a luxury. Elsewhere it is used in confections and bakery goods. The oil obtained from the seeds resembles olive oil. Sunflower seeds are derived from the sunflower which is grown largely in Australia, southern Russia, India, and China for the purpose of making sunflower oil. The seeds of the poppy are also frequently used for the production of table oil.

*Spiritual Significance*—Occult facts support the contention that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal from which it came. Occult science also teaches and confirms that the coarsening effect on man is greatest when the flesh of the larger animals is partaken of, and diminishes in the intensity of its sex-evoking influence in birds, next in fish and in other cold-blooded animals, exciting the animal propensities least of all when fruits and vegetables are consumed.

Thus the notorious moral laggard is afforded an effective safety valve to acquire a beautifying and strengthening discipline, until an erstwhile slumbering spiritual consciousness is allowed to place irretrievably under control his base, animal appetites and passions.

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## Sources of Power

(Continued)



ANOTHER important finer type of energy at our command is sound. We are wise to flee as much as possible the infernal cacophony of the great cities, and seek the melodies of nature found in the forests, streams, and mountains. Many a person has found the nerves soothed and the mind calmed by a visit to the seaside or mountain lakes. Cheerful, harmonious music has come to be a recognized therapeutic agent—a channel for the inflow of cosmic life force into the individualized Spirit.

We draw vigor and strength from young, healthy life. Therefore, let us take time to associate with the younger, more buoyant people about us. Their very freshness of view and newness of vision may be the means of rejuvenating our patterns of thoughts and feelings.

Consider also that we constantly move in a sea of thought forces. Each person has within himself the faculty of discrimination, which he should always make use of so that only good and constructive thoughts may be received and transmitted. There are also various spiritual realms from which invisible beings send us vibrations of joy, youth, and wisdom, provided we comply with the laws of Divine Order. There is actually a power weaving through us

which even during sleep regulates respiration, digestion, and circulation, repairs physical, emotional, and mental damages, and gives new power to the ones who lie down tired and weary at night.

Let us seek this ocean of life in the mellow billows of which we are knowingly laving, and in which as the central Source lives the Creator and Preserver of all life. From Him we may undoubtedly ask and receive all necessary illumination and other good things.

—O. R. Georgi, D. C.

(To be continued)

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

April .....	5—11—18—25
May .....	2—9—15—22—29
June .....	5—11—18—26

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

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# Children's Department

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## Eva's Visit to Fairyland

By LOUISA M. ALCOTT

### Part 2

**F**ROM A GROUP of Elves, whose rose wreathed wands showed the flower they loved, came one bearing a tiny urn, and answering the Queen, she said:

"Over hill and valley they are blooming fresh and fair as summer sun and dew can make them. No drooping stem or withered leaf tells of any evil thought within their fragrant bosoms, and thus from the fairest of their race have they gathered this sweet dew, as a token of their gratitude to one whose tenderness and care have kept them pure and happy; and this, the loveliest of their sisters, have I brought to place among the Fairy flowers that never pass away."

Eglantine laid the urn before the Queen, and placed the fragrant rose on the dewy moss beside the throne, while a murmur of approval went through the hall, as each elfin wand waved to the little fairy who had toiled so well and faithfully, and could bring so fair a gift to their good Queen.

Then came forth an Elf bearing a withered leaf, while her many-colored robe and the purple tulips in her hair

told her name and charge.

"Dear Queen," she sadly said, "I would gladly bring as pleasant tidings as my sister, but alas! my flowers are proud and wilful, and when I went to gather my little gift of colored leaves for royal garments, they bade me bring this withered blossom, and tell you that they would serve no longer one who will not make them Queen over all the other flowers. They would yield neither dew nor honey, but proudly closed their leaves and bade me go."

"Your task has been too hard for you," said the Queen kindly, as she placed the drooping flower in the urn Eglantine had given, "you will see how this dew from a sweet, pure heart will give new life and loveliness even to this poor faded one. So can you, dear Rainbow, by loving words and gentle teachings, bring back lost purity and peace to those whom pride and selfishness have blighted. Go once again to the proud flowers, and tell them when they are queen of their own hearts they will ask no fairer kingdom. Watch more tenderly than ever over them, see that they lack neither dew nor air, speak lovingly to them, and let no

unkind word or deed of theirs anger you. Let them see by your patient love and care how much fairer they might be, and when next you come, you will be laden with gifts from humble, loving flowers."

Thus they told what they had done, and received from their Queen some gentle chiding or loving word of praise.

"You will be weary of this," said little Rose Leaf to Eva, "come now and see where we are taught to read the tales written on flower-leaves, and the sweet language of the birds, and all that can make a Fairy hear wiser and better."

Then into a cheerful place they went, where there were many groups of flowers, among whose leaves sat the child Elves, and learned from their flower books all that Fairy hands had written there. Some studied how to watch the tender buds, when to spread them to the sunlight, and when to shelter them from rain; how to guard the ripening seeds, and when to lay them in the warm earth or send them on the summer wind to far off hills and valleys, where other Fairy hands would tend and cherish them, till a sisterhood of happy flowers sprang up to beautify and gladden the lonely spot where they had fallen. Others learned to heal the wounded insects, whose frail limbs a breeze could shatter, and who, were it not for Fairy hands, would die ere half their happy summer life had gone. Some learned how by pleasant dreams to cheer and comfort mortal hearts, by whispered words of love to save from evil deeds those who had gone astray, to fill young hearts with gentle thoughts and pure affections, that no sin might mar the beauty of the human flower; while others, like mortal children, learned the Fairy alphabet. Thus the Elves made loving friends by care and love, and no evil thing could harm them, for those they helped to cherish and protect ever watched to shield and save

them.

Eva nodded to the gay little ones, as they peeped from among the leaves at the stranger, and then she listened to the Fairy lessons. Several tiny Elves stood on a broad leaf while the teacher sat among the petals of a flower that bent beside them, and asked questions that none but Fairies would care to know.

"Twinkle, if there lay nine seeds within a flower cup and the wind bore away five, how many would the blossom have?"

"Four," replied the little one.

"Rosebud, if a cowslip opens three leaves in one day and four in the next, how many rosy leaves will there be when the whole flower has bloomed?"

"Seven," sang the gay little Elf.

"Harebell, if a silkworm spin one yard of Fairy cloth in an hour, how many will it spin in a day?"

"Twelve," said the Fairy child.

"Primrose, where lies Violet Island?"

"In the Lake of Ripples."

"Lilla, you may bound Rose Land."

"On the north by Ferndale, south by Sunny Wave River, east by the hill of Morning Clouds, and west by the Evening Star."

"Now, little ones," said the teacher, "you may go to your painting, that our visitors may see how we repair the flowers that earthly hands have injured."

Then Eva saw how, on large, white leaves, the Fairies learned to imitate the lovely colors, and with tiny brushes to brighten the blush on the anemone's cheek, to deepen the blue of the violet's eye, and add new light to the golden cowslip.

"You have stayed long enough," said the Elves at length, "we have many things to show you. Come now and see what is our dearest work."

So Eva said farewell to the child Elves, and hastened with little Rose Leaf to the gates. Here she saw many



bands of Fairies, folded in dark mantles that mortals might not know them, who, with the child among them, flew away over hill and valley. Some went to the cottages amid the hills, some to the seaside to watch above the humble fisher folks; but little Rose Leaf and many others went into the noisy city.

Eva wondered within herself what good the tiny Elves could do in this great place; but she soon learned, for the Fairy band went among the poor and friendless, bringing pleasant dreams to the sick and old, sweet tender thoughts of love and gentleness to the young, strength to the weak, and patient cheerfulness to the poor and lonely.

Then the child wondered no longer, but deeper grew her love for the tender hearted Elves, who left their own happy home to cheer and comfort those who never knew what hands had clothed and fed them, what hearts had given of their own joy, and brought such happiness to theirs.

Long they stayed, and many a lesson little Eva learned; but when she begged them to go back they still led her on, saying, "Our work is not yet done; shall we leave so many sad hearts when we may cheer them, so many dark homes that we may brighten? We must stay yet longer, little Eva, and you may learn yet more."

Then they went into a dark and lonely room, and here they found a pale, sad-eyed child who wept bitter tears over a faded flower.

"Ah," sighed the little one, "it was my only friend, and I cherished it with all my lone heart's love; 'twas all that made my sad life happy; and it is gone."

Tenderly the child fastened the drooping stem, and placed it where the one faint ray of sunlight stole into the dreary room.

"Do you see," said the Elves, "through this simple flower will we keep the child pure and stainless amid

the sin and sorrow around her. The love of this flower shall lead her on through temptation and through grief, and she shall be a spirit of joy and consolation to the sorrowing."

And with busy love toiled the Elves amid the withered leaves, and new strength was given to the flower; while, as day by day the friendless child watched the growing buds, deeper grew her love for the unseen friends who had given her one thing to cherish in her lonely home. Sweet, gentle thoughts filled her heart as she bent above it, and the blossom's fragrant breath was to her a whispered voice of all fair and lovely things; and as the flower taught her, so she taught others.

The loving Elves brought her sweet dreams by night, and happy thoughts by day, and as she grew in childlike beauty, pure and patient amid poverty and sorrow, the sinful were rebuked, sorrowing hearts grew light, and the weak and selfish forgot their idle fears, when they saw her trustingly live on with none to aid or comfort her. The love she bore the tender flower kept her own heart innocent and bright, and the pure human flower was a lesson to those who looked upon it. Soon the gloomy house was bright with happy hearts, that learned of the gentle child to bear poverty and grief as she had done, to forgive those who brought care and wrong to them, and to seek for happiness in humble deeds of charity and love.

"Our work is done," whispered the Elves, and with blessings on the two fair flowers they flew away to other homes—to a blind old man who dwelt alone with none to love him, till through long years of darkness and of silent sorrow the heart within had grown tired and cold. No sunlight could enter at the darkened eyes and none was near to whisper gentle words of cheer and comfort.

*(To be continued)*

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

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## MAX HEINDEL'S MESSAGE

(Continued from Page 215)

the new Testament," but in the German the word for cup is *kelch*, and in the Latin, *calix*, both meaning the outer covering of the seed pod of the flower. In the Greek we have a still more subtle meaning, not conveyed in other languages in the word *poterion*, a meaning which will be evident when we consider the etymology of the word *pot*. This at once gives us the same idea as the chalice or calix—a receptacle; and the Latin *potare* (to drink) also shows that the *cup* is a receptacle capable of holding a fluid. Our English words *potent* and *impotent*, meaning to possess or lack virile strength, further show the meaning of this Greek word, which foreshadows the evolution of man to superman.

(To be continued)

*We ought never to do anything in the presence of a child which we would not be perfectly willing to have it imitate—Max Heindel*

## Lists of Dealers and Centers

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

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By

MAX HEINDEL

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