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Why the Present Urgence for Prayer



There are *three steps* by which the lower nature is conquered:

1. Overcoming the desire body.
2. Purification and control of the vital body.
3. Spiritualization of the dense body.

There are *three helps* given in attaining these three stages:

1. Race Religions.
2. The Religion of the Son.
3. The Religion of the Father.

The Religions of the Holy Spirit, the Race Religions, were for the uplifting of the human race through a feeling of kinship limited to a group—family, tribe, or nation.

The separative religions of the Holy Spirit must give place to the *unifying religion of the Son*, which is the Christian Religion.

The object of the Christian Religion is union with Christ by purification and control of the *vital body*.

The Western Wisdom School teaches as its fundamental maxim that "*all occult development begins with the vital body.*"

The fundamental principle in building the vital body is *repetition*. The Leaders of humanity who desired to give us unconscious help by certain exercises, instituted *prayer* as a means of bringing pure and lofty thought to work on the vital body, and enjoined us to "*pray without ceasing.*"

If we pray aright, we lift ourselves up to Him, thus working upon and purifying our *vital bodies*.

If by continual *prayer*, we obtain forgiveness for the injuries we have inflicted upon others, and if we make all the restitution possible, purify our vital bodies by forgiving those who have wronged us, and *eliminate all ill feeling*, we save ourselves much post-mortem misery, besides preparing the way for Universal Brotherhood, which is particularly dependent upon the victory of the vital body over the desire body.

The aspirant should carefully examine himself from time to time to see if he still has wings and power wherewith to lift himself swiftly and surely to his Father in heaven. The wings are two in number: *Love* and *Aspiration* are their names, and the irresistible power which propels them is *intense earnestness*.

The burden of our invocation should be *praise* and *adoration*.

When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a *new downpouring of the Spirit of Love and Light*.


—Max Heindel.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Optimism vs. Pessimism

By KITTIE S. COWEN

PTIMISM is the original name for the doctrine that everything in nature being the work of God, is ordered for the best, or to produce the highest good. Optimism manifests in an inclination to put the most favorable construction upon the actions and daily happenings, to minimize adverse aspects, conditions, and possibilities, and always to anticipate the best possible outcome of all activities, and to hold a cheerful, hopeful view in relation to all things. The optimist believes in looking for the good at all times. He believes that all evil has within itself the substance which will result in its own disintegration; hence he wastes no time in searching for evil or condemning it when found.

Pessimism holds to the doctrine that everything in nature is ordered for, or tends to the worst, or that the world is wholly evil. The pessimist habitually looks on the dark side of everything, puts the least favorable construction upon actions and happenings, maximizes adverse aspects, and conditions, and anticipates the worst possible outcome in relation to all activities. His attention is focused on evil and consequently he sees it everywhere. He is quick to criticize, but seldom has a substitute for that which he considers to be wrong.

What makes the optimist or the pessimist? It is thought. Truly, as a man thinketh, so he is. Thought is an activity of the Spirit, the real man; and therefore if the will is strong enough it is quite possible to control and direct thoughts wherever one wishes.

The brain is the instrument man uses through which to express his thoughts and the development of the brain determines its efficiency. Back in the Stone Age, the first known period of human culture, dating back some 20,000 years ago, man's brain had very little development and therefore his physical consciousness was greatly limited. Having but little brain capacity with which to transform his thoughts into material expression, he depended almost entirely on physical force to protect his life from danger, and to procure the things needed to appease hunger and furnish comfort. Having a poorly developed brain through which to think, but a strong physical body, brawn motivated his activities along all lines of endeavor, and has continued to do so, practically, down to the present time.

Whatever man or a nation wanted, the people have fought for, and the strongest participants have inevitably won. However, man's

—∞ The Current Outlook ∞—

brain has been gradually developing and with its development, his ability to express himself through that medium has greatly increased.

Thought has within itself a far greater power than that expressed through brawn, as has so lately been demonstrated by the many recent discoveries of our scientists. And thought power is not confined to the earth plane alone. Note that first it has reached up into the air and aerial navigation has become a success; and now it is penetrating the ethers and contacting cosmic forces the stupendousness and power of which have heretofore been entirely un conjectured and consequently quite unknown.

It was thought power that invented a mechanical device that could split the hitherto illusive atom into separate parts and thereby release its tremendous force. And now one well-known scientist has envisioned another still more clever contrivance which when attached to the forehead will photograph his various experiments as they develop in his mind and he will need no pencil nor notebook, because his thoughts will be recorded as they materialize. In other words, this scientist has envisioned "thought photography."



There are many people in the world today whose eyes have become so highly sensitized that they can not only actually see their own thoughts emanating from their brain, but they can also see the thoughts of other people. And these thoughts have as much force, either for good or evil, as their creator's power of concentration puts into them. And it is this very thought power, instead of physical force, which in the near future is destined to rule the world.

The closer the contact man makes with cosmic forces, the sooner will he come to a correct understanding of the cosmic laws which govern our solar system, how these laws operate, and the results which their activity brings into being.

Every cosmic law embodies within itself one of nature's great forces; and as fast as man is able to control that force and use it constructively, is he permitted to contact it. However, having free will, he has the power to misuse the force, when discovered, and he often does so for a time; but ultimately he learns that in so doing he is only bringing disaster down upon himself, and when the lesson is learned, he voluntarily turns his efforts toward its right use which is always constructive in nature.

A great number of mankind have now arrived at a stage in their evolution where they are advanced enough to understand positively that the good of each is the good of all; and therefore in order to go forward, they must use each new discovery for the general benefit of **all mankind.**

—∞ The Current Outlook ∞—

The power contained in the atomic bomb can at the present time change conditions in the whole world for good or ill. The optimist knows intuitively, that the time has come when either man must use this newly discovered force for good or else it is likely to destroy civilization temporarily. He knows, too, that now is the time for him to use his thought power constructively in devising ways and means whereby this great force must be used for the greatest good possible; for it has the power to revolutionize the whole world and thereby usher in an era of peace and prosperity such as the world has never known.

The pessimist says that if we do not hoard this force and use it for ourselves, it will certainly get into the hands of unscrupulous people who in order to further their own power will use it to destroy all others who oppose them. Therefore let us guard it carefully and employ it only to intimidate those whom we consider our enemies and therefore benefit ourselves greatly.

Which way will the pendulum swing? That all depends upon the power of *thought*—not of just one, or a few individuals, but on that of the many. Every intelligent person in the world today is responsible, to a great extent, for future conditions. *En masse*, we have made the world just what it now is. *En masse*, we have the power to change these conditions to those we desire.

However, before good can predominate, it must first manifest in the thoughts of the individual. We all know the cardinal evils indulged in by the masses in some form today. Broadly speaking they are: fear, sensuality, sex, personal selfishness, and vanity.

A number of these propensities are invariably expressed to a greater or lesser degree by the pessimist who generally practices getting all he can while getting is good, which principle is diametrically opposed to the purposes working out through cosmic law—purposes which seek always to benefit the whole.

Indulgence in evil is not only injurious to the individual, but it is a filcher of a great amount of time that otherwise might be put to valuable use. Pessimism fosters faulty thought, and therefore is an enemy to progress and correct development, for its very foundation is based on false premises.

Whether they realize it or not, our present day scientists are treading the optimistic path and are blazing the trail which leads to positive knowledge of the existence of an all-wise Creator who is governing His creations by means of undeviating cosmic laws among the greatest of which is the one enunciated by the Christ Himself: "A new commandment I give unto you, That ye love one another."

And so, as citizens of today's world, let us put all the power possible into our thoughts, that every new discovery made by our scientists will be used as an additional aid to settle strife and lead all mankind **forward into a lasting, universal Peace.**



THE MYSTIC LIGHT



• • •

Nothing Dies

By GUSSIE ROSS JOBE

Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life—there are no dead.

John McCreery.

LAST summer during the scarcity of doctors and nurses I was on emergency call at one of the Los Angeles agencies. Late one night I was called to a sanitarium in the Verdugo foothills on a confinement case. The place was a remote spot sitting high up on a hill surrounded by six hundred acres of pines. The tiny curfew cities through which my bus traveled were all dark as we passed through. Anxiously I peered out the window, fearful that in the darkness I would miss the landmarks—which was the very thing that I did.

When I was sure I had gone beyond Verdugo City I consulted with the driver. "Lady," said he, "You had best go on with me to the end of the line and get a room until daylight. There'll be no other bus until six in the morning." I knew this was sane advice, but my anxiety for my patient made me frantic. I insisted on walking back. The driver shook his head dubiously as I disembarked.

As the bus rumbled away, I sat down by the roadside and changed my shoes for a low heeled pair which I had in a

suit case. I reasoned that if I kept to the highway, surely I'd reach Verdugo City, or some place where I could obtain transportation there.

The early morning was moonless. The highway cut through a region of summer homes, all dark at this early hour. I doubted if many of them were occupied, as it had been a delayed summer. I had no idea how far I'd been carried beyond my destination. I could see but a foot of the highway at a time, and if there were sign boards I could not see them in the dark. The night was warm and the air sweet with the pungent woodsy fragrance that the California nights release. An occasional car whizzed by me. I hopefully tried to hail each one, but none would stop.

By and by I noticed that I had a silent companion who kept step with me in the brush on the left of the highway—a furtive glowing-eyed animal of some sort, too tall to be a cat or dog. I remembered that timber wolves and coyotes abounded on these mountains, but I knew that coyotes were cowardly, and that wolves rarely attack and only in packs. I called to the animal in a

coaxing voice, thinking that if it were a dog I should like his presence. However, at my call the luminous twin spots halted, then disappeared. It was probably a dog, I thought.

On and on I plodded, looking, straining my eyes for a sign post, but keeping strictly to the black line along the road. Not being acquainted with those mountain suburbs, I reasoned that should I take a wrong turn I might walk on and on forever. When the muscles in my legs began to warn me that I had walked a number of miles, I came to a fork in the high way. There in red glass blazed the word "Montrose," and an arrow pointed the direction. Thanking God for this sign, I quickened my pace. I knew Montrose. It was about a mile and a half from Verdugo City.

It seemed another four miles that I walked along the road pointed out by the red glass arrow, and again misgivings began to beset me. Had I taken the wrong turning after all? I worried about my patient, unattended in her hour of travail. My legs were trembling with fatigue and my throat was dry with anxiety. I decided that the next dark blur of a summer home that I passed I would take my courage in hand and try to arouse the occupants (if any) and ask for help.

Then suddenly I saw a lighted house. It was just a few yards off the highway. My heart bounded with joy, and taking a tighter grip on my suitcase, I turned into the driveway and walked up on a porch which led to a brilliantly lighted glassed-in office.

Before a white enameled table sat a middle aged man in a white jacket. Across from him at the table sat a plump woman who was weeping bitterly. Her sleeve had been cut from her right arm, which was a mass of torn, bleeding flesh. I remember seeing clearly the bone-white tendons against the raw flesh. These tendons the man was clipping and tying in an expert and swift manner.

My silent rubber soled Oxfords had made no sound, and I hesitated to intrude at such a critical moment. I knew I'd startle them when I spoke, but the thought of my patient counting the moments between pains made me speak.

"Forgive me please. Don't stop your work, but I am lost. Can you tell me if I am on the right road to Montrose?" As I feared, they both jumped, raising their eyes to me standing framed in the doorway. The man spoke irritably. "In the name of heaven, where did you come from at this hour?"

"From off the Los Angeles bus," I answered. "I lost my bearings in the dark and left the bus to walk back. I've walked some four or five miles as it is, and don't want to walk farther than is necessary. I am a nurse on my way to the sanitarium on a confinement case and I must hurry along."

"Hurry along!" shrilled the woman. "Do you not realize that Montrose is a good four miles farther on?"

"Oh, dear!" I moaned. "And it's a mile and a half from Montrose to my patient in the Verdugo sanitarium." The doctor spoke abruptly. "What do you think I can do about it? I can't take you."

I was offended at his tone. "Look, doctor!" I said. "All I want is information. Am I going in the right direction for Montrose? Yes or no? That's all I want of you. I realize you cannot leave your patient."

"Montrose is straight on but wait..." He took up a standard, old fashioned desk phone and mumbled into it awhile. Then, resuming his work, he said, "The Sheriff is still in his office and will remain there until you arrive. Maybe he has not yet put up his *team*." Team of *what*, I wondered, as I thanked him profusely and started forth again. As I left the porch I glanced at a blocked and lighted sign over the door. "Dr. Neil Bradford," it read. On reaching the highway, I looked back at the house. It was as dark as those others I had

passed. I grinned. Not risking further intrusions, he has pulled down the shades, I thought.

After more weary plodding I ran right into the sheriff's office. It was the only place alight in all the sleeping village.

"Someone phoned you were on the way," he said kindly. "You are worn out." He wanted me to rest, to have a drink, but I urged him to do what he could for me at once and explained the urgency. In his car I revived spirits enough to say, "So this is your team!"

"Team? Well, no. We are rather out of the world up here, but not *that* antedeluvian. The sheriff twenty years ago went about the country in buck-



board and team, but thank God for good roads and a trusty Chivvy. By the way," he added thoughtfully, "who phoned me and from where?" I told him all that I knew and he seemed puzzled. "I know no Dr. Neil Bradford around here," he said. "It was such a strange voice, too."

"How strange?" I wanted to know.

"Oh, I can't say, exactly. Just hard to hear . . . phonetically hollow . . . like hearing a radio *over* a radio."

I let this observation pass by. There had been so many strange, dreamlike occurrences that night that this one seemed just one more.

The trusty "Chivvy" groaned up the steep hill to the very doors of the sanitarium, and I hurriedly thanked the Sheriff and said good-bye. I rushed in to a frantic doctor about to perform a Caesarian upon an exhausted little woman.

Something not of this world gave me strength to keep on my feet until it was all over, and a fine baby boy wailed his

way into the world. I made my patient comfortable, and as she slept the deep sleep of exhaustion, I, too, fell into a trancelike stupor and slept six hours without stirring. Every one agreed that it was a miracle that I had arrived in time, and, indeed, arrived at all. I stayed at this remote spot two weeks, carrying my patient through a tedious convalescence. Then I returned to Los Angeles, where I was kept busy, and the incident became a hazy dreamlike memory.

When peace was declared and overnight gasoline became obtainable, I prevailed upon some friends to drive me out over the road I had traversed that night. I had an urge to meet Dr. Bradford again and talk with him. Going out, I did not see a place that looked like the Doctor's office by the highway, and when we arrived at the place where I had disembarked from the bus, we turned around and went back more slowly over the highway. Finally, I spied the place. It looked different, however. It didn't seem possible that in a couple of months' time the trees and shrubbery surrounding the house could have become so dense. I got out of the car and went again down the driveway and up the steps to the door and rapped."

"I'd like to speak to Dr. Neil Bradford," I told the young man that answered my knock. He looked at me curiously.

"There is no doctor living here," he stated.

"But he did a month or so ago—," I started to say.

At this point a young woman came into the room and stood by the man's side. "My wife," he explained briefly, then to her, "This lady is looking for a Dr. Bradford."

"Dr. Neil Bradford" I supplemented. "He lived here a few weeks ago."

The girl shook her head. "Not here, he didn't. We have owned and lived in this house for the past three years."

She paused and caught her breath in a quick gasp. "Dear," she addressed her husband, "Our papers . . . the house deed . . . don't you remember that was the name of the original owner who built the place . . . I'll make sure." She went to a desk and returned with a paper. "Yes, here is the name—Dr. Neil Bradford, whose heirs sold to a Murphy Stafford. The house changed owners several times before we bought."

"Heirs!" I gasped.

"Yes." They looked at me strangely. "Dr. Bradford has been dead twenty years."

My mouth fell open. I backed away. They closed the door quite firmly.

And now comes the time for an explanation, or lacking that, at least some philosophical patter. But there is none of either to offer. I realize it is not an unusual occurrence to read or hear of some place or persons materializing out of the past then disappearing. I suspect there are many perfectly sane and normal people who have at some time experienced these strange adventures and are afraid to relate them lest their audience smile at them in derision. But I do not class myself with these. I do not concern myself with scoffers. I have tried to convince myself, that the incident was a waking dream, and I cannot, as it all dovetails too perfectly. It is human to want material evidence, for did not Christ Jesus—the master mind at "cut back appearances"—offer Himself to His disciples to be handled as well as seen? "Handle me, and see; for a Spirit hath not flesh and bones, as ye see me have." He then ate and drank with His disciples. Christ Jesus never allowed death to remain in His presence. Death to Him was indeed—as Max Strang puts it—an interloper, a contradiction, an irrelevant episode, an unaccredited incident, a stopover, a pathway through a wood, a temporary halting place on a pilgrimage.

After having thought deeply about

these words of Max Strang, I have decided that under stress of fatigue, anxiety, or illness and pain, quite normal persons are receptive to these "cut backs." They profit and are helped along in an extremity. At times of dire distress it is quite plausible that their minds, ears, and eyes are sensitized over and above normal conditions. In this state they are receptive to sights and sounds they may never again be called upon to encounter and may live to recall it all as a dream, and even laugh a little at themselves for their credulity. As for me, I do not need to feel the nail prints to believe that *nothing dies*.



A Lark's Song

By MYRTLE BLASSING

*A lark's song wakens something in
my heart—
Some deep dim tenderness, some
precious thing
That stirs my soul to sweet remembering.
And though I cannot quite roll back
the screen
Between that far off then and now, I
know
I heard a lark sing in some long ago—
And that his notes are woven in a
dream:
A half-remembered dream that comes
to me
Each time I hear a lark's high melody.*

The Artist and the Basic Trinity

By ELIZABETH ALBISTON



O all those men and women who have developed their intuition and spiritual perception God manifests Himself. They act as channels through which the white light of God is made visible to humanity.

In the 55th chapter of Isaiah, verses 9-11, we read: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The arts and sciences are constantly revealing the word of God that giveth "seed to the sower and bread to the eater." The true artist or scientist portrays in his work some manifestation of God's laws.

Man's activities may be divided into two classes: (1) those thoughts, words, and deeds which will help humanity toward perfection, or (2) those which retard his progress. The first is the intrinsic work of harmony, rhythm, and balance. The second is the product of discord, disruption, and viciousness. The very principles of art design are the basic trinity—harmony, rhythm, and balance, and therefore art—including music, architecture, painting, drama, and sculpture—is by its very nature a perfect instrument for the higher guidance needed so desperately now.

Color forms one of the basic structures of harmony. One of the common factors of all worlds is color. Our

world is full of multicolored wonders. The Desire World is full of rainbow hues. Light vibrating throughout the universe contains all colors. As God is Light, "if we walk in the light, we have Fellowship one with another."

The artist quite often is the unconscious prophet of spiritual truths soon to be revealed. His chief medium of expression is color. His artistic expression to be genuine must be harmonious in effect. It must follow the requirements of color's basic laws.

Every person uses color one way or another. We move in a constantly changing color panorama. Most common to all is the color of our universe. Spring brings its hues of vital life greens, just as autumn brings her intoxicating fire shades. Our physical bodies change as they progress from birth to death, through health and sickness. Health brings a vital glow. Illness, such as anemia, is recognized by paleness. Liver conditions are the out-of-harmony yellows. We have each had a turn at being blue with cold or green with sea sickness. Our desire body changes colors in response to emotions. The colors of our auras, as a whole, indicate our soul qualities. Thus color plays a vital part in our lives, whether we see it in ourselves, our clothes, our homes, or our surroundings.

Our every day problems touch upon three fields of color: Color in light, color in vision, and color in chemicals. Generally speaking, the underlying principles that guide us in the use of color are the same in all three fields.

Colors have the properties of hue, value, and intensity, which correspond to the three dimensions of objects—length, breadth, and height. Hue is the color name, as for example, blue or

yellow. Value is the lightness or darkness. A color may be raised to a value just under white and lowered to a value just under black. The intensity is the property describing the distance of the color from grey or neutrality. Colors are differentiated by wave length and vibration.

In the use of pigments two systems are commonly referred to, the Prang and the Munsell. The Prang System is based on the three primary colors, red, yellow, and blue. The Munsell System differs in the use of five principle hues in order to make use of the decimal system and because these colors when rotated on a sphere will merge into a neutral grey. The dimensions of the colors, red, yellow, green, blue, and purple are shown on a sphere. The hues appear around the circumference. The North Pole is white and the South Pole is black. The intensity is represented by arms running from grey at the center or no color to the brightest color at the circumference or beyond.

The pot of gold at the end of the rainbow is more truth than fairy tale. The colors of the rainbow, the spectrum, are constantly yielding a wealth of knowledge that opens our eyes to the order and harmony of the universe. The more we study them the more fascinating they become, and the more we realize that the spectrum is an invaluable ally in the study of other worlds and planets. Color is a link between matter and spirit.

Max Heindel has written much of value concerning color, from both the scientific and the symbolical viewpoint. He tells us, "it is the forces which work along the negative pole of the light ether that operate through the senses—and also build and nourish the eye." "All color in all kingdoms, animal, vegetable, and mineral is deposited by the negative pole of the light ether."

Colors have often been used as symbols. In the *Cosmo-Conception* we see a black square on which stands a white

triangle, containing three circles, one red, one yellow, and one blue, which interblend to make the seven spectrum colors. The three primary colors are symbolic of the three aspects of God. The three primary colors that form the seven spectrum colors symbolize our planetary system. God is Light. Light contains all colors.

The Artist's basic trinity is composed of the colors red, yellow, and blue, and the absolute forms, the circle, the square, and the triangle. The Baroness Rebay has described the circle as "a concentrated continuity in itself, isolated and floating in its own importance, not influenced by what is within or without. It gives and receives space, and also points with its corners in further directions. The triangle emphasizes by pointing from an indifferent base. These are perfected absolute forms of purity and beauty." The artist uses his basic trinity of color and form to express the ideal of harmony symbolized by the white light that leads to God.

Our world has certain properties of sound and color in common with our evolution, as do the other planets of our solar system. Each day of the week governed, by its particular planet, has its peculiar color vibration. Thus:

Sunday—Sun—orange.

Monday—Moon—green.

Tuesday—Mars—red.

Wednesday—Mercury—violet.

Thursday—Jupiter—blue.

Friday—Venus—yellow.

Saturday—Saturn—indigo.

Neptune and Pluto are planets only recently discovered, although occultists knew of their existence intuitively. Later astronomers predicted them through their mathematical calculation from the laws of gravity, and finally they could be seen by the human eye. The occultist tells us there are twelve colors in the spectrum, five of which we still do not see. We see a half-circle rainbow but the aviator sees the full

circle—a promise of what is to come.

Vibrations, as they vary in number, include among their manifestations color and sound. There are colors not yet seen, sounds not yet heard, planets still to be made known, ideals yet to be reached.

In this great age, artists are reaching out to give material conception to color harmonies and ideals far beyond the common knowledge of today. As we advance into the Aquarian Age, we shall see more and more exalted ideals brought into artistic manifestation.

All great ages are characterized by men of genius—men who have developed their spiritual natures and have evolved strong faculties of intuition. We are aware at present of a spiritual reawakening of the people, and of their need for divine guidance to restore balance and order. Through art and music God chooses to speak to those who are confused with the tumult of our times, and the artist has the divine privilege to express ideal truths that will restore man's inner harmony. World harmony depends on individual harmony. That is the real purpose of all great art.

Through his intuition the artist may contact the World of Abstract Thought. What he sees there has no counterpart in the physical objective world, so he does not express through familiar objects of this world. He has evolved to a quickened perception of what is real, and he wishes to recreate the delight he has experienced in the harmony of the World of Abstract Thought. His intuition has carried him away from earth and earth objects into a higher realm of Spirit. So the new art is nonobjective. It uses the color, the absolute forms, and the rhythm and beauty of space relationships.

The art of the new age is forced to take its place alongside music in its use of abstract forms. The first rays of Aquarian influence are bringing a more universal consciousness that our world is one among many. Sciences that formerly only a few grasped, such as

astronomy, meteorology, physics, and aeronautics, are now taught to large groups of young men and women from the United States to China. The world that once was bound to earth is now enlarged to include interplanetary space. The tools of trade of these young people require an accurate knowledge of weather conditions, courses set by the stars, and all the allied sciences that will guide them on their journeys through the air and through the water. Their eyes are being prepared for new truths and it is the artist's privilege to direct their minds and hearts to the Divine Source.

These young people must have an ideal toward which to strive—one which they can understand and which fits into their lives. Who better than they can realize the harmony of the universe? These youngsters whose lives have been forced into chaos and world disorder will want rest, repose, order. Their homes must express the space they have experienced in flying, proportions of symmetry, the beauty and grandeur of simplicity. Their paintings must be like music, with the power to uplift and restore the rich blessing of soul harmony.

Most of the older people of our generation have found an answer to their ideals in paintings of an objective nature. They hadn't been taken out of peaceful pursuits and thrown into the mechanics of destruction on a world scale. Now we are in the midst of much tumult, and now, and even more as the tumult ceases, will people need all the help and all the hope that can be found. The rainbow, the basic trinity the artist uses, may hold out just such a hope—a hope as great and as necessary as the rainbow once gave Noah and his people after a great deluge.

The art of tomorrow will have a spiritual significance far exceeding the art of yesterday. Its purpose will be to develop the intuition, and its enjoyment will come intuitively through loving contemplation.

House of Healing

By KATHARINE HILLWOOD POOR



UPON a hilltop bare and bleak to ordinary sight stands a house differing greatly from buildings seen in earthways. To discerning eyes it presents remarkable beauty and dignity. Deep insight might perceive gestures of outstanding and intriguing interest. It centers several concentric circles of varying width. First and nearest to the house the circle is very wide and of superb iridescent coloring. Each of the next six circles are of varying color tones; each one—proceeding toward the center—of an increasingly high vibration. No path through these color circles is visible. To all save those of intensified vision it would seem an impassable labyrinth.

* * * * *

Within the earth plane world in a small dwelling in a crowded city, stretched upon a couch quite alone and apparently in great suffering, was a young woman, beautiful in form and feature. Beside her upon the table was a small box containing tiny white tablets. On the table also was a glass of water and two books, the *New Testament* and *The Song Celestial*.

Closer study revealed the woman was deep in mental anguish rather than physical illness. She stirred slightly with writhing movement. Wide open, staring eyes indicated inward agony. This continued many hours. As dusk neared a slight change occurred. A more determined expression came over the woman's face. She rose and paced the floor steadily. After a time she returned to the couch. Placing herself carefully upon it she spoke in a low musical voice:

"Father, I have decided. I must remove myself from the one I love so

deeply, so I may no more obstruct the way. It is the only avenue open. I ask your understanding and forgiveness for what I am about to do."

She took from the box three tablets and held them in her hand. The room was now in almost complete darkness but movement of the white hand could be observed. Again she spoke:

"Somewhere, somehow, there must be surcease from this anguish which permeates my being and seems interminable. It has been like this for so long. Now I lay down to my sleep, my Father. I pray for rest. May your blessing be upon the loved one I shall never see again."

So saying the woman lifted the tablets to her lips. Almost they were on her tongue. Her arm was jerked backward. The tablets fell on the floor. The room was filled with soft light. The woman became utterly still. She was conscious of a beautiful Being—not of earth—beside her. She felt streams of uplift and strength pour into her weary body, soul, and mind. Strangely, she felt herself arise and gaze upon her body lying on the couch in seeming deep sleep.

No words came from the beautiful Being but the woman understood she was to follow the beckoning hand. She passed out of the house by its side. It all seemed perfectly natural and she moved lightly onward without difficulty. They traveled through a gray-blue haze and reached a belt of light apparently solid. The beautiful Being touched it with a finger. A way opened through which they passed to another light, seemingly impassable. Six of these, each one more brilliantly shining than the preceding, were traversed.

They reached the center of illumina-

tion where stood a building composed of differing grades of light united to form a glorious iridescence. Its portal stood open to admit the beautiful Being and the soul-weary woman of earth. To the woman's heightened perception these waves of light appeared to envelop her and stimulated thought and understanding. All consciousness of earth, its troubles and pain, was left behind. With increasing wonder she followed the beautiful Being into the house.

To the woman's inner senses, as yet only partially awakened, the room appeared at first untenanted, filled only with changing currents of light and



color which permeated her whole being. After an interval of further forward movement—time as such existed not here—the beautiful Being indicated that they had arrived at their destination. Before them was a couch upon which she was directed to recline. At once she was quiet as in sleep.

Then occurred what would seem to physical eyes—could they vision it—a strange ceremony. Several beautiful Beings passed by the woman's couch. Each in turn made some movement over the reclining figure. One laid its hand on her head, another on her throat, one upon her heart, one upon her feet, and

one—oddly carrying the highest vibration of all,—upon her hands. And this work continued until her entire body had been treated. Then one with fragrant oils anointed her inert form. Celestial music unknown on earth was heard, penetrating every etheric atom. The woman lay quietly in life-giving sleep.

The room where the physical body rested was without sound or movement. Deep darkness prevailed. Then, slowly the room filled with soft, beautiful light. Gentle movements of the woman's hands could now be seen, movement of her breast caused by re-animating breath; at last an arm outstretched. The woman raised her head slowly, then sat upright. She sat thinking intensely, deeply, recalling bit by bit, the journey just taken.

The beautiful Being was beside her but the woman's earth vision saw only a soft, gentle radiance. At last she rose, stood erect, and spoke her thought aloud, voicing perplexity, intense reverence, and awe.

"I do not understand—my agony of soul is as if it never existed, yet I remember it. I am free, where I was bound. It is so strange, so unutterably lovely. I am another being—made over, new. I went far away—yet was it far away? Wondrous Beings who cared for me so tenderly, such music—" Silence for a time. The woman saw a finger pointed at words outlined before her in golden light:

"I have not left you comfortless. I am with you always unto the end of the world. A karmic debt has been paid through your suffering and you are free. In one of my many mansions you rested for a time and felt its magic. Enlightenment is yours and your hands are potent to perform my labor. Therefore, take up my yoke and follow. I have need of mine own."

The woman raised her hands. Tears were falling from her eyes.

"Master, I come," she called. "I

(Continued on page 116)

Harvesters

By FAITH ALLEN

(CONCLUSION)



T was two days after Beth received the telegram that I decided to have a talk with her, hoping to bring a forceful lesson home before the strong emotion had faded. Fear is such a difficult thing to control. It comes upon one so suddenly, and the harm is done before one is hardly aware that anything has happened. Ted was not dead, and this was, of course, everyone's first thought. He had been wounded and that was all we knew just yet. He would be at an army hospital soon and Beth would be able to see him. Details would follow.

As I looked back upon that moment in the library, I saw again that picture as I turned from the window in response to Mildred's call. I humbly thanked God that I had for so long disciplined my thoughts and reactions even in small occurrences. That is the only way to form the habit of immediate control of crises—training. Continual training—it just has to be that. Mildred was looking to me to break the spell of fear which had gripped us all. Beth's reactions were completely paralyzed; Marshall was suffering with a heart attack, unable to move. There was an instant when all life, for us, was in abeyance. That was what fear had done for us.

It was only an instant, for I broke the tension by speaking sharply to Beth, commanding her to look at the telegram. However, I should myself, have been schooled enough to have prevented that instant. It is *being able to be startled* that we must guard against, I concluded. The split second when our faculties are paralyzed is the danger point. It is then we receive the impres-

sions which do the harm. If we are truly grounded in understanding, truly poised and controlled, *no* adverse emotion can find lodgment in our consciousness. Few of us have reached that stage of development, but that is the goal which must be reached sooner or later.

We were sitting in the sunny breakfast room, Granddad and all of us that Sunday morning, relaxed and in a mood of leisure. Beth still showed signs of the strain she had been under, and Marshall moved with care, as if fearful of bringing on another attack. Natalie was solicitous of everyone's comfort, Mildred seemed occupied with some problem, though not discourteous enough to let it occupy her entire attention. Granddad sensed the preoccupation of each one of us, and remarked that, at table, it was best for good digestion and real enjoyment to dismiss all future and past duties, and give one's self to the pleasant companionship of the moment and to interesting discourse.

We rather shook ourselves mentally and Mildred said, "That is one of the most restful, and delightful habits of this family, I think, the habit of pleasant conversation at the table, and the custom of taking time to be at ease. Every member of this family seems to have planned the activities of the day so as to have time to enjoy the hour we meet here. Were you all trained to do this?"

"No," said Beth, "we just do it. We all enjoy being together so much that it is just a part of our lives to make allowance each day for time at meals."

Granddad smiled at that, and said it had taken at least twenty years of careful thought on his part to mold his family into a team, working together in friendly manner, and to make the meal

time unconsciously to them a time which each one of them looked forward to as something of interest and entertainment as well as enjoyment of food. Each meal, he thought, should be an event to look forward to, and as the years passed in his home that attitude had become habitual in all the children and no matter how busy or concerned each member of the household might be they had the courtesy to put aside any personal preoccupation for the moment in order to contribute and enjoy whatever amusing or interesting conversation might develop at the table. In fact he considered that one of the most important aids in maintaining harmony and welding the loyalty and appreciation of each for the other. Team work in the family! Yes, indeed, a most important factor.

Beth observed that modern parents did not seem to plan a campaign of living, but just existed for the present activities with no apparent thought of continuity. So few people seemed to realize that yesterday was tied up to today, and today, was related to tomorrow. It must take a deal of thought and cooperation. Grandad surmised it required the right kind of wife, and Beth countered with a remark that it also took the right kind of husband, and where today could one find a husband and father like Granddad? That brought a smile to everyone and Granddad rose to bow a "thank you" and ask to be excused, for even the pleasant compliments of his favorite grandchild could not keep him from his duties.

"Gracious living!" exclaimed Natalie, "that is what he stands for, gracious living. Beth, we could remember that more as we go about our daily duties. *Time* is what it takes—time to be thoughtful, time to consider others and read great thoughts recorded by great minds. Maybe you will have the opportunity to do things like that with Ted returning and having to rest a while before he takes up his work again."

That was my cue. "Yes, Beth, this is the time for you to set the tempo of living for the two of you for a while, and maybe you can get certain habits established which will continue through all your lives. Ted, recovering from wounds and exposure, and you to guide his activities for several months. How would you like to go down to my place at the farm and leave Jerry with us for a while? This might be the opportunity to get Ted interested in the study of the deeper truths of life, and not only hasten his recovery but give him a foundation upon which to build his reactions from day to day. It will be rather monotonous for him after all the excitement of combat to just sit and wait for health to return. By the way, just what is wrong with him?"

Tears filled Beth's eyes as she replied, "I do not know all about it yet. His leg is hurt, and his sight is gone. The result of emotional shock."

"Beth," I said, "you must face a fact right now. Upon you depends everything. Unless you can control your emotional reactions you can do little to aid Ted. If you can get the underlying idea of *good* everywhere and dominant in its activity, you can bring him through this experience into a greatness of living which will be worth all the suffering and effort you can possibly make. Ted has a good beginning. He has never been frivolous about the deeper things of life, and now that he has faced the stark realities, he is ready for just what you can give him, *if* you get it in *your* consciousness now before he is released from the hospital. How long have you?"

"Two months," she replied. "I'd love the cottage on the farm, Jack. Thanks for thinking of taking over Jerry for a while. Would you come, Mildred? Fine. Will you help me, Jacqueline to learn what I can before Ted is released?"

Mildred was glad to cooperate, and said she had for some time been want-

ing to investigate this teaching which seemed so "common-sensible." We decided that very afternoon was a good time to begin, and parted with the decision to meet in my study at three o'clock. Beth had decided to give up her work for a while and devote her entire effort preparing for readjustment to Ted's need. It seemed a good plan to meet each afternoon at the same hour and every one agreed to do so.

My room was a large, sunny place where I did my work and studied the problems of those who looked to me for help. I began by suggesting that a "first" activity was to place each seemingly adverse situation confronting us in the care of the Father, thereafter having complete confidence in His ability to handle it satisfactorily. "The moment," I said, "we find ourselves questioning the outcome or contemplating the confusion, pain, or lack, we must instantly divert our attention to the *power of good*, and commit our trust again to the Source of our being, who not only created us, but provided all things, from the beginning to sustain us throughout eternity. That will be a good beginning and about all any of you can undertake for the present."

Beth pondered for a moment, then asked, "Place the situation in the care of the Father. That is not so difficult, but does that automatically dispel fear or grief, or settle anything definitely?"

"Well," I replied. "It should. You *do* believe GOD is *all might* do you not? Maybe you accept the fact, but do not *feel* the truth of it. It would be unthinkable to doubt, but you get a little tense and bewildered if you cannot see *how* the correct solution can be attained. Whenever you begin to feel that 'I-can't-see how' attitude, start relaxing your arms, your torso, your legs, your neck, your eyes, and finally your brain. Take time out to do this. It will not take long, and I defy you to hold *any* adverse emotion if you really relax."

There was a round of merriment over

that, and Marshall who had insisted on being one of the group, exclaimed, "That hits me right between the eyes! And it expands—do you know what I mean? There is more to it than you get at first. I am going to work on it."

That was one of the endearing things of my family. Not one came to listen. They meant to work!

Mildred asked me if I had noticed that while Jerry did not tumble any more or wait to be helped out of a situation he did not seem to be very active? Sat a lot just holding Panda and gazing at nothing in particular. I had noticed it. Natalie remarked he needed a playmate, but there were no children out here where we lived. Beth said, rather absent mindedly, Jerry needed something alive to play with. Later in the day I repeated that remark to Granddad who agreed that the little tyke undoubtedly was lonely among so many grownups.

The next day was Monday, full of pleasant duties for everyone. Mildred loved to make the house shine, and fill it with the beauty and fragrance of flowers. Natalie really enjoyed the mending basket. Said she had her best meditations while at that task. Beth, I knew, was writing long letters to Ted, and thinking through the lessons. I saw Granddad drive off to town after lunch and determined to go in myself before the afternoon was over.

At supper I noticed Grandad had a look of excitement and of amused expectation. He asked Beth if Jerry might be brought down after the meal was over. I echoed the request and added I had a surprise for him. The talk was all bright and cheerful and we all decided the library was the proper place for us on so exciting an evening. I excused myself in order to get the "surprise" for Jerry and saw Granddad mysteriously making for the back of the house.

Jerry was entertaining the crowd

with a dance to the radio, somersaults and all, when I came down the stairs and Granddad appeared through the terrace door of the library. Everyone glanced up as we met and a shout of laughter rang out, as from the arms of each of us, tumbled a wriggling, ecstatic bundle of puppy-hood! Something living Jerry needed, was it? Well, something living he had! Jerry was transfixed. The puppies looked at one another, and then spied Jerry. Uncertain legs, waving tails, and breathless barks proclaimed the affinity between dog and boy. Both pups insisted upon the undivided attention of a little chap who suddenly found legs and capered about, eyes shining, and hands clutching for bundles of fur that dodged and circled and bounced and yelped.

I think all of us knew that if one dog was good for Jerry, two dogs were better. There would be no more time for sitting, or gazing, or loneliness. There would be riotous hours of play, lazy bunches of sleeping babies, lessons in care and training, glorious battles to determine just which one might be Jerry's dog, and sudden, final acceptance of the fact that all three of them belonged together. It was a half-hour long remembered by each of us.

We then separated for the night, each to fulfill some appointment or accomplish some task. Later in the evening Beth brought to my room a letter from Ted. She had not gone to see him, though the hospital was not far from us. It seemed since his blindness was the result of an emotional shock and his leg wound was not serious, it might be best to give him a period of actual rest and readjustment. This letter had been written at his dictation by one of the visiting "Gray Ladies," and from the look in Beth's eyes I knew things were going well.

"I am so glad," wrote Ted, "To receive your letters. It is like a visit home. I can see you all doing this and that, and that son of mine up to his

ridiculous pranks. It is good to be so near home. I want to see you, my Dear—*how* I want to see you, but I can wait. Your letters are so full of fascinating reading. I pester everyone from chaplain to nurses to read certain passages over and over. I want to join your discussion when I come home—don't think I am going to sit around and feel bewildered and lost! Not I. Why, they have me walking around a bit already. On crutches of course, but when my leg is right I will not even need a cane. They are teaching me to 'feel' the presence of objects before I reach them. Thank Granddad for the offer of a 'seeing eye' dog, but I shall not need it. I spend a lot of time thinking over something the chaplain 'over there' said to a group of us one day. It was when we were all new to the thought of being disabled, and there was not one of us but it hit hard. The chaplain had just dropped in for a moment, and we must have looked pretty glum, for he drew up a chair and asked one of the fellows if this was blue Monday. Then he went on without waiting for an answer to ask all of us if we knew what faith could do for a chap in trouble. Some of the answers were pretty cynical. Seems like most of us thought faith was something rather sissy and more like fooling yourself than anything we cared to do. Well, he started in and we listened completely amazed at what he had to say. Why, he straightened us out in no time. He said we all had faith in something. Mostly in the wrong thing, but something. Some had faith in measles, some in failure, some in sorrow, and some had faith in the utter rottenness of mankind. Faith, he said, controlled your slant of mind. If you had faith in the wrong things of life everything you did was affected by *that* attitude, and if you had faith in decent things you had another way of reacting toward life. He said if we had faith in pain and blindness and suffering of any kind we just interfered with the Prin-

ciple in Nature which was working every instant to remedy the damage done to each one of us. If we could understand that there was a principle in Nature which constantly worked to correct and perfect our bodies, and we would give it a chance by having faith in it and not hold up its activities by believing more in the damage done, we would find wonderful things happening to us. He said most of our group were well educated men and knew the enjoyment of research and experimentation, so why not experiment with this idea of faith and see what came of it. Well, I am doing just that! It *is* interesting.

"Do you think the folks will be able to find room for me for a few days at Christmas time? The doctor says by then I can take it. Maybe, Beth, you would drive over and bring me home, weather permitting. Love to all. And, oh yes, I am happy—I really am!"

Of course Ted could come home for Christmas and Beth would go after him. We would tell the family in the morning, and *what* a holiday we would have. The intervening time was spent in daily discussions of the principles governing the constructive way of living. I think in view of after events we succeeded very well. One doesn't need a vast amount of profound learning. A few well understood principles and an earnest persistence of effort, and it is done.

A red cheeked Jerry now chased the husky puppies from dawn until dark. Mildred bloomed anew in this happy environment. Marshall was thinking of returning to the business world in a few months. Natalie and her husband were planning their own home. Beth had occasionally burst into happy song, and I pounded my typewriter with flying fingers for *truth* was manifesting. I thought of the charming new song, "June is bustin' out all over." So, Truth was "bustin' out all over," too.

We had decorated the Christmas tree—all of the family together, save Ted and Beth, who would be with us

sometime in the morning. It had been a merry evening, full of gentle laughter, and each one had spoken of the tranquillity of his mind—a kind of calm expectancy. Granddad said it was a very pleasant feeling of satisfaction as if every desire had been granted or accomplished. Marshall expressed it as a kind of relaxation, an inner relaxation as the result of possessing the ability to meet *any* responsibility adequately. Natalie and Marvin felt it was like falling in love all over again, only more comradely. Mildred said it was like having all of your children safe home in bed once more.

I had no words for my feelings, there were none to be found that had the content to reveal the sense of fulfillment. It was, strangely enough, Granddad who suggested we turn off the room lights and by the glow of the fireplace spend the last precious hour before midnight in contemplation of the Christ Spirit, welcoming His advent into the planet. It would be well to express our gratitude for the gift of quickening which accompanied the Presence.

We moved our chairs to places in front of the fire, now low blue and yellow flames and rosy ashen coals. I reminded them that fire had been called the "shadow" of God, the first visible manifestation of Divinity. I spoke of the tenderness of His love for all manifestations, of the graciousness that would make provision for our lack of knowledge by sending the Christ Spirit to us for a time each year, that the spiritually minded might be refreshed and the materially minded might be impregnated with new energy. My voice ceased sounding. We sat in silent contemplation. I gradually became aware of soft singing,

"How gentle God's commands,
How kind His precepts are."

I opened my eyes. They were all singing softly together and I knew by the

shining faces, each had received a blessing. As the beautiful old song filled the room, excited voices called us,

"Jack, Granddad! Everybody!"

It was Beth. "How can I tell you! It is Ted. He can see!"

Dear God—could it be true? In they rushed. Ted, looking bewildered with eager eyes focusing on us, on the tree, on Jerry, and the puppies sleeping on the rug beside the tree. His heart was racing as if he had been running a long way. Beth was fairly alight with joy. It had happened! Ted could see!

They had been out driving, and decided to surprise us, laughing and wondering what we would do when they piled in. They had finally grown silent and Beth had sung something about, "How gentle God's commands."

"Suddenly," said Ted, "I *felt* rather than saw a Light enfold me, and then as if curtain after curtain of dark gauze lifted, I began to see faintly, and then more clearly, until finally I saw every object as clearly as ever in my life.

"'Beth,' " I cried, "'I can see you!'"

Beth claims she nearly threw them out of the car, she jammed the brakes on so hard. All day she had felt something lovely was going to happen, but not this! They sat by the road a few moments, too amazed to speak, and then, without a word, Beth climbed out of the car and called,

"How's your leg? Strong enough for driving? You take the wheel!"

Ted had driven all the rest of the way. What a beautiful confidence in the Father's love. Neither had questioned the occurrence. It was accepted as easily and naturally as a child accepts a gift.

Later as we separated for the night, Marshall and I lingered for a moment before the tree. "Jack," whispered Marshall, "I get the meaning now. Fulfillment, you said, and good coming forth out of every experience. I shall

never be fearful again. I *felt* Him in the silence!"

As we went to our room we paused a moment before Granddad's door. He was stirring about and quietly singing,

"I'll lay my burdens at his feet
And trust His constant care."

As we continued down the hall it was Marshall again who summed it all up in a few words. "We are Harvesters, seeing the fulfillment of cycles of events, feeling the satisfaction of reaping. We have experienced it all in this house. It is a good thought—a fine picture you painted for us, Jack, and a lesson we shall never forget. It is good to be able to sense spiritual seasons, to discern spiritual reapings. We will find satisfaction in whatever lies ahead, because we know how to control the conditions which govern a profitable return. Merry Christmas, my Dear," as the clock chimed twelve, "Merry Christmas. You have given Peace to this household of good will!"

HOUSE OF HEALING

(Continued from page 110)

am healed and renewed. In your House of Healing I received your mercy, your forgiveness, and enlightenment. May I never again falter nor become blinded upon the Royal Path."

The change in the woman's appearance was remarkable. Strong, buoyant, and free, the soft light enveloped her. Slowly it faded into darkness. A button was pushed and there came a light of earth. She looked at her watch, and marveled:

"One hour only of earth time it takes to change a life—to save a life doubly lost. I can yet rectify the mistake. I see truth and the way thereto. There shall be happiness where before was misunderstanding and misery. Father of All, receive my profound gratitude, my renewed and eternal allegiance."

MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation



HERE is a story of St. Francis of Assisi which particularly illustrates this fact, and which we trust may serve to drive it home, for it is exceedingly important. It is said that one day St. Francis went to a young brother in the monastery with which he was then connected and said to him: "Brother, let us go down to the village and preach to them." The young brother was naturally overjoyed at the honor and opportunity of accompanying so holy a man as St. Francis, and together the two started toward the village, talking about spiritual things and the life that leads to God.

Engrossed in this conversation they passed through the village, walking along its various streets, now and then stopping to speak a kindly word to one or another of the villagers. After having made a circuit of the village St. Francis was heading toward the road which led to the monastery when the young brother reminded him of his intention to preach in the village and asked him if he had forgotten it.

To this St. Francis answered: "My son, are you not aware that all the while we have been in this village we have been preaching to the people all around us? In the first place, our simple dress proclaims the fact that we are devoted to the service of God, and as soon as anyone sees us his thoughts naturally turn heavenward. Be sure that every one of the villagers has been watching us, taking note of our demeanor to see

in how far it conforms with our profession. They have listened to our words to find out whether they were about spiritual or profane subjects. They have watched our gestures and have noted that the words of sympathy we dispensed came straight from our hearts and went deep into theirs. We have been preaching a far more powerful sermon than if we had gone into the market place, called them around us, and started to harangue them with an exhortation to holiness."

St. Francis was a Christian Mystic in the deepest sense of the word, and being taught from within by the Spirit of God he knew well the mysteries of life, as did Jacob Boehme and other holy men who have been similarly taught. They are in a certain sense wiser than the wisest of the intellectual school, but it is not necessary for them to expound great mysteries in order to fulfill their mission and serve as guide posts to others who are also seeking God. The very simplicity of their words and acts carries with it the power of conviction. Naturally all do not rise to the same heights. All have not the same powers any more than all stoves are of the same size and have the same heating capacity.

Those who follow the Christian Mystic Path, from the least to the greatest, have experienced the powers conveyed by Baptism according to their capacity. They have been tempted to use those powers in an evil direction for personal gain, and having overcome the desire for the world and wordly things they

have turned to the path of ministry and service as Christ Jesus did; their lives are marked not so much by what they have *said* as by what they have *done*. The true Christian Mystic is easily distinguished. He never uses the six week days to prepare for a grand oratorical effort to thrill his hearers on Sunday, but spends every day alike in humble endeavor to do the Master's will regardless of outward applause. Thus unconsciously he works up toward that grand climax which in the history of the noblest who have trod this path is spoken of as the "Transfiguration."

The Transfiguration is an alchemical process by which the physical body formed by the chemistry of physiological processes is turned into a *living stone* such as is mentioned in the Bible. The medieval alchemists who were seeking the Philosopher's Stone were not concerned with transmutation of such dross as material gold, but aimed at the greater goal as indicated above.

Moisture gathered in the clouds falls to earth as rain when it has condensed sufficiently, and it is again evaporated into clouds by the heat of the sun. This is the primal cosmic formula. Spirit also condenses itself into matter and becomes mineral. But though it be crystallized into the hardness of flint, life still remains, and by the alchemy of nature working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used as food for animal and man. These substances become sentient flesh by the alchemy of assimilation. When we note the changes in the structure of the human body evidenced by comparison of the Bushmen, Chinese, Hindus, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time this process of spiritualization will render our flesh transparent and radiant with the Light that shines within, as was

the face of Moses, the body of Buddha, and the Christ at the Transfiguration.

At present the effulgence of the indwelling Spirit is effectually darkened by our dense body, but we may draw hope even from the science of chemistry. There is nothing on earth so rare and precious as radium, the luminous extract of the dense black mineral called pitchblende, and there is nothing so rare as that precious extract of the human body, the radiant Christ. At present we are laboring to form the Christ *within*, but when the inner Christ has grown to full stature, He will shine through the transparent body as the *Light of the World*.

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the Moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these were designated by the three alchemical elements, salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the majority of mankind the Spirit Fire is still exceedingly weak. But whenever a spiritual awakening occurs in anyone such as takes place in a genuine conversion, or at the Baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to the spiritual impulses. The farther the process is carried, the more efficient servants they become in the vineyard of the Master.

(To be continued)

A ROSICRUCIAN CATECHISM

Evolution and Degeneration of Forms

Q. What was the evolutionary status of the Lemurians?

A. The greater part of the Lemurians were animal-like and the *forms* inhabited by them degenerated into the savages and anthropoids of the present day.

Q. Did such degeneration affect the race or Egos?

A. Note carefully that it was the *Forms* which degenerated. There is a very important distinction to be kept in mind between the bodies (or forms) of a race and the Egos (or life) which is reborn in those race bodies.

Q. What process occurs in the forms when a race is born?

A. When a race is born the *forms* are ensouled by a certain group of spirits and have inherent capability of evolving to a certain stage of completion and no farther. When the limit of attainment has been reached the bodies or forms of that race begin to degenerate, sinking lower and lower, until at last the race dies out.

Q. What is the reason for such dying out of a race?

A. New race bodies are being created, which are more flexible and plastic, affording greater scope for the Egos who are reborn in them to improve those vehicles and progress thereby.

Q. What types of Egos are reborn into these forms?

A. The most advanced Egos are brought to birth in such bodies and improve them to the best of their ability.

Q. Would not such Egos bring the bodies to perfection?

A. No, because these Egos are only apprentices as yet and they cause the bodies gradually to crystallize and harden until the limit of improvement

of that particular kind of body has been reached. These are then discarded for new race bodies.

Q. What becomes of the old race bodies?

A. These discarded bodies become the habitations for less advanced Egos who, in their turn, use them as stepping-stones on the path of progress. Thus the old race bodies are used by *increasingly inferior* grades of Egos, gradually degenerating until at last there are no Egos low enough to profit by rebirth in such bodies. The women then become sterile and the race *forms* die.

Q. Can this process be traced by any present-day examples?

A. The Teutonic-Anglo-Saxon race has a softer and more flexible body and a more high-strung nervous system than any other race on earth today. The Indian and the Negro have much harder bodies and because of the duller nervous system are much less sensitive to lacerations. An Indian will continue to fight after receiving wounds the shock of which would prostrate or kill a white man.

Q. Do we have evidence of the dying out of a race?

A. The Australian aborigines or Bushmen furnish an example of a race dying out on account of sterility, notwithstanding all that the British government is doing to perpetuate them.

Q. Does this degenerative process apply also to the white race bodies?

A. At some future time the white race bodies, when they become inhabited by the Egos who are now embodied in red, yellow, or brown skins, will have degenerated so far that they also will disappear, to give place to other and better vehicles.

WESTERN WISDOM BIBLE STUDY

The Triumphal Entry



On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young ass, sat thereon; as it is written,

Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

John 12:12-20.

The student of the deeper spiritual teachings will have no difficulty in understanding that this account of *The Triumphal Entry* refers to the entrance of the spiritual aspirant into a higher realm of consciousness which culminates a certain period of progress on the Path. Many, many lives may be required to attain this high stage of development, but the persistent striving to love and serve one's fellow men will surely bring the aspirant to his goal.

Celebrated in the church as Palm Sunday, *The Triumphal Entry* is the beginning of the last week of Christ's ministry upon earth, a week full of events of deep significance to the spiritual aspirant. Every one who follows the Way of the Christ experiences this "triumphal entry" into the greater

powers of the conquering Spirit, the entrance into a plane of life made ever more satisfying by the increase of its usefulness in the great scheme of things.

We note that the ones who "bare record" were those "that were with him when he called Lazarus out of his grave, and raised him from the dead." Dead, in such cases, means dead only to things that are past—of the material world—so that one may step into a higher stage of consciousness.

In St. Mark's Gospel 21:49, we are told that the two disciples sent to find a *colt* found it "where two ways met," and in this is to be seen a reference to the union of the head and the heart paths wherein is found true wisdom. The development of both the positive and the negative, the intellect and the heart, is necessary for the high spiritual attainment possessed by the Adept, he who has been liberated from the cross of the body. One who has reached this stage may truly be called a "king."

The word "colt" is said to signify wisdom, and it was therefore fitting that our matchless Way-shower should enter the "city" (a high state of spiritual consciousness) on a colt. Only as one attains true wisdom can he expect to obtain the priceless treasures of the spirit. The Mystery Schools are designed by the Higher Ones in charge of human evolution for the specific purpose of giving aspirants the training needed for the later steps on the Path.

Fitting also is the carrying of the palm trees, signifying honor and victory to the coming One, by those who welcome Him into the city. Every new aspirant added to the Kingdom is welcomed by the invisible hosts who are ever ready to assist us toward a *triumphal entry*.

Astrology Department

Destiny and the Twelfth House

By EDWARD ADAMS

"It is destiny"—phrase of the weak human heart; dark apology for every error. The strong and the virtuous admit no destiny. On earth, guides conscience; in heaven, watches God. And destiny is but the phantom we invoke to silence the one, to dethrone the other.
Bulwer-Lytton.

(CONCLUSION)

PLANETS posited in a house strongly activate the department of life indicated by that house. The affairs denoted by that house and planet loom up as important in the life. The Sun in the twelfth house is limited, and not as prominent as he would be in other houses. Favorable aspects give a love of seclusion, a willingness and even desire to work alone, or be shut off from contacts with other people and the world. This seclusion is observed in the lives of people working in hospitals or laboratories. In prison life not only the inmates feel this, but also the officers and wardens and all who serve in an institution of this type. People who spend long hours in research and invention, working alone and into the night are under the twelfth house influence. However, it is generally conceded not to be a favorable position for the positive, active outgoing qualities of the Sun. When the Sun in the twelfth house meets adverse aspects it brings great sorrow and suffering to the native from this department of life.

Venus can never reach her full expression in the twelfth house, and may indicate a repression of the affectional

nature. People with this position of the planet of love should learn to express the more amiable side of Venus. Secret love affairs are denoted, or perhaps the sacrifice of personal love through devotion to an ideal or service to someone else. Adverse aspects are indicative of sorrow and suffering through emotional attachments.

Mercury in the twelfth is another indication of one who loves to study alone and for many hours. Well aspected, it is favorable for delving into the secrets of nature, or researching. There is a love of the mysterious and the occult. With unfavorable aspects, the native merits gossip and small talk tending to undermine a good name. Many small annoyances abound to disturb the peace of mind. Favorable aspects to Mercury lead to the unraveling of mysteries, or the information one is seeking comes to hand.

The Moon rules the personality, or the outer part of our character. In the twelfth house its tendency is to bottle up the personality and the emotions. Women, being ruled by the feminine Moon, may cause secret sorrow or bring some trouble to the individual. There is a symbolical turning inward of the consciousness which helps to bring a realization of the deeper issues of life

and what they mean to the individual personally. Women with the Moon here will find the sign it occupies and its aspects extremely important in their personal life.

Saturn in the twelfth house is usually the signature of sorrow. He, of all the planets, truly denotes debts of destiny if adverse aspects prevail. He denotes great crystallization built up during past lives. Authority was misused, or other people were limited in some manner by the native. In the past wrong thinking and wrong actions were indulged in, reacting on the body today. In health he causes crystallization and deterioration, often causing the person to be hospitalized, or put in prison. Liquidation in this life of many heavy debts of destiny brought over from past lives is indicated. Under the harsh sway of Saturn we learn to "bless the rod that smites us." We are the diamond on the lathe of the Divine Lapidary, and though we cry out in pain at the grinding and polishing, when it is finished we reflect God from every gleaming facet.

Jupiter in the twelfth house is a fine position for the planet of benevolence and expansion. Well aspected, he indicates that the native has expressed the Jupiterian rays to the fullest in the past and they now come to bless. Good works have been done in the past and now the reward comes. With the twelfth house as background, he is the Guardian Angel, ready to quietly protect all who are under his rulership. Benefits come through secret channels, charity is given in a quiet manner. This is an excellent position for hospital and institutional work where the cheerfulness and optimism of the planet is expressed. It is also favorable for religious work of a secluded nature and membership in

occult societies. When afflicted, his keyword is over-indulgence, which results in ill-health.

The keyword of Mars is *action*, but he, too, is limited in ability in the twelfth house. Because of his love of action and liberty he is not at home here. His results are not seen by the world and appreciated. There will be a certain amount of freedom in action in regard to past destiny if his aspects are not too adverse. However, one has to be careful, because of the Martian rashness and impulsiveness, not to generate new debts of destiny that will have to be paid off in the future. Often accidents are met with that cause hospitalization, and there may be underhanded and secret action toward the native. When afflicted Mars reaps quickly, and the payment of debts is rather painful to the body and the Spirit. Similar to Scorpio, his real work is to regenerate and to uplift.

Uranus in the twelfth house indicates that sudden events of a karmic nature in the life are the result of eccentric past action. At times there is a veritable avalanche of destiny into the life, precipitated by the lightning-like Uranian Ray. The dreams and plans cherished in secret come to naught under his shattering ray. The release of debts of destiny is sudden and often catches us unawares. His ray of humanitarianism is very powerful under good aspects and much service to others can be rendered in a quiet and unassuming manner. Connection with occult orders is indicated and benefit can be expected if favorable aspects prevail.

Neptune in the twelfth house is fraught with mystery. He is the logical ruler of the twelfth sign Pisces in the natural zodiac. Neptune is like the

PATTERNS OF LIFE

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in the great school of God. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends largely upon the will the person exercises in *ruling his stars*.

undertow of the ocean—strong, relentless and unseen. In adverse aspects he can involve the person in a maze of deceit and intrigue. In the past the individual may have practiced deceit and “pulled the wool over the eyes” of others, and now it is his turn to be deceived. The currents and crosscurrents of this planet are difficult to understand. Neptune is subtle and can create such chaos and confusion around a person that the individual is utterly bewildered.

Neptune is one of the Mystery Planets and if rightly lived up to denotes spiritual advancement of the highest type. Posited in the twelfth house he can bring help and guidance from Divine Forces—either in the paying of personal destiny or in helping others to liquidate theirs. This is a beautiful position for work as an Invisible Helper on the inner planes, where service of a spiritual nature is rendered.

Even adverse aspects can be made steppingstones in spiritual endeavor, for any aspect to the Mystery Planets indicates that we are lifting ourselves upward and that these Spirits are working with us. Neptune is said to rule illusion. We may also say *illumination*, for when we are deluded and at last the scales fall from our eyes, then we really *see*. The clear light of Truth illuminates us.

The influence of Pluto in the twelfth house is not yet clearly revealed, his effects now being largely in the process of tabulation. However, research has indicated that he is very powerful for either good or evil. Through his influence one might be connected with the darker forces of the underworld or the Desire World. His action is drastic, his are no halfway measures. Extremely heavy debts of destiny are brought into manifestation under his rulership. Often criminal action is taken against the individual who has Pluto in the twelfth afflicted. He is considered the great destroyer, in that after a cer-

tain amount of crystallization has taken place, Pluto steps in and destroys that special form or mold of things. Then a new rebirth and a new building-up can take place, on a higher and finer scale. He also rules groups that unite for a definite purpose; gangsters under his negative influence, and religious and occult movements under his positive influence. His path seems to fall way below the other planets, where he ensnares the blackest and most wicked forces in our universe. Then he rises high on his upward swing and releases spiritual impulses of the most exalted nature.

There is no need to fear our destiny, no matter how harsh it may seem to us. We should claim and bless it for our own. Each debt paid off today, in this life, makes our debit side smaller. And when we have come through the more painful episodes of our life, surely we have gained some measure of wisdom. That is what pain and sorrow

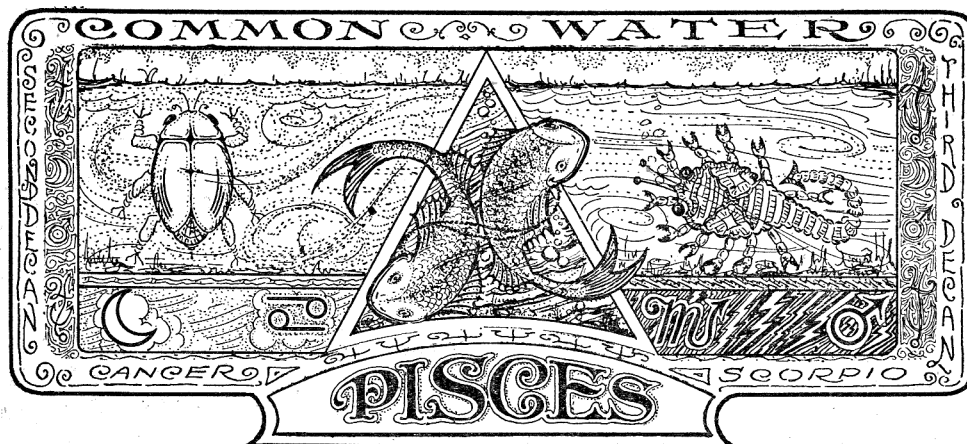
(Continued on page 143)

Horoscopes for Subscribers' Children

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

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

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



The Children of Pisces, 1946

(Birthdays: February 19 to March 20)

THE symbol of Pisces, two fish trying to escape a bond existing between them, indicates the dual, conflicting nature of those born in this sign. Beneath a seemingly calm surface may rage an unceasing struggle between hope and fear, faith and reason, the spirit and the flesh, the dreams of the future, and the memories of the past. On the threshold separating two age-long cycles, they seem alternately ahead or behind their times; feeling either too late or too early for everything and therefore inadequate for the needs of the present. Yet, their greatest good requires that they live in accordance with their vision in a realistic present; people with vision rather than puny idealists. Piscean children are not easily understood; they are different, having aims and means of self-realization colored by emotional and spiritual factors little known to others. Collective destiny or their own unredeemed past imposes limitations or frustrations they can transcend only through self-effacement and renunciation. If compelled to live too closely to life as others see it, they may lose self-confidence, become confused, or experience a keen sense of failure.

Ineffectual and unhappy when functioning solely on a personal or materialistic level, they can be surprisingly capable and creative when, true to their instinct, they lead a simple, charitable, and meditative life, expecting little, giving much, thoughtful of the needy and true to their Inner Light. Pisceans are subject to evanescent, inconsistent moods and lack intensity and conviction. Sensitive and impressionable, they are often too easily influenced or hurt, while an active imagination and dislike of crudeness or discord may lead to excessive dreaming or fondness of solitude rather than action. Tolerant, visionary, and responsive to mild persuasion, they tend to be nonaggressive and yielding, even negative at times. Yet, they can often exert an influence which is subtle and irresistible, although not contentious or definite. Nonresistance, unlimited receptivity, and the ecstasy born of self-abandonment, be it to degrading indulgences, to creative inspiration, or to the Indwelling Spirit, determine whether they become degenerate, successful, or spiritual.

Children born February 19th to March 12th of this year have Sun conjunction Venus; a pleasing, refining influence which can attract considerable happiness and affection, and social or

material gains. Sun conjunction Mercury (February 19th to 23rd) may give mental vigor and understanding, or may lead to daydreaming, confused or negative thinking. The Sun trine Mars February 25th to March 15th should give to the character decisiveness, depth, self-control, initiative, and objectivity, as well as the physical or intellectual strength necessary for success.

The Sun also trines Saturn from March 1st to 16th. This stabilizing aspect indicates self-reliance, much self-respect, a thoughtful and trustworthy nature, with the foresight, vision, and ability to make the most of circumstances throughout a moral and well-regulated life. Children born February 24th to March 12th have the difficult square of Sun and Uranus—an influence which should not be permitted to develop into a touchy, disruptive temperament, erratic conduct, or a foolish revolt against convention or authority.

Mercury conjoins Venus February 19th to 28th and again March 12th to 20th. Those born during either period should prove compassionate, refined, cheerful, and possess many pleasing mental and social traits. Mercury first trines Mars (February 19th to 27th) and later squares the same (March 11th to 17th). Both aspects sharpen the mentality, give adroitness and skill. But the discordant square can stimulate rashness, ill-temper, impatience, or unfairness unless curbed. Unusual ability, cleverness, and originality may result from either of two aspects Mercury forms with Uranus; particularly the sextile, (March 10th to 20th). However, those born with the square (February 19th to 27th) will need to exercise discretion, tact, common sense, and humility, while avoiding wilfulness, eccentricity, or conceit. The deepening thought-producing trine of Mercury and Saturn (February 21st to March 12th) can increase self-reliance, ambition, industry, and capacity for clear thinking. These and a wholesome at-

titude are among the things those born March 4th to 20th will need to offset the Mercury-Neptune opposition.

Venus is square Uranus February 21st to March 4th and sextile March 17th to 20th. Both may have a decided effect upon the emotional nature, giving fascination, imagination, and romantic tendencies that may or may not be a blessing. Fortunately, those having the square also have Venus trine Mars, thereby finding it easier to give constructive purpose to the love of freedom, creative or artistic urges and affections, so that real success and a happy married life can result. Having Venus trine Saturn, those born February 24th to March 8th, may win many friends through a helpful, tactful, and serene nature, and be much respected for cheerfulness, strict morality, and self-denial for the sake of their ideals or duty. Avoidable discontent, deceptive fancies, peculiar ideals, emotional instability, and over-sensitivity are among the things which can cause needless grief to those born with Venus opposed Neptune (March 12th to 20th) unless these are overcome by willingness to practice unselfishness, directness, forbearance, and perfect honesty.

Mars squares Neptune February 19th to March 10th, indicating troublesome desires or beliefs, impractical though colorful aims, etc. Sensationalism, wrong imaginations, drugs, intoxicants, psychism, and undesirable people should be shunned. Because of the trying Mars-Saturn conjunction active at the birth of all these children, they will profit from early training tending to eradicate harsh, unruly, or selfish inclinations, and in the right use of the emotional and physical energies.

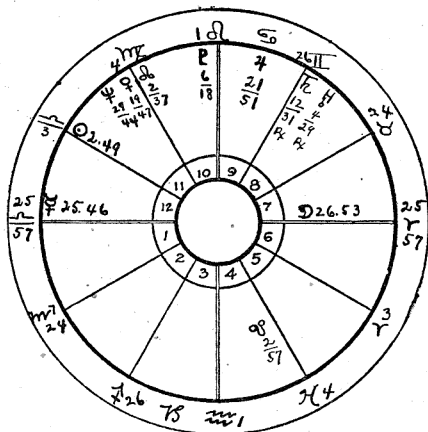
ERRATUM—In our February issue an error was made in using the Taurus illustration for the monthly reading. A copy of the Aquarius illustration for replacement will be mailed to anyone requesting it.

Reading for a Subscriber's Child

SCOTT L.

Born September 26, 1942, 8:47 A.M.

Latitude 42 N. Longitude 88 W.



The sign Libra on the Ascendant, and the Sun and Mercury in Libra, give a strong sense of rhythm, harmony, and refinement, and a great dislike for anything of a discordant nature. Mars, the planet of action and friction, is in conjunction to the Sun, which naturally causes a disturbing element in the peaceful nature.

The Moon is in Aries, which brings further Martian energy to stir the Venusian tranquillity to action. The Sun and Mars in conjunction gives energy and vitality, which will help to carry Scott through any illness. These two planets are trine to Uranus in Gemini, which gives strong intuitive faculties. Neptune in conjunction to the Sun and trine to Uranus furthers this spiritual insight.

Libra is a mental sign, and since Mercury is in Libra, the mental perceptions are sensitized. However, Libra is the sign of the scales, or the balance. Consequently these individuals have moods, when, for no apparent reason the pendulum swings up to the heights of happiness or down to the depths of depression.

With Mercury in opposition to the

Moon, and both square to Jupiter, it will be quite difficult for Scott to arrive at any definite decision, or to reason out any problem which he may have to meet. In fact it will be to his advantage to learn to follow his intuition or hunches, which will be more dependable than his own judgment. This sensitivity and mental confusion naturally affects the nervous system, causing various health problems. These disturbances will manifest throughout life until Scott learns to control his uncertain emotional nature. He should be taught early in life to cultivate poise and learn to close out all friction and unpleasant contacts—to be able to say, “none of these things move me.” This will save many nervous upsets.

One of the most important duties for the mother, is to make every effort to keep the environment as harmonious as possible until this boy is old enough to understand how to rise above all unpleasant situations. Music will be his greatest healing agent, for the right kind of music will help to soothe the jangled nerves and bring harmony as nothing else will do.

Venus, the ruler of the Ascendant, is in Virgo, which endows Scott with a quiet nature and a deep sympathy seldom expressed. There is great strength of spirit and understanding which will carry him through all obstacles when he arrives at the age to realize what this is. He should be taught to be truthful and honest in all he says and does.

Leo rules the Midheaven, which gives the key to his vocation. The Sun in Libra gives us the combination of Leo-Libra, which favors the artistic and musical vocations, such as organist, opera singer, bandmaster, interior decorator. The position of Mars and Jupiter gives ability as a lawyer. Venus in Virgo favors chemistry, or dietetics for the maintenance and attainment of health.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE is a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in this Magazine and ONLY FOR PERSONS 16 to 45 YEARS OF AGE.—EDITOR.

Welfare Worker. Telegrapher

CHARLEEN B. M.—Born November 28, 1928, 11:45 A.M. Lat. 30 N. Long. 87 W. The benevolent Jupiter rules the Midheaven, while the Sun is in the 10th house in Sagittarius. The sign Aquarius is on the Ascendant. These configurations all point to a strong interest in humanitarian and philanthropic activities. There is a strong love of justice, charitableness, and benevolence, with ability and interest in working with charitable institutions or public welfare. There is also ability to make investigations in connection with that type of work. Uranus has rule over the Ascendant and is trine to the Sun in the 10th house. This points to ability in telegraphy or telephone operating, as well as success connected with some rapid transfer concern. A desire for change and travel is indicated, consequently an occupation which involves travel in connection with investigation would also prove beneficial.

Entertainer. Salesman

THOMAS W. T.—Born March 3, 1921, 12:15 A.M. Lat. 48 N. Long. 122 W. The Midheaven is ruled by Mercury, which is placed in the sign Pisces, with the Sun and Uranus. Mars ruler of the Ascendant, is in the 5th house with Venus the ruler of the 6th house, and trine to Neptune in Leo, the 5th house sign. This shows ability as an entertainer in clubs or theatres through the drama, music, or dancing. Salesmanship, dealing with health food products, would also prove successful, as indicated by the sign Virgo on the Midheaven. Neptune in Leo in the 9th house, trine to Mars in the 5th house, gives an interest in educational pursuits, as well as an intimate understanding of others and the ability to read human na-

ture. Some connection with athletics in schools is also indicated.

Contractor. Florist

KENNETH W. S.—Born March 11, 1924, 1:10 P.M. Lat. 37 N. Long. 122 W. Aries on the Midheaven, with its ruler, Mars, in Capricorn, indicates energy and executive ability as a contractor, or success as a real estate agent. There is also an aptitude for architecture or surveying. Cancer on the Ascendant, and Venus in Taurus, furthers the interest and ability in building and beautifying homes. Success as a florist is also indicated by this configuration. Venus in Taurus indicates strong artistic and musical ability, especially in singing. Mars in Capricorn in the 6th house indicates a splendid worker for others, and the larger the firm the better. There is executive and organizing ability, particularly in public work allowing plenty of scope and action. Success is also shown as a veterinarian.

Navigator. Electrician

BERNARD L. A. E.—Born July 31, 1905, 11:56 P.M. Lat. 41 S. Long. 175 E. The planet Uranus largely rules the vocation in this chart. Ruling the Midheaven and making a sextile to Saturn and trine to Mercury, it indicates a strong, independent, and intuitive mentality. Success as an executive in public occupations connected with special lines of electricity, manufacturing, machinery, etc., is indicated, and there is ability to plan and systematize the work. The mind is both mechanical and ingenious along all lines of inventive and aerial navigation. The native is capable in government affairs, secret missions, and work of a peculiar nature in connection with regular employment. Telegraphy, rapid transit, civil service, and kindred pioneer lines are indicated.

Monthly News Interpreted

. . .

Sugar Used by Brewers

In regard to the quotas of sugar being diverted to breweries in the United States, Congressman Edward H. Rees of Kansas declared before the House of Representatives: "According to an editorial in *Brewers' Journal* for July, 1945, thirty-four brewers in this country consumed 184,690 pounds of rationed sugar. This editorial further states that brewers used approximately 2,209,200 pounds of rationed sugar annually. During July, 1945, according to a Treasury Department statement, the breweries used 23,767,325 pounds of sugar and sugar sirups. These figures do not include, of course, corn sugar used from 92,842,000 pounds of corn and corn products consumed during the same month of July this year. By way of comparison, sugar and sugar sirups, according to this report, consumed in July, 1944, was 18,022,000 pounds, and corn and corn products was 81,008,000 pounds. These tables also show an increase of 25 per cent in the use of sugar and sirups as well as corn and corn products by the brewers of this country. On examination of these reports by the brewers and by the Department of Agriculture, 2,209,200 pounds of rationed sugar is used annually, but according to the Treasury Department's tables approximately 285,000,000 pounds of sugar and sugar sirups is consumed annually by the brewers of this country, making a total of 287,207,000 pounds of sugar and sugar sirups used by the brewers."—*Signs of the Times*, January 8, 1946.

Probably never in the world's history has so much alcoholic liquor been manufactured and consumed; and few people realize how much this has to do with the sugar shortage which to a considerable degree effects every home. Were the sugar shortage caused by its use in the manufacture of some needed commodity or the preservation of healthful food, there would be a reasonable excuse for the present deprivation of it. But when we find that it is being utilized in the manufacture of a beverage the use of which will certainly result in the ultimate wrecking of the physical body if indulged in long enough—and very often *this long enough*, proves to be a remark-

ably short period of time—it appears that it is high time something was done about it.

It is a well-known fact to all students of physiology that alcohol creates an almost uncontrollable appetite for itself, thus forming a habit which few addicts are able to overcome—a habit if not mastered can only result in an untimely death.

It is alarming to note how rapidly indulgence in alcohol is spreading, not only among men, but among our women as well. And any honest physician will testify to the fact that an alcoholic wife cannot give birth to a healthy child. Sugar is a natural rival of alcohol. The individual who eats sweets does not indulge in alcoholic beverages. Deprive a person of natural sweets and alcohol has a much better chance to ensnare him.

It is both interesting and astounding to know that a new element is descending into the atmosphere that will automatically take care of the liquor question; for all persons indulging in the liquor habit will find it impossible to breathe the new element, and so will necessarily pass out of the physical body. Just how soon this new element will become noticeable is hard to conjecture at the present time, but conditions are now changing so rapidly, that it may become manifest in the very near future.

Dog Lost in Arizona Joins Vet in Oakland

OAKLAND, June 30.—(A.P.)—Two Army veterans from Arizona, Alexander H. Gordon and his Malamute dog Buck were reunited here today, and Gordon said, "I haven't had a happier day since I was discharged."

Gordon, who as a sergeant at Ft. Huachuca, Ariz., said Buck disappeared

mysteriously several weeks ago. He was found near here three weeks later, his paws sore and bleeding, and turned over to the Berkeley Humane Society.

The society wrote to the address on Buck's collar, "E. D. Gordon, 762 Adam St., Phoenix, Ariz.," but the letter returned unclaimed. A picture of the dog in a local newspaper was spotted by Gordon.

Gordon thinks Buck was stolen and taken off in a car, escaped, and was making his way home when found.—*Examiner*.

The Spirit of both animal and man is attached to the dense body by means of the silver cord; and it is not until this cord is severed that the Spirit can permanently leave its body at the time called death.

There are three parts to the composite silver cord. One part of the cord is composed of ether and is attached to the physical body by means of the seed atom located in the apex of the left ventricle of the heart. The second part of the cord is composed of desire stuff substance and is attached to the physical body by means of the desire body seed atom in the great central vortex in the liver. The third part of the cord is composed of mind stuff, and in the human being is attached to the mind stuff permeating and surrounding the brain where the mind stuff seed atom is located.

In the case of the animal this third part of the cord is attached to the group spirit of the animal and not to the animal's brain; and it is by means of this part of the silver cord of the animal that the group spirit controls its charges. This group spirit control is that which is called *instinct* in the animal, and according to the direction of the group spirit the animal obeys unquestioningly.

In the case cited in the article reprinted, it was the group spirit of the animal which directed and guided the dog to where its master resided. It is the wisdom of the group spirit that guides the beaver in its intricate work of building devices to check the flow of water; it is the group spirit of the bee

which directs it in building the hexagonal prismatic forms composing the honeycomb; and it is the group spirit that guides and directs the various species of the bird kingdom in their flight from clime to clime. There is a group spirit for every species of animal belonging to the animal kingdom, and the work of each group spirit is to care for the welfare of its own particular charges.

Spiritualism and the War Spirit

Spiritualism has become so widespread in England that today virtually all public halls are booked in advance for seances, even those so large that loudspeaker systems have to be used to enable the vast audiences to hear the voices of the dead.—*Reader's Digest*, October, 1945.

Writing of World War I, Max Heindel said that it was an "operation for spiritual cataract," and that by its agency the veil between the objective and subjective worlds would be removed for many, and the materialism of our present era by so much abated.

The interest in the after life is, if anything, even more marked in World War II than in World War I. In the first war, this floodtide of interest in supermundane matters came as something of a world shock, for we were yet dominated by the Victorian religious attitude and by the atheism which at that time drew many of the most brilliant minds. By the time World War II arrived, the great occult movements had already reached the masses of the people, and war conditions merely brought this fact into the open. The trend now among even the so-called "intellectuals" is away from materialism, and it is evident that the time has arrived, which Max Heindel predicted, when the world would at last be ready to accept the higher teachings and for the dissemination of which The Rosicrucian Fellowship was founded, to carry on "a campaign of enlightenment" for the benefit of a soul-awakened public.

READERS' QUESTIONS

The Effects of Drinking and Syphilis

Question:

What effect do drinking and syphilis have on the Ego?

Answer:

The Ego, the spiritual part of man, is triune, having been made in the image of its triune Creator: God. The triune powers of the Spirit are designated as the Father, the Son, and the Holy Spirit, or as Will, Wisdom, and Activity, and they are expressed through the several vehicles which the Spirit has acquired on its long evolutionary journey since differentiation of the virgin spirits at the beginning of our septenary Day of Manifestation. These vehicles are the dense, physical body, the vital body, the desire body, and the mind.

When a person lives in accordance with God's laws, there is a free play of the Spirit through the vehicles, and progress is made on the evolutionary path. However, when the laws of nature are disregarded, such as in drinking intoxicating liquors, the vehicles crystallize and become impaired, and if the offense be persisted in long enough, the very powers of the Spirit will be affected. Intoxicating liquors contain a spirit—the spirit of decay—and if we permit the desire body to gain such control of us that we invite this false counterfeit spirit caused by fermentation, into the sacred precincts of our vehicles, we deliberately invite deterioration of the heart and other physical organs. If

we continue to invite such an evil guest, the result will be something far worse: a *weakening of the will*. Since the lower nature can be overcome only by use of the *will*, and progress on the spiral path of evolution can be made only by overcoming the lower nature, it is not difficult to see what a detrimental effect on the Ego the drinking of intoxicating liquor can have.

In regard to syphilis: Occult science teaches that the misuse of the divine creative force is the “unpardonable sin,” and can be expiated only by suffering in impaired vehicles. This is the sin against the Holy Spirit, the third aspect of the triune God, the macrocosm, and of triune man, the microcosm, and always results in debilitated bodies. The divine creative force may be legitimately used through the mind to bring into being works of art, literature, music, etc., or it may be used through the generative organs to provide physical bodies for incoming Egos. The *misuse* of this power, sense gratification, results directly in impaired vehicles, particularly the physical body and the mind. The desire body is also dangerously crystallized, only the lower, coarser desire stuff being attracted to the desire body of one who lives in the senses. The loss of the power of physical reproduction is frequently a result of syphilis, the special product of promiscuity. In addition, there is the *weakening of the will*, which is the greatest catastrophe of all. The Ego may become a piece of driftwood upon the sea of life, being tossed to and fro by the Powers of Darkness, which thrive on the indulgence of the senses of mankind. Thus, in addition to the immeasurable

harm done to the individuals directly involved, all humanity is adversely affected.

Medical science claims to have found a "cure" for syphilis, but actually the only remedy lies in teaching our youth the sacred nature of the creative function and the process of sublimating or transmuting it through the mind. It may be that material science can alleviate the contagious nature of this dread disease, and lessen the physical deterioration, but that is far from a solution to the problem. Not until humanity at large accepts the doctrine of rebirth, understands the sacred nature of the creative force, and begins to live accordingly, can the "social evil" be eliminated.

PROTECTION AGAINST VAMPIRISM

Question:

I have always been weak and anemic, and find that other people absorb my strength. Must I stop helping people by concentrating for them, or can you give some safe method of protection.

Answer:

The key to your problem lies in learning to keep a positive attitude—in habitually thinking positive, constructive thoughts. If you will study pages eighty-nine and ninety in the *Cosmo* concerning the method of generating thoughts in the mind and projecting them upon others to perform their work, you will secure information of vital importance in concentrating successfully and in serving humanity thereby.

Incidentally, you may not realize it, but the thought forms you send out for the purpose of helping others take away only a small part of your own desire body which is immediately replaced by desire stuff of an even higher grade than that sent out, owing to the high rate of vibration always generated by unselfish effort.

However, concentration takes nothing

from your vital body, and it is upon the condition of this vehicle that your physical health depends. Thus you are never vampirized by concentrating upon anyone else when you yourself are alone, but it is the contact with other people that is apt to hurt you if you are in a weakened condition. If you are at all sensitive, you probably know who draws upon you, and while walking and visiting with such people, it is best if possible to keep a few feet away from them. If you are in a room with them and talking with them, cross your limbs at the ankles and fold your hands. Then you form a magnetic circuit in yourself; but when your feet are firmly planted on the floor or ground you are in magnetic rapport with any person who happens to be near you. An additional help, and a most effective one, is to form what is called the *Protective Aura* about yourself. Simply visualize the golden Christ Light surrounding yourself, holding to the visualization with all the intensity of which you are capable.

These measures, however, are only precautions which you may use with advantage until you get yourself in hand. That should be your first consideration, for it is useless to apply palliative treatments to the effect while the cause is still there. You doubtless need iron and ether. If it is possible for you to get milk directly it has been milked from the cow, that will be a wonderful help for you, for at that time the milk is surcharged with the healthy animal ether. Green vegetables, too, will be excellent for you, as they are also charged with ether. Lettuce, spinach, tomatoes, and strawberries are among the plants which abound in iron. If you will eat them raw, merely putting them in water an hour before meals to make them crisp, you will in a short time increase the ether in your body and the iron in your system. Then you will no longer be anemic and subject to the thoughts and magnetism of others.

NUTRITION AND HEALTH

The Cause and Cure for Tooth Decay

By DR. A. J. HAWORTH

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces of health, namely, the putrefaction of particles of flesh imbedded between the teeth, and this is not one of the least arguments why a vegetarian diet should be adopted.

—Max Heindel.



CIVILIZATION and evolution of the human race march steadily onward and upward. War and peace, boom and depression, come and go, but science and metaphysics continue to lead mankind from darkness toward the light, regardless of economic, political, or international problems.

The most recent and one of the most important discoveries of science is revealed by a report from three University of California professors on the real cause of tooth decay or caries. After eight years of research they have obtained photographic evidence which seems irrefutable. Namely, that dental rot is a disease caused by organisms that secrete potent enzymes, which finally liquefy the organic framework of the enamel, which is above the gum line, and more easily the cementum, the outer tooth layer beneath the gum line, known as the alveolar portion of the dentine. Dentine constitutes the bony body of the tooth and surrounds the pulp cavity of softer substance fed by the nerve and vascular systems.

Science tells us that tooth enamel is the hardest substance in the body and has just a trace of organic matter. It is of ectodermic origin, i.e., from the

outer layer of cell formation in the embryo, which cells also produce the epithelia and nervous system in the developed body.

The cementum, covering the root of the tooth, is composed of bone cells and lacunae or cell spaces that contain the bone cell, but there is no distinct lamellae (rings of bony tissue) forming concentric rings around a canal, as in the Haversian system in bones, which also has canaliculi, or canals to transmit nutriment to the bone corpuscles in the lacunae. However, these canals are found in the dentine, though it is non-vascular. The pulp cavity or innermost substance communicates with underlying tissue by means of the minute openings which allow the passage of blood vessels and nerves into the tooth. Thus we see we have the Haversian system carried out in the tooth as a whole, making it a self-sustaining organ, so to speak.

Science has now proved what occult science has always contended—that the whole tooth including the enamel is composed of organic matter, fed and sustained by the nerve and vascular system of the body. The metaphysician knows that there is no *natural* inorganic matter in the composition of *any*

part of the human anatomy, any found by analysis being lodged in the tissue and cavity by the ingestion of table salt and other inert minerals by the individual. Man is fundamentally an *organism*—not an *inorganism*. The three researchers referred to above were forced to admit that all tooth enamel has an organic structure. This disputes the best authorities on histology, as well as lays aside all the old theories about the cause of caries, such as mouth hygiene, acid forming bacteria formed and fed by a high sugar diet, general metabolism, and lack of lime, and especially flourine in the diet, although these factors, common sense tells us, are contributory to decay. The findings are the result of research made by Dr. Harry E. Frisbie, assistant professor of operative dentistry, Dr. James Nuckolls, professor of operative dentistry, and Dr. J. B. de C. M. Saunders, professor of anatomy in the Medical School on the San Francisco campus of the University.

These men and their associates feel, and rightly so, that for the first time the cause of tooth decay is soundly established. They deserve much credit, perhaps even a Nobel prize, for their unremitting, patient, and ingenious research. Naturally, the next move is to develop proper protective measures. If they follow up the findings logically, they will search in the field of organic chemistry, for as stated, the enamel has been identified as organic matter. Millions of dollars are spent annually for fillings, plates, dentures, extractions, etc., to say nothing of the toothache remedies. Good teeth are not merely an asset to personal appearance, but vital in mastication of the pulp and roughage so necessary in diet to elimination and good health. And it is surely less pleasant to "gum" the food or fuss with false teeth.

Sometime ago a government survey showed an area in northwest Texas which is singularly free from dental caries, and extensive search showed that

the water and soil in this area is high in flourine content. This was deemed to be the answer to the situation, and there is no doubt that the flourine in the soil, taken up by the plant and "organized" could be built into the body and would render teeth more immune to the action of the enzyme responsible for decay. However, since the inorganic matter in the water cannot be built into physiological tissue, whatever good the water could do would be from organic particles of flourine therein.

Flourine is one of the halogens (the others are iodine, chlorine and bromine), and chemistry says that a halogen is a univalent element (one that unites with only one other substance to form a compound) which forms a compound of a saline nature by its direct action with a metal. In the natural state, iodine is a blue-black crystalline substance, which when combined changes to brown liquid or gas. Bromine is a dark reddish fluid that also changes to gas when acted upon by a chemical affinity. Chlorine is a dark yellowish green gas, and when combined with sodium produces sodium chloride or common table salt. Flourine is an invisible gas and the most active of the four, but when combined is the most stable, thus showing how, when combined with sodium, it forms one of the principal bases of the hard organic framework of the tooth enamel.

Now we have an idea of what constitutes a dietary protection against caries—that is, a diet high in organic halogens, especially the flourine. But even so, the enzyme may and does penetrate the hardest enamel, so let us look into the nature and origin of this enzyme.

An enzyme is an unorganized chemical ferment, its unorganized nature distinguishing it from an organized or yeast ferment, and generally speaking, splits compounds into simple matter, such as changing insoluble proteins into soluble proteins, splitting and oxidizing sugar, etc. Enzymes are manufactured and

secreted in the body for digestive and assimilative processes. However, there is one found in the body called autolytic, which causes autolysis or the destruction of cells or tissue and is spontaneous by nature—that is, it arises in the tissue which is destroyed by the action.

Now, it naturally follows that this must be the enzyme referred to by the researchers and produced by a pathologic bacteria, as the other enzymes are of a beneficial nature secreted into the organs as a result of the beneficial bacterial action. If this "bug" is isolated and identified by science (and it may be any time) one would naturally think that all that would be left to do would be to find a serum that would kill it, but let us examine the matter a little further.

This process of isolation of pathogens and injection of antitoxins is rather consistently carried out in the scientific world, and we do not say they are unbeneficial in many instances. However, where the inoculation serum contains inorganic and alkaloid poisons there is a great danger that the serum will harm more than the disease would if left to nature's chemical genius. Thus, if researchers follow this pattern many years could elapse before the germ could be isolated and an antibody or antitoxin found that would be considered specific. Even then the objections as stated would still exist.

In the final analysis it really matters little what kind of specie of bacteria is responsible. As to its habitation, it could not exist outside of the blood stream—that is, in the mouth proper, for it actually works from the blood vessels of the inner or pulp cavity of the tooth, secreting the chemical enzyme that eats its way outward and through the enamel and cementum. The less powerful the enzyme the more apt it is to affect the cementum and expose the nerves in the tooth root, the more common cause of tooth trouble. If power-

ful enough it may attack the framework of the crown and leave the roots unaffected.

Occultists know that the gland of growth and assimilation is the pituitary body, ruled by Uranus. Before puberty this function is performed by the thymus gland, ruled by Venus. This gland uses an essence stored from the mother during gestation, and from the high percentage of decay in children's teeth it is logical to find that their blood is not really of as highly antitoxic quality as after puberty when they manufacture their own red cells and the pituitary gland goes into action. Herein lies the key to child tooth decay. The remedy is a clean blood stream in the mother during pregnancy.

Chemists know that the pituitary body secretes the four halogens in organic form, and these elements enter the blood stream to form what is known as alexins, substances which have bactericidal properties. That is, they are opposed to foreign or disease producing bacteria. Then we have lysins which are bacterial products opposed to alexins. This poison can be a toxin, organized ferment, or the unorganized ferment or enzyme which has been discussed. Bacteriologists also know that bacteria are found everywhere and that the beneficial germs far outnumber the pathogenic types, of which a large number have been identified with certain diseases.

Now, as Max Heindel has explained in "The Occult Principles of Health and Healing," *all* inimical germs are the result of error in the human mind. In short, the good bacteria become "bad boys," because our cell intelligence (connected with the mind) has made them so. They do not belong to the animal kingdom, as is quite evident by their method of reproduction, which is generated from *within*, and hence a bacteria is called a unicellular organism which divides by fission or splitting

in half, even the seed of the spore-bearing bacteria having power to multiply itself.

As the individual evolves (through the mind) the individual cell evolves and grows in intelligence until it attracts only that which is beneficial for its growth. As the intelligence of the cell is, so is the intelligence of the whole body, which is just a mass of cells. It is therefore plain that regardless of what some people may eat or think certain weaknesses may be present as hangovers from errors in previous lives, but if the positive path is adhered to the malady is greatly lessened and finally overcome in this or a subsequent life.

Gradually science is unfolding occult verities, but one that seems hard for them to see is that the phagocyte or white blood corpuscle is not a beneficial organism, but the result of a weakened blood stream. This is very well explained in the *Cosmo-Conception*. The scientific view seems strange, when it is admitted that white cells increase with most any kind of disease. The scientists' answer to this is that nature is providing more of these cells to combat the germ. But again we find in bacteriology that the phagocyte, after ingesting a germ, uses the blood stream for transportation purposes only and finds its way to the joints and connective tissue where it dies. Now this organism also eats beneficial bacteria and reduces the resistance to disease by giving the inimical germs a better chance to survive. Without the health giving bacteria, the others get the upper hand and the white cells flourish and increase. This is the chemical picture, but the true antitoxin or antibody is the serum of right and courageous thought. This will breed more health giving microbes than a barrel of injections.

This is the alchemical clue to the destruction of the organism causing tooth decay or any other pathological condition to which the human flesh is heir.

The chemical clue is just as simple—plenty of antiseptic juices—pineapple, citrus fruit, and a diet of fruits, vegetables, nuts, and dairy products. If tooth decay is present, make sure that the diet has an extra amount of the halogens in the organic form.

The inclination to caries is indicated astrologically by Saturn in Aries adversely aspected, and Saturn in Taurus adversely aspected, inclines to decay, and tartar in the lower jaw, especially. This is according to "The Message of the Stars," and we may add that Venus adversely aspected in Aries also tends to decay, for at least four charts have disclosed this. The role of Uranus working through the pituitary gland has been discussed with regard to the organic salts, and we may add that vitamins A, E, and F are definitely connected with the proper function of this gland.

So let us study chemistry in the body, alchemy in the mind, and build a more "stately mansion"—one which is a pliable and efficient instrument for the Ego, one in which the Spirit is happy to reside and work for the glory and upliftment of the human race, looking ever onward (not backward) to the golden age when mankind has lain aside war and the disease that follows in its wake and donned the garment of truth and freedom.

God Is Light

It is literally true that unless we walk in the light as God is in the light, we are not in fellowship; but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ.

—Max Heindel.



Constructive Living

RADIANT health bespeaks *constructive living*. The faculties of the spiritual, mental, and physical vehicles are used in a *constructive manner*—that is, they are used to add to the sum total of *progress* and *good* in the world.

To *construct*, in the fullest sense of the word, involves the use of the creative powers for the benefit or welfare of others. The object to be accomplished must point toward the betterment of all, for we should never lose sight of the fact that we are all *one in God*. When we endeavor to live unselfishly and helpfully, we work with the trend of evolution, for the progress of the *whole*.

Looking for the good in every person and situation is as *constructive* a thing as we can do. Seeing the good and giving it thought and attention increases that good, builds a power unconquerable. Ignoring evil, except to permit it to spur us on to do more good, is also a part of constructive living. Thus we learn to "overcome evil with good," as Christ Jesus taught.

The constructive attitude is based upon the free flow of the spirit, while the lack of desire and effort to use the creative powers in the service of humanity bespeaks crystallization. Self-centeredness is an infallible sign of crystallization, which always manifests outwardly in some physical imbalance. The more we devote ourselves to the

welfare of others, the more easily are we able to live constructively—in harmony with God's divine laws. The more constructively we live, the more we manifest *radiant health*.

* * *

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:

February 5—12—18—26

March 4—11—18—25

April 1—7—14—21—28

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*.

* * *

Colorado, December 18, 1945.

The Rosicrucian Fellowship

Dear Friends:

At last I am home again. The baby and I are both well and she is gaining weight steadily. Thank you for all your prayers, loving interest, and care. I know you appreciate the comfort which was mine because of my confidence and realization of

the assistance of the Invisible Helpers.

We had a very interesting experience when we brought the baby home. We arrived to find our other little daughter ill with the flu. She had a high temperature, and it was necessary to watch her during the night. It was imperative that I not expose myself unduly because of the new baby, so my husband stayed with my little girl. During the night he saw two etheric people standing together near the foot of her bed, a man and a woman. He is confident that these beings were present to aid us in our dilemma and bring relief to our little daughter.

—O.K.T.

Texas, December 31, 1945.

The Rosicrucian Fellowship
Dear Friends:

I do not know how to express my gratitude to you for the help you have given to my nephew. Thanks to you and the Invisible Helpers he is saved—sound and sane once more, and has no difficulties. He says that one night he awoke and saw two of the Invisible Ones at his bedside. I shall continue praying with you for the suffering every night at 6:30. In humble gratitude I enclose my offering.

May the Lord bless you and your noble work.

—L. C. de P

New Mexico, August 23, 1945.

The Rosicrucian Fellowship
Dear Friends:

Your work has done wonders for me. I don't remember when I wrote last about my tumor, but it has disappeared. Thank you so much. I am enclosing a check to help keep the wonderful work going.

—L.O.

May We Aid You to Solve Your Health Problem?

The Elder Brothers of the Rosicrucian Order carry out the second admonition of The Christ, to heal the sick, through a band of Invisible Helpers who work on the vital body of the patient while he is asleep. If you have a health problem, you may contact the Invisible Helpers by writing to the address given below, and asking to be put on the Healing List. This contact is maintained by a weekly letter to the Healing Department. Suggestions on diet, exercise, etc. in harmony with their work will also be given you. This department is supported by free-will offerings.

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

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

Children's Department



Little Oliver Earthworm

By MRS. EUGENE T. MCCOY

(CHAPTER THREE)

"WE always come up at night to the surface of our own bed," repeated Peter, as he, Mary, and little Oliver emerged half their bodies into cool, damp air above the begonia bed. "Except, of course, for an emergency such as last night."

Peter was very still for a second, all his senses alert. Then he crawled all the way out. He was hidden by the loveliest leaf of lettuce, so he beckoned the others, letting them know it was safe and that they were completely covered. By way of explanation to Oliver, he said that it was not so important to watch for birds at night as there were few night-flying ones, and these contented themselves with night-flying insects or fruit and grain. Daytime flying birds retired early, usually before dark; so just being protected with some light shelter was enough.

"Most earthworms never wholly leave the earth, eating only what can be reached by being part way out; but some of us more enterprising ones like to feel the air on our bodies—it is so new and thrilling—so we take the chance," said Peter.

Oliver knew what Peter said, and he courteously responded with an inner nod, but his attention was being distracted by Baby Tears edging the bed.

Such fascinating things, so confusingly alike.

"Are you individuals, or many cells of the same plant?" he inquired.

"We're individuals," came the reply, "but we love each other so much that we never let go, keep multiplying with tendrils binding all of us together. This solves our water and food problem, too, for if any of us reach them we all share. Good idea?"

"Yes, indeed," Oliver agreed.

A strong fragrance demanded his attention. Baby Tears chuckled.

"That's jasmine," they giggled. "She perspires all night. Humans adore it. Thank heaven we have no odor. It is disgusting."

These remarks shocked Oliver, and he was perturbed by further ones, perhaps even worse. "Humans perspire, too, for Boss loves to smell them. He can tell who is coming by their odor. Can you smell humans?" they asked, their tone of superiority implying that an answer to any question would be beneath their interest.

Little Oliver felt he did not like Baby Tears, but he was humiliated at his ignorance. However, he manfully told the truth.

"I am not acquainted with humans," he said.

Peter felt proud that Oliver hesitated not even the tiniest fraction of a

second. Peter did not relish little Oliver's being put on the spot by so insignificant a plant growth, so he sternly scorched their egotism with his majestic knowledge, saying:

"You are cowards. That is why you cling together, lacking divine confidence and obtaining none because of your fears and your regard for nothing except yourselves—your recognition of nothing better, higher, or worth striving to become.

"Do not scorn what is different even in one of your own kind. Try to understand it. Try to understand equally as well what is considered evil, harmful, wrong, for there is a reason for everything—your childish behavior, for instance. You attempt to hide your timidity by disdaining what has surpassed you in effort. Should you give birth to a flower, you, too, would give off a fragrance. You would do well to emulate the jasmine. Dayworking flowers have odor, also. Few flowers work at night. That is why jasmine is conspicuous.

"The emanations of our great human gods which are occasioned by their exertion is life-giving, energy-producing elixir to plants. To Boss, the fragrance of humans is his means of identification. He can tell a new human far off, as well as recognize a familiar one. It would be more becoming plant growth so young as you to say less and try to learn more. You have made yourselves exceedingly ridiculous as well as ungrateful to the gods who tend you."

Baby Tears hung their heads in shame. For the first time in their lives they saw themselves and it was not pleasing. They hadn't enough courage to separate, but they now understood enough to request rebirth as a vine. Oliver was pleased with their open-minded honesty and their ready acceptance of Peter's rebuke. He felt that any goal would be sufficient to prevent so inimical an obstacle to progress as self-satisfaction. But Peter's words in regard to humans came to him again.

"I must see a human," he resolved. "Peter, Mary," he cried, quivering with emotion. "I want to learn about the gods. Tell me, how may I contact them?"

"A worthy ambition, my Oliver," said Peter, using the possessive for the first time, and adding to little Oliver's precious memories which would be of this night.

Mary was silent, permitting Peter to deal with this commendable aspiration. Mary lived her existence each hour and each day as full as circumstances allowed, completing her experiences adequately, she thought, without burdensome speculation about future lives. She remembered as little of the past as conscience and caution would grant. She did not want to spoil, minimize, nor hamper the happenings of the moment with too much memory or too much anxiety. If the present were entirely complete, its lessons (good or bad) would result in proper evolution anyway. Mary found reflections and longings in others profitable to watch, for one learned from observing activities he might not care to participate in himself.

Peter did not offer any course for little Oliver to pursue. He merely made the comment, "When you are full-grown, which will be in about sixty or more nights, you will have acquired all the necessary skill and information to caution you when danger approaches. Then, you may come up early in the evening or stay late at approximately morning without trouble. It is impossible to mistake humans for they invariably bring gifts of food and drink. That is, our earthworm guardians. Other human gods have other responsibilities."

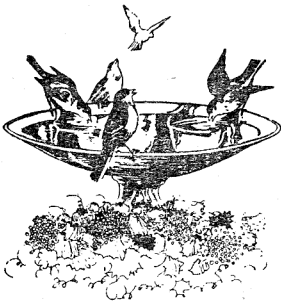
"This is the answer!" little Oliver cried. Obviously, one sentence of Peter's had greatly impressed him.

"Explain," Peter demanded. "I want to make sure you have it right."

"Well, I wondered why birds were afraid of humans. Why they would be afraid of their own gods. I wondered why humans poisoned ants, showing

preference for earthworms. It seemed as though humans looked upon the activities of earthworms as good and that of ants as bad. I decided that no doubt there were two sets of gods, one set ruling over certain subjects such as dogs, bees, and earthworms.

"Today, a purple honeysuckle told me that bees are the most welcome and sought after of all the insects; that humans build wonderful houses for them, using exact plans of architects, in fact, catering to their well-being equally with the earthworm. The other set of gods I decided rules over birds, ants, and snails. The honeysuckle told me that humans do not like snails any better than ants. A water sprite who slipped, and slid down a gopher hole interrupted us by insisting she had personally seen open-air cages containing beautiful birds that human were evidently fond of as they were treated with care and apparent admiration.



"Everything I heard was contradictory, yet all sounded true, for everyone who said anything was, I am sure, convinced he was stating a fact and none knew another had spoken differently. I remembered you, Peter, mentioning humans feeding earthworms to fish. I had felt unable to understand the opposing viewpoints but felt that some time I should learn more about them. I figured that the gods, in their wisdom, must distribute justice in their dealings with the kingdoms beneath them. When you said just now that other human gods have other responsibilities, it be-

came clear to me that nothing I have been told is false; that each thing has its guardian or its god; and that each being has its place and its purpose; and that finally the variety of things, beings, and gods find a goal where they meet and realize that all along, though they have come by different paths, *they have actually worked together.*"

Peter was too profoundly touched by little Oliver's magnificent deduction, intuition, or revelation to comment. He silently moved away.

Little Oliver came to, sort of, and found himself alone. He saw Mary and Peter quietly sampling sawdust and a rush of gratitude and fresh joy in their association made him seek his gods for the first time in *thanksgiving*.

(To be continued)

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Manuscripts should be typewritten, double-spaced, and on one side of paper only.

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

MT. ECCLESIA NEWS



JANUARY 6th, the anniversary of the passing of Max Heindel from the physical plane was marked by a beautiful and well-attended Service in the Pro-Ecclesia at 7:30 P.M. The devotional reading was given by George B. Fenton, one of the staff-workers and longtime Probationer. Our baritone soloist, Edward J. McManus, chose for his offering one of Max Heindel's favorites, "Oh, Come to the Mountain," the words of which were written by Felicia Clem, artist-poet, also a resident of Mt. Ecclesia.

The high point in the Service was the address, "Reminiscences of Max Heindel," given by Mrs. Heindel, in which she told of a number of significant incidents in the life of Max Heindel not hitherto generally known. Her graphic word-pictures of the man gave to her listeners the feeling that they had made an actual contact and a personal acquaintance with Max Heindel, on that evening.

A number of Oceanside residents, as well as the guests and workers at Mt. Ecclesia, were privileged to attend the Service.

* * *

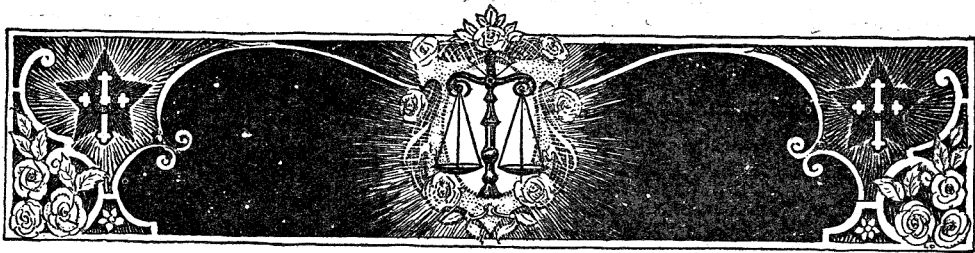
Among recent visitors at Mt. Ecclesia was Mrs. Gertrude Willis, of Gilman Hot Springs. This pleasant friend has visited us several times before, and seems to enjoy being here as much as we enjoy having her.

Another charming guest, who has been with us for a number of weeks, is Mrs. Kathlyn Cooper, of Lunenburg, Mass. Mrs. Cooper has become quite interested in the Philosophy since coming to the Mount, and has now, we are pleased to hear, completed the lessons of the Preliminary Course and become a Regular Student.

Wonderful news! At last we have bus service to and from the town of Oceanside! For a long time the workers and other residents at Mt. Ecclesia, as well as those who visit the Mount, have ardently wished for bus service to and from the business section of Oceanside. Beginning January twelfth, their wishes were fulfilled—at least for a thirty day trial! The new bus—conveniently labeled "Oceanside Transportation Company"—runs from six o'clock in the morning until midnight and comes near the original entrance of the Fellowship grounds every forty-five minutes. Visitors arriving in Oceanside via the Pacific Greyhound or Santa Fe Bus lines, or by train, will have only a short walk to Penny's Store on Mission Road just off Hill Street, where the bus makes a stop before coming out to the Fellowship. The fare is only ten cents, and at this writing (January 20th) the reports are to the effect that so far patronage has been sufficient to justify continuation of the project.

Another recently completed convenience for Mt. Ecclesia residents is the new Foster's Market which is located on Mission Road about half way to town. This is just a pleasant walking distance for those who find it necessary to shop during the noon period for favorite fruits, etc.

The gracious touch of Spring is already beautifying various spots on the Mount with early flowers. The narcissus is in full bloom; dainty fluffy acacia blossoms are beginning to adorn their trees with yellow loveliness; the friendly little blue agathea smiles in numerous places; the graceful yellow jasmine is covering its huge bushes with blossom-laden branches; and various other plants and shrubs seem just ready to burst from bud to blossom.



Center and Study Group Activities Of The Rosicrucian Fellowship

READING, PENNSYLVANIA

Recent reports from this Fellowship Center bring interesting news of the Dedication Service for the new more centrally located Center rooms, held January 2, 8 P.M., at 17 North Fifth St. William E. Walter, newly elected president of the Center, gave the address of welcome, and acted as chairman for the ensuing program.

Mr. Charles Stein, former president and teacher of the Group, gave an interesting address concerning the activities of the Center during the thirteen years since its was founded. Other members helped to make the evening interesting and inspiring, with music, speeches, and moving pictures. Light refreshments were served.

Our prayers go out for the continued success of these friends in sharing with others the spiritual truths which have become a vital factor in their own lives.

ROCHESTER, NEW YORK

The January Bulletin from this Group contains some timely remarks in regard to using the *present* for forging ahead on the Path—to “do it now.” To quote: “Whatever it is that we have been promising ourselves that we would take care of when we found the time—that letter we would write, that visit to some sick friend we have been putting off, that gift of good cheer to him who needs it, all those gifts of the spirit that are ours to give—let us give them now.”

Fellowship Day, January 6, (in commemoration of the passing of Max Heindel) was observed by these friends. The program began with a social time of games and songs, followed by refreshments. Talks appropriate to the day were given at the 8 o'clock Devotional Service.

LONDON, ENGLAND

The secretary of this ever-faithful Group writes that: “Since October 23 we have been conducting an astrology class based on the lines of Headquarter’s Junior Course. This class was publicly advertised on a half-dozen of our tube stations. We have had a dozen or more applications for particulars, and a number of students have enrolled for the lessons. As we have not all the literature to give them, the Simplified Scientific Astrology, in particular, we have made cyclostyled copies of the lessons so that they will have the necessary subject matter. We have invited written questions on any matter that may not be clear to the student, and hope to build this class into a real live addition to the Center activities.”

NEW YORK CITY, N. Y.

The Memorial Celebration in honor of Max Heindel, was held on the evening of the anniversary of his passing into the inner spiritual plane, January 6th, by the Greater New York Fellowship Group. The beautiful room in New

York's center of religious and cultural activities was well filled, and the Memorial Service was marked by harmony and a high, quiet, assured spirit of constructive unity. Mr. A. B. Falcao gave the talk at the Devotional Service, paying tribute to Max Heindel and reviewing the activities of the Fellowship since its founding. The Service was followed by wholesome refreshments, and the evening ended on a high inspirational note.

DESTINY AND TWELFTH HOUSE

(Continued from page 123)

are for—to teach us to live in harmony with God's Laws and to advance upon the path of evolution.

The psalmist says, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Yes, and the heavens with their shining orbs of light show the divine path of each Ego, and reveal the pitfalls and stumbling blocks therein, if we can only read the mystic message. Then we must learn to live up to the *highest good* that is there indicated.

Shakespeare truly wrote:

"Men at sometimes are masters of their fates,
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Index for 1945—Free

The printed Index of The Rosicrucian Magazine is now ready and will be sent free of charge to anyone requesting it. All material which appeared in the Magazine during 1945 is listed separately under author's name, title, and the department of the Magazine.

Please send your request to:

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The Rosicrucian Method of Caring for the Dead

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for 3½ days *immediately following death*.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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