

# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

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# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

There was a time, even at late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

*Religion* held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

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*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

## The Cause and the Remedy

By KITTIE S. COWEN



**S**CARCELY had the din of battle accompanying World War Number Two ended when the possibility of World War Number Three began to be freely discussed by individuals, the radio, magazines, newspapers, and the press in general; and this kind of agitation has continued until now actual preparations are being made to replace the men who served their countries so valiantly, many of whom are not yet out of uniform.

Wars are brought about by the mental attitude of the dominant thinkers and leaders of the world, and they in turn incite the masses and regiment them into armies ready to do battle—and war with all its horror, bloodshed, and carnage is on.

Why do nations want to go to war? Principally on account of greed and fear; and greed and fear, almost if not always, owe their origin to decadence on the part of the people, brought about by a decline in social conditions and intellectual, aesthetic, and moral qualities. Social conditions depend on the mass thought and actions of the people composing community life, and reflect the general character of their morals, breeding, and behavior. Decadence in the behavior of the people exhibits itself in eccentricity, abnormality, neuroticism, degeneracy, immorality, et cetera.

Intellectual qualities of the individual include the powers of the mind to distinguish between thought, feeling, and sensation; also the capacity to gain knowledge by means of thought, study, and reason. The aesthetic qualities of the mind express themselves in an appreciation of the beautiful in all its various forms; and its moral qualities manifest as a standard as to what is right and wrong in relation to thoughts, actions, virtue, and purity in all things related to conduct which is always activated either by thought or feelings; and any activity, physical or mental, that tends to lower the high ideals of the individual is dangerous in the extreme, for it seriously interferes with the development of his spiritual powers, which is the true object of his evolutionary work.

Among the chief deterrents to man's spiritual development are alcohol, broken homes, lewd literature, low standards of living depicted in moving pictures, demoralizing, discordant so-called music, surrealist art (the production of subconscious images without order or sequence), fear, and greed.

## —∞∞ The Current Outlook ∞∞—

Alcohol hasn't a single permanent good effect on any human being. It is the excretion of microscopic germs, and the waste products of all living creatures are poisonous. Although alcohol damages all of the organs of the body, its most serious injury is to the brain and nervous system. The cerebrum, or upper brain, provides the physical organ by means of which the Spirit manifests the mental faculties known as reason, judgment, self-control, will power, and moral restraints, and these powers of the Spirit are the first to be affected by alcohol when it comes in contact with the brain, which means that to exercise self-control and properly judge one's ability in the use of discrimination are the first powers of the Spirit to be affected by alcohol, and result in the drinker losing his sense of shame and self-respect, and in being no longer able to judge his actions accurately. He does silly things and thinks they are clever; he throws discretion to the winds, and is likely to lead both himself and others into all sorts of risks—even dangerous undertakings. He may appear vivacious, but his judgment is unsound.



It takes no great amount of observation to discover that alcohol has done more to break up homes and demoralize society than all other evils combined, and the fact that so many women have become addicted to its use is enough to make the most optimistic individuals begin to wonder how it will all end. No drinking man or woman is fit to become a parent and children reared in drunken homes have little chance

to become representative men and women. The home is the very foundation of a nation and when it is no longer a fit place in which to rear children, God pity the nation—its fall is inevitable. And this brings us up to the problem of lewd literature and picture shows which erroneously depict well and partially dressed women and men living in luxurious homes, indulging in all sorts of degrading practices accompanied by drinking and execruciating, discordant "hot jive" (an exciting rhythm which strongly affects the passions) so-called music, and inane, suggestive songs.

Who are the authors of these pernicious books and scenarios, and why are these people not censured by all Christian people and their creations condemned? Why are publishers permitted to print such obscenity and picture show managers allowed to depict immoral atrocities on the screen? Christian people may differ in relation to creeds and doctrines, but surely they can unite in demanding common decency and the banning of all activities that blatantly encourage the degeneration of the human race. Humanity has not been left without direction in determining what is right and what is wrong. As soon as mankind became capable of directing their activities a no lesser Being than Jehovah God Himself gave the people specific instruction in relation to their daily conduct. So plain and explicit are the Ten Commandments that there has never been any chance to



## —∞ The Current Outlook ∞—

misunderstand their exact meaning. And be it understood, that the Commandments as given embody all the necessary instruction needed to develop man's spiritual powers if followed faithfully. Being well aware of this fact, the last great Teacher, the Christ, emphasized the importance of obedience to these Cosmic Laws, when he told the people: "Think not that I came to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. It is easier for heaven and earth to pass, than one tittle of the law to fail."

Men and women may scoff at the idea of a divine Creator and for a time defy His laws; but all their defiance and denials will not change cosmic facts one iota; and these deluded people must inevitably, sometime, somewhere, learn the truth, if not in this life, then in some other life yet to come; and for every weaker-minded individual they lead astray, they contract a heavy debt that they shall surely have to pay. Knowing this unerring cosmic law, it was for just such deluded individuals that the great Christ interceded, when on the cross He looked down on such mistaken ones and asked the Father's mercy on them for they knew not what they were doing.



Almost two thousand years have passed since that fateful day and even now we find supposedly intelligent men and women stumbling blindly along, victims of their misguided desires, quite heedless of the admonition of that great Teacher, that men should not lay up their treasures on earth, but that they seek first the kingdom of God and His righteousness and all things that they need will be given to them.

Knowing conditions as they exist in the world today, is it not high time that the people of the United States and all other Christian nations unite in a concerted effort to replace all degrading practices which are leading the people into decadence and the world into destruction, with the things that are aligned with art, beauty, melodious music, educational entertainment and literature, healthful recreation, and mutual assistance.

The task may appear gigantic, but it can be accomplished. Already a number of individuals and organizations are working toward this objective. Clear-minded men and women are beginning to realize that if humanity is to be saved from self-destruction, the people must discard all things that tend to degrade and look to God for guidance and direction. There is a direct line of communication between the Spirit of God and the Spirit of man; and when we align ourselves with Him and live in conformity with His laws, evil will no longer be able to manifest, for the greed and fear which they engender will be transmuted into a perfect understanding of the will of God and His divine plan by means of which all created things will be brought into a divine state of being, and we shall have fellowship with another.

# THE MYSTIC LIGHT

## Your World and Mine

By GLADYS RIVINGTON

"Until all human beings are wiped out of existence . . . the structures of human consciousness, which have emerged over long periods of creativity, and their derivatives in the form of social communication and organization, remain as the channeling of spirit and as the potential carriers of whatever increase of good is achieved."

From *Seeds of Redemption* by Bernard E. Meland



N ASTRONOMER once called this earth of ours a "little next to nothing." To one who looks upward to the night skies and surveys the seemingly endless array of stars, suns, solar systems, galaxies, and nebulae, the little planet earth shrinks by comparison to a mere speck of dust. Confronted with an immensity to which even his most powerful telescope can find no limit, the thought must come: Surely earth and its problems can be of little or no significance. And a human being, one of billions living on this pin-point globe—what importance can such a life possibly have?

On the other hand, if the eyes are turned to the earth alone, man looms large as the most highly developed and intelligent of the creatures upon it. If the eyes are myopic and the understanding dull, it is easy to reach the arrogant and materialistic conclusion that because no greater being is visible, there is no intelligence higher than man.

One of the principal purposes of a comprehensive occult philosophy, such as that given in "The Rosierueian Cosmo-Conception," is to enable the individual to find his own place in the scheme of the universe. It is as dangerous to underestimate as it is to over-

estimate the importance of a man. This reminds the writer of an incident that occurred many years ago:

A group of friends were walking home from church service one Sunday morning, and the conversation turned on the sermon they had just heard. It had been an eloquent enough dissertation upon man's sinfulness and his innate frailty. Some of those present praised it as "a good sermon" but one member of the group spoke up: "I wish that some times they would give us sermons dealing with the inherent *good* in man and the possibilities of its development and constructive use. In my work as a teacher I find that if I can instill into the mind of even my most troublesome pupil the idea that he really matters in the scheme of things and that he has it in him to make something worthwhile of his life, he will respond and begin to cooperate in a way that could not be brought about by a hundred scolding harangues."

This is the principle which guided the late Father Flanagan, of Boys' Town, whose ability to draw out the best in his young charges brought him world fame. It is the occult principle of looking always for the good, and so strengthening and increasing it. When

we look for the good in human beings we find it, and it is the greatest good. It is nothing less than godhood itself, though overlaid at present with trappings that hide, disguise, and distort it. That outer covering, fair or mean, or a mixture of both, is the little individual world of thought and feeling, built up through the ages of experience by the individual Ego—a creation imperfect as yet, but destined to be a suitable means of expression for the God within.

Man belongs to a Creative Hierarchy, that of Pisces, and each human being possesses the creative spark, the God indwelling. This divine nature makes him potentially great, but not yet being fully manifest in the outer vehicles, its power and glory are obscured at present. All through this great day of manifestation the individualized Spirits have been creating. At first the creative force was used to build and prepare vehicles in which to function. Then the Spirit entered into these vehicles and man appeared upon the earth—a Spirit clad in a threefold body, an individual Ego with a physical, emotional, and mental equipment, that constitutes the little personal world which it becomes the work of each to develop, subdue, and improve. So here you are and here I am, each in a world within a world. Your world differs from mine, and mine is distinct from that of every other human being, for the universe is so vast that nowhere do we find exact duplicates. There is room for infinite variation, and each has free will to create what he wishes in his own sphere, within certain limits. The limits imposed are those of the everlasting principles of truth and righteousness, mercy, justice, and love, upon which the whole creation rests. Any one who persists in pitting himself against these principles to the extent that he ruins his working tools, loses those tools and his place in the evolutionary procession.

At some future time there will be another chance, but for the present he is deprived of the opportunity to have

a part in this marvellous adventure of learning to create.

That it is an adventure of free Spirits is something we tend to forget in the strains and stresses of living. Something else that we often get tangled up in is this difference of personalities. Just now, with each intent on his own problems and working them out in his particular way, selfish interests clash and differences cause friction. We even resent dissimilarities in others, which of course we realize as absurd when we stop to think about it. Then we know that this difference of one individual from all others is one of the most interesting aspects of this adventure. Each has evolved a distinctive personality, and each has something special to add to the collective experience of humanity, a little gift that none but he can bring



to the sum total of human wisdom. The friction will cease and the antagonisms disappear as each imperfect little world is brought into alignment with the perfect laws of the universe. That is what we are all working at, and each earth life is a chance to create something finer and better, while the interval between death and rebirth gives an opportunity to appraise the work done and to find out where it was faulty and why.

As experience adds wisdom, much of what we have built begins to look foolish. All those fears, false beliefs, prejudices, hatreds, and limitations with which we have hemmed ourselves in become hindrances we would like to discard. Perhaps we turned to prayer as a help, and then wonder at the swift result. One reason why prayer brings its answer is that by the act of lifting our minds from conditions we find unsatisfactory towards a more perfect

region, a door is opened through which the light of truth may shine into our lives. Then those things that were bothersome and seemed so fixed, are seen to be unsubstantial and shadowy, and in the new light they flee away.

Sometimes what we call disaster strikes, and the little world so carefully, or carelessly built up is laid in ruins. Yet in the tragedies of physical affliction, personal and material losses, there is always more than just a gleam of hope and consolation: there is actually a greater opportunity than ever before. With things that were cherished goes much that was useless, and constricting walls which shut out the wider view are toppled down. The writer likes to recall the words and behaviour of a friend upon whom such a tragedy fell. It was a blow that seemed to undermine the foundation of her life, and although she tried to bear it with fortitude the going was hard. One day she could no longer keep back the grief, but broke down and cried bitterly. Then suddenly even as the tears were flowing, she began to laugh, but without hysteria. "I laughed even as I cried," she explained to a friend who had been present, because although I was deeply hurt some part of me kept insisting that the grief and tears were a ridiculous performance." For her the walls were down, and seen dimly through the mists of grief light was shining upon the pathway ahead where the way lay open to a wider and fuller expression.

As we come to understand how imperfect our own creation has been, and how often foolish, it is easier to make allowance for the behavior of others. We can see how absurd it is to allow ourselves to be annoyed by differences of opinion and outlook. Others act in accordance with the rules they have established for themselves, even as we act according to our own—and probably both fall far short of the measure of truth. Because we understand the problems, we become less irritated by the mistakes of our fellows, less hurt, less

vindictive. Thus we incorporate in our life pattern something of divine love and tolerance, and come a step nearer to God-consciousness.

To live as a human being is to create, worthily or unworthily—the choice is ours. A book, a poem, a painting, a melody, or the providing of a physical body for the rebirth of a fellow being—these are recognized as creative achievements. But every thought, every word, every deed counts for something in man's most important creation, which is the building of a life that is the expression of the will of the Spirit, and an integrated personality with the threefold body an instrument through which the flame of the deathless Spirit may radiate and glow and be made manifest. Such is the aim and consummation of all earthly experiences and activities. Some have already attained to this, and they are those we call our Elder Brothers.

The creative processes in man cannot be stifled or suppressed, or wrapped away in moth balls for use at some other time. If they are not used constructively, they will bring into existence something unworthy and distorted. The presence of evil in the world has been a puzzle through the ages. "Why does God permit it?" has been and still is the cry. There is an answer to this in the 115th Psalm: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." We, humanity, as the creative hierarchy of Pisces, are now serving our apprenticeship and the earth is our workshop. When God handed it over to man He pronounced it "good." We look at it today and see that it is in a sad state, as the result of man's inexperience his mistakes and his wilfulness. The existence of this evil, however, should not make us afraid or discouraged. We deplore it, of course, with all the strength of our love for good, but we see in it the evidence of the truth of those things that we have been discussing here, namely, that man is a creative being with free will, for had he no divine potentialities

the great Creator would not have placed him in a position where he could be subjected to a force he could neither resist nor control. We have been trusted with responsibility and given the opportunity of learning to create, and we accept the results of ignorance and false creations, which we call evil as a challenge to do better, and even with a wonder and joy of soul because of the sense it gives us of really "belonging" in the scheme of things. With intensity of desire we strive to be more worthy, in our outward manifestation, of this divine heritage.

It is never enough just to fight evil, as we are finding out in world affairs today. There must be a positive program for good and progress. A gardener who wishes to grow fruits, vegetables, and flowers, does not content himself with clearing the land of weeds and waiting for good crops to appear. He must seed, plant, and nourish, and by cultivation encourage the useful growth and keep down the weeds. So, by striving always more earnestly for the right (yesterday's standard is not good enough for today) it grows gradually stronger, and evil is crowded out by the good, just as the positive commandment "Thou shalt love the good" takes care of all the "thou-shalt-not's" of the earlier dispensation.

Each individual is responsible for the good or evil in his personal life and environment, and collectively we bear the responsibility for the earth. With us, unseen, unknown, or unrecognized for the most part, are the foremost of our life wave, our Elder Brothers, who have learned earth's lessons and have now assumed the task of guiding and helping us, the less progressed. Other great Hierarchies of this system give help as it is needed, and the Christ Spirit works in and through the earth, and in and through each one who individually offers a channel. At a time when our own love element was quite undeveloped, He focussed the Power of Love on this planet, to make possible the

continuance of evolutionary progress.

This progress is in the direction of the drawing closer together of the separate units. In the power of the Universal Love, as it manifests through the Life Spirit in each one, the at present bewildered but progressing mass of human beings will be blended into a genuine creative hierarchy. First we learn to bring order into our own personal sphere; next we learn to work in harmony with others; then we learn to fuse our self-wills with the central will. For it is as a hierarchy that we shall eventually do greater creative work, when we have served the apprenticeship and are ready to take our appointed place as co-workers with God. The great Teacher prayed for us: "That they all may be one." As a reminder of this goal, it is well to add to the daily meditation His other words: "By this shall all men know that ye are my disciples, if ye have love one for another."

This generation has come to the brink of the precipice and looked over. That we do not fall into the abyss, now as never before we must seek for the good, in ourselves and our associates, and strive to express and strengthen it in every possible way through our undying faith in the glorious destiny that awaits the Creative Hierarchy of Pisces, our own humanity, when we have learned to work together in love. The vision of what will be sheds light upon the problems of the present and in this radiance we can go forward with courage and intelligence in the task of bringing beauty and divine order into your world and mine.

*"There is room for work and gladness  
And making the good prevail,  
But there is no place for the carping  
race,  
For the spite and the weakling's wail.  
There is space for life constructive  
And for helping the world along;  
To create the sign of the power divine,  
This—this is the builder's song."*

—JAMES A. EDGERTON

# The Far Call

By FLORENCE E. GREENWOOD



HERE IS AN inner crying of our need which is known to all of us. It is the nostalgia of the Spirit for its home, which we may call loneliness. It haunts us in the busyness of our days; it causes us to look at life with bleak eyes and ask, "Is it worth while? are they of any meaning, these concerns to which I am giving my life's blood?"

Before me as I write is a map of the United States. I see the names: Celina, Crystal, Chin Lee, Springerville, and hundreds of others—small towns unknown to most people in this vast country.

I think of the persons living in these towns. Are they as lonely as the towns look on the map? Yes, I know that they are; for every one is lonely. In the story of the child and the King in the garden, it is the secret the child learned from the King before whom he stood in awe. The child was lonely; and the King confided to him: "Everybody's lonesome." That made them kin. And it makes us all kin—the loneliness of the Spirit, this yearning for something we cannot explain.

When we talk with each other, how seldom do we really touch each other! Our conversation is light, of trivial things only, for about the things we really care we are inarticulate. We do not know how to cross the barriers of individuality and reach through to another human being; but when we are able to do this, how precious is the experience! Someone to talk to! That is the therapy provided by the psychiatrist, by the wise religious counselor. There is healing in unburdening one's soul to another. But what of the loneliness for which we can find no healing?

For the sincerely religious person,

loneliness has a unique meaning. Not for him is the poverty, the pettiness, the childish folly with which the majority of mankind tries to heal its loneliness. Because he knows that there is an enduring essence in life, he does not try to find a healing for his loneliness in cheap and trivial ways. He believes in infinite life. He believes it wholly, completely. He knows that this present life is but a breath of infinity. He believes that there is a vast cosmic drift toward harmony, kindliness, brotherhood, and the kingdom of God; and that it is his privilege as well as his duty to do his share in bringing about that kingdom of God in the hearts of men all over this disturbed world of ours.

Therefore, loneliness becomes for him a call. One whose spiritual perceptions have been awakened is continually in the mood of prayer; quite literally, he is constantly praying, for he has learned that prayer is an attitude, a response to life, as much as a petition to life. But loneliness quickens and deepens that mood of prayer, so that his brooding tenderness reaches out to all mankind. Loneliness is the call to be about his Father's business. It is the peace which is at the heart of his stormy life, the peace which is invulnerable.

In one of the Eastern religions there is found this sentence: "In utter loneliness is the flight of the Alone to the Alone." However, these words are not wholly true, for it is the utter loneliness that teaches us that we are not alone; that God is in the human adventure; that He is searching for us, calling to us; and that it is only through loneliness that we are able to hear His voice.

In that magnificent poem, *The Hound of Heaven*, Francis Thompson says:

"I fled him, down the nights and down  
 the days;  
 I fled him down the arches of the  
 years;  
 I fled Him, down the labyrinthine ways  
 Of my own mind; and in the midst  
 of tears  
 I hid from Him, and under running  
 laughter,  
 Up vistaed hopes I sped;  
 And shot, precipitated,  
 Adown Titanic Glooms of chasmed fears,  
 From those strong Feet that followed,  
 followed after.  
 But with unhurrying chase,  
 And unperturbed pace,  
 Deliberate speed, majestic instancy,  
 They beat—and a Voice beat  
 More instant than the Feet—  
 'All things betray thee, who betray-  
 est Me.'"

In his despair, grief, and loneliness, Francis Thompson heard the voice of God.

And without a doubt, this loneliness of ours is the call of God to all of us—to our wistful, hungering Spirits. It is the far call, seeking us out, disturbing us, haunting us when we forget that He has made us for Himself. It tells us that this is a phantom show, these little concerns of our daily lives, "Where blowing veils called Present and called Past, dream-woven lock us fast;" and that in reality we are creatures of a cosmic destiny of which we are only dimly aware.

It is out of loneliness that we are able to build a home of prayer, and that home of prayer becomes our true home, wherever we may live in our bodies. In this home, the arrogance of the mind is dethroned and the humility of the Spirit is regnant. Then, whether we live in Celina, Crystal, or Chin Lee, or in any other spot in the world, we are not alone. We are with God, and we are brothers to all others who through the gateway to humility and loneliness have set their feet consciously upon the path that leads to our spiritual home.

We have a higher destiny than the

affairs and the materialistic thoughts which claim the major portion of our time. That is what loneliness is trying to teach us.

There is the woman who spends all her leisure time playing cards or going to the movies. She is bored, she is restless, she is unhappy. She is afraid to be alone, for she fears the "far call." Alone, she ceases to exist, and her chattering gossip and banalities are clamant in every group of which she is a part. She does not know that God is trying to find her, trying to call her to Himself, and that she is fleeing from Him, "down the nights and down the days."

Then through bereavement, or loss of health, or money, she is taught the meaning of loneliness. Her bitterness and despair seem too great to bear. Then, out of loneliness, she comes to know that a life of pleasure is not good enough. She comes alive; and opens her heart to the suffering of the world. Thus she has set her feet upon the Path which leads to eternal life, and her days become a song—a song in the night, for her brothers in need to hear.

"How shall I sing the Lord's song in an alien land?" queries the Old Testament writer. It is thus we sing it: when loneliness teaches us to become bearers of one another's burdens.

Consider the man or the woman who lives all of his or her days under an unceasing burden of irritations. We all know these irritations, but for some they become the whole of life. We begin the day with them: the neighbors kept us awake last night and we are tired; the car won't start, or the streetcars are late and overcrowded—and so *ad infinitum*. When night comes we are exhausted.

Day after following day, we accept this routine of constant irritations as our potion in life. We know nothing else. We are lost in the dreary, dusty waste of little runnings to and fro. We think that life is purposeless, without meaning—until, inevitably, the mounting irritations result in illness. But for a long time before physical illness mani-

fested itself, we have been mentally ill because we let ourselves be "troubled about many things." Then, at last, from our beds of frustration and utter loneliness, we hear the voice of God: "Ye have compassed this mountain long enough. Turn ye northward."

We know that these molehills of little irritations *have* become a mountain that we have compassed long enough. Then we turn northward to Reality. And what is this Reality? Simply this: that we were not meant to be immersed in the immediate; that we must project ourselves in imagination to our goal; that we are sons of vision and we know the way which we should go.

For we hear, then, a voice behind us saying: "This is the way; walk ye in it." This is the way of peace, of one-pointedness, of singleness of heart, which make all little things of life subordinate to the great fact that to do His will and to do that only is all that really matters.

We have then found the Path. It is the Path which everyone must some day find, however far they stray; for even as the early Christians were known as "Children of the Way," we too were intended to be children of the way.

We are part of the Great Whole. We are in God and God is in us. When we try to digress from the Path we suffer, and the Law of Cause and Effect calls us back. This becomes a certitude beyond reason. The imperishable voices of the ages have told it to us; and there is a pulse of our own Spirits that tells us that it is true.

Now our hearts and our lips are still, and our Spirits, in loneliness, have found their home in prayer. In compassion and in tenderness, we are able to cross the barriers which hide us from each other and to offer healing and strength to other human beings who, bewildered, tired-eyed, stretch groping hands to touch some peaceful haven, some new refreshment. We help them to understand that through their loneliness and bewilderment, too, the healing touch of God can give them peace.

Loneliness is not something to be feared. It is at the core of every human heart; and thus it binds us together. It makes us brothers at all times and under all circumstances. We are brothers to our enemies, who are also lonely, even as we are to our friends. During the war, the hearts of so many walked with bitterness. It is for us to know, and to help others to know how to find wings in our hearts to transcend that bitterness. If loneliness can help to discover that essential kinship of all human beings it is good. It can make brotherhood a vital fact to us. It can teach us to look at one of another race and think: "my brother." Then, if we are truly walking the path to masterhood, we may look more closely still and think, "Nay, not only brother, but I, myself."

This sensitivity to life is the blessed fruit of loneliness. When one finds it in another, it is with a catch of the breath and a feeling of poignant happiness that here is another who has caught the vision of brotherhood; who is aware of the Path and has set his feet upon it: He has heard the voice of God calling, calling him Home.

It may be God is glad when we are lonely,

When dear-loved pleasures do not satisfy;

For then we hear Him faintly, clearly calling:

"Look up, O foolish ones! Lo, here am I."

We are his own: our hearts are ever restless

Until we find Him and are comforted.

Until our eyes are opened to His nearness,

We cannot take His offered wine and bread.

He has created us to be immortal,

The image of His own eternity.

Remembering not, we have His gracious healing:

"Come, who will, and follow, follow Me."



# Love Is Life and Everlasting

By KATHARINE DANGERFIELD



WARM September afternoon. From the window where I sit I can look down the road to the little church which has stood at the edge of the Square for the past hundred years. At the church the road eludes me, for here it turns off across open fields to climb the hills and thence go down to the ocean.

Long Island is beautiful at this time of the year. The road before me lies between Long Island Sound and the Great South Bay. As far as I can see the trees meet in a canopy of leaves, now turning to red and gold. Here and there among the oaks and maples white birches gleam like alabaster in the sunlight. In the garden outside my window bees are droning among the flowers; along the hedgeway saucy bluejays dispute with glossy black starlings.

This afternoon I should have been at a meeting of the Ladies Aid down at the church but I have been detained—waiting for the laundry man. Some of my linens have been lost and he is to make an adjustment. I like the laundry man. A cleancut young fellow, bright as new silver and always smiling. A fine broad forehead, from which a shock of brown hair turns back in a heavy, rebellious roll. Every once in a while he tosses his head, like a restive colt, to keep the forelock out of his eyes. The eyes are wide-spaced, grey and frank. They could be stern, I think, but always they are laughing and tender. Not yet twenty-six he owns his own plant. It will be a dozen plants before he is thirty-six, he tells me. I believe him. Joe is a real go-getter. He says I am not so bad, myself; just twenty and manager of my widowed father's household.

On the table before me lies a book of ancient philosophy. He says, this

long dead writer of the ancient East, that Man is not Born, neither does he Die, and that Love is Life and Everlasting. He adds that there is a road back to yesterday if we but knew how to find it. Some do find it through sacrifice and meditation, he says, but their number is small. It is open only to those who have passed through many lives and taken some needed lesson from each. I have replaced the book on the table to fix my mind on what the writer has said. The Road back to Yesterday? I wonder? I sit back in my chair and turn my eyes upon the road stretching out before my window and away to the sea.

It is no longer there. Instead a broad highway lies before me, and in place of the little church at the crossroads, there stands an old castle. I am no longer seated at the window looking out, but am walking along the highway toward the castle. At the moment I am the only one afoot on the highway although, presently, I know, it will be gay with cavalcade. Sentry boxes, manned by soldiers in strange uniforms line the way. The arms these soldiers bear, like their uniforms, are new and strange to me, yet old and familiar. The highway is bare of trees. A dim recollection tells me they were cut down to make way for the sentry boxes. I sense that just beyond these lies a vast heritage enclosed by high, spiked walls, and that I have come from one of the distant gates. In this heritage I am but a vassal, but what care I? It is spring-time, I am young, and the world is glad.

The guards in their sentry boxes stand stiff and grim, their weapons upright, but their eyes brighten as I pass and there is a smile behind the masks which are their faces. They know me, and I know them. But where? And when? I cannot remember. My destination is that

old castle ahead and I hasten toward it. There, in that place, there is someone I must see; some activity in which I have part. My feet are eager, yet they drag; my heart is happy, but troubled. Above the singing of the birds I hear the roll of drums. Across the smiling face of the April sky I see the black shadow of a gibbon on the King's Highway.

A deep balcony stretches above the main entrance to the castle. Soldiers like those in the sentry boxes guard the approach. On the balcony, clad in rich velvet the color of wine, a man paces back and forth. He looks as if he eats too much, wines too much; a gross man of gross appetites and follies. Something tells me that if this man looks my way I must kneel in the dust and pay him homage. Instinctively I know I fear this man, so when his back is turned I slip over to the path which leads down a slope to the rear of the castle.

There I come to a great kitchen with stone floor and ovens set into stone walls. Deep caldrons are steaming over blazing fires; stag and wild boars are browning in the ovens. Odd meats for Sunday dinner, I tell myself, yet I know this is no Sunday dinner. Instead, it is a great feasting and the savory odors of the kitchen are not unfamiliar to me. The women in the kitchen wear long wide skirts and broad white caps. They address each other as "Mistress Jane," or whatever the name may be. I know it all: the kitchen, the caldrons, the ovens and the women, yet I am lost and alone in the midst of it. I approach one laughing creature whose quibs I know by heart, and ask her: "What place is this?"

Her eyes open wide as if she thinks me daft, then merrily she sings out to her fellows: "The wench would know what place be this?"—whereupon their laughter rises to the roof. To me she says, "What sport is this, thou saucy jade? What place be this? Methinks that when the Captain of the Guard shall show himself thou wilt not then be at a loss to know."

The Captain of the Guard! Now I

remember. That tall, dark stripling with cape hanging from his shoulder and sword upon his hip; he of the white cockade so rakishly down over curling locks to the shoulders broad and stalwart! It is he that I am here to see. It is because of him that my heart has sung with the birds and trembled at the roll of drums. Yes, I remember now, and the remembrance is sweet. I love the Captain of the Guard and he loves me. He is to come to me in the garden while the Mighty Ones are at feast, by which time I shall have served the King's sister, who sometimes favors me as her personal attendant. In the garden he will take me in his arms and kiss me, and he will tell me again that Love is Life and Everlasting.

Now I remember also who I am. I am the granddaughter of the Keeper of the



Flocks. The man on the balcony, too, is clear to me now: pouch hanging down to his knees, drooling mouth, and great hairy paws which laid upon me in passing, fill me with horror. This monster is the King, and he holds all of us in the hollow of his hand. At his smile, we scale the heights; at his frown, we sink into the grave. He chooses to be kind to the granddaughter of the Keeper of the Flocks, but my grandsire hides me away at every approach of the royal presence. "Far better that you be dead than so honored," he tells me.

The King's sister—I know her too. A lascivious jade who destroys in turn each member of the Guard, drawing into her private service the youth and brawn of the Escort. Right now her favor centers on the Captain of the Guard. The wanton keeps him stationed at her chamber door, the door always part open and she smiling out at him. In secret he draws me close to his heart as if he

would imprison me therein, and wishes devoutly that the sea would rise and engulf the both of us.

Presently I am out in the garden and there I find the Captain of the Guard. It is springtime. Vine and tree and hedge are bursting into bud; streams leap and babble on their way; lambs gambol in the meadows; birds call from the treetops, and on every passing zephyr Love answers back. He takes me in his arms and I nestle there, happy as the spring.

From around the fountain come the King's sister and her ladies. She flouts the Captain and lays a stinging blow across my cheek. Under her hand I fall to the ground. The Captain of the Guard brushes her aside to lift me up in his arms.

"Thou ruffian! Thy life shall pay for this!" she threatens.

"And right gladly will I lay it down if it but relieves me of thee!" he answers.

Then comes the King and from his sister hears the story. "What, ho!" he cries, "right under the royal nose do the turtle doves wax warm and foolish, and hence 'tis meet the royal eye take notice and the royal tongue give judgment. As for the knave who pins his royal mistress to a tree in lifting up her serving maid, he shall be stripped of sword and plume and cast into prison; while she, the pretty wench who brought all this to pass, since she would know of love, she shall to the royal quarters be taken and from her sovereign lord the lesson learn."

The Captain of the Guard springs forward. "Thou hell-begotten son of a vagabond rogue and royal strumpet, lay one hand on this spotless maid, and though I be dead and dammed a thousand times for doing it, I'll run thy filthy carcass through!" he cries, drawing his sword.

Three days pass. The feasting is over and the royal party sets out for the city. Drawn by plumed horses the royal coach sets forth down the same road I passed along so short a time before. The soldiers

in the sentry boxes stand as before, but now their eyes do not brighten, neither do they smile. I catch, instead, the first brimming of tears that will fall like rain when we have passed upon our way. For within the royal coach, clothed in purple and gold sits the granddaughter of the Keeper of the Flocks, woefully despoiled, her heart a dead weight within her breast, her eyes incapable of tears. Behind on the King's Highway the body of the Captain of the Guard swings from a gibbet. Back at the lodge, the Keeper of the Flocks lies cold and still on the brown earth, a spear through his heart.

"Long live the King" is the cry from every throat. I hear it and I hear it not. Above it rings the last message of the Captain of the Guard, brought by my grandsire—who died for fetching it! "Be comforted, my Heart. The parting is but for a day. Tomorrow we shall live again, and somewhere we shall know, for Love is Life and Everlasting."

Eliza, my part-time colored maid, dashing in from the kitchen, brings me back to the present. She is very black and ugly, but is strangely devoted to me. In any hazard she would die for me without regret. "Hurry, hurry, Missy! Somethin' dreadful down the street!" she cries.

I follow her to the side door. A short distance away a man is running ahead of a crowd armed with clubs and stones. He sees the door open and makes for it. In one bound he clears the steps, brushes Eliza and me out of his way, slams and locks the door. "Go near that door and I'll kill the two of you!" he shouts, taking to the stairs. From the top of the stairs he covers us with a gun, warning us to make no sound, no move. We cower at the foot of the stairs, Eliza holding me in her arms.

The crowd bears down upon the house, Big Mike Cassidy of the city police in the lead. Mike is new to the suburbs. Recently transferred from Hell's Kitchen, he is a hard-boiled, club-swinging cop who shoots first and asks questions afterward.

The toughest, hardest man in uniform. "Open up the door or I'll break it down!" he bawls.

"Don't you worry, Honey Lamb; that lunatic upstairs will have to get me before he can touch you," Eliza comforts.

And then I hear Joe, the laundry man. He had come to find the house besieged, and to gain entrance by way of a pantry window. Joe is newly out of the army and has brought with him, in addition to medals, some of the tricks the army taught him. He takes the stairs two at a time, grabs his man by the legs, drags him down and knocks the gun out of his hand—but not before a bullet has sent Eliza sprawling at my feet. Joe lays his man flat with the gun butt. Then he opens the door and Cassidy bolts in.

The crowd would follow but Cassidy bars the way. "I'll brain the first man that passes this door!" he warns, pulling a blackjack from his hip pocket. The crowd falls back and he slams the door. And so we five are left alone in the room: Eliza in a welter of blood

on the floor; Joe bending over her, a glass of water in his hand; the unconscious man lying near the fireplace; Cassidy, blackjack in hand, bending over him, and I, half fainting, close to Joe.

Near the fireplace lies the gun dropped by Joe when he went to aid Eliza. The madman, coming to, sees it and starts to creep toward it. The movement does not escape Cassidy. One stride and he brings the blackjack down on the man's head. I call out to Cassidy, beseeching mercy.

At the sound of my voice Cassidy stops short, turns to me—and then for one brief moment the ages roll back, the veil is lifted, and we know: know that Joe is the Captain of the Guard; Cassidy is the peaceful old Keeper of the Flocks; the man half dead at Cassidy's hands is the King; Eliza is the King's sister; and I am the maiden despoiled and bereft.

"Karma!" breathes Eliza and dies.

Joe gathers me in his arms. "Tis as I told you," he says "Again we live and know, for Love is Life and Everlasting."

## The Fur Coat

By S. B. McINTYRE

(Conclusion)



IT WAS EVENING again five days later, when Thalia entered her father's study, flung aside her fur coat, and sank into her father's arms. "Oh, Daddy, Daddy!" she sobbed, "I thought I was all over my spells and those dreadful dreams, but they are worse again than ever! Not one moment have I been free from them since I left home. Such fierce snow storms followed each other, that the rangers up there would permit no one to leave the hotel at Yosemite, until they had broken out enough of a road for us to

come down to the valley today. All we could do while there was huddle around the fireplaces and try to keep warm. I was so cold all of the time that I even slept in my fur coat—what little time I could sleep! I've given up all hope of ever being normal for any length of time again."

"Hush, Thalia! There's nothing really abnormal about you! You're a sensitive, that's all!"

"A sensitive! What does that mean?"

"You know that everything has a rate of vibration? Even colors and sounds have that, and you've seen pictures of them?"

"Yes."

"Well, since you were a little tot, you have been extremely sensitive to vibrations in the surrounding atmosphere, which have a pleasing or unhappy effect on you. Well do I remember when I first learned that about you. Your mother had an Aunt Debby with whom she lived after her parents died. This aunt was a particularly cantankerous person—always scolding or quarreling with whomsoever happened to be in her vicinity.

"Uncle Nate and I would never go near her if we could help it. But after your mother died, we thought perhaps you could help Aunt Debby to forget her grief over her loss of your mother's companionship, and more quickly get used to her being gone. So we took you for a visit with her—just one time. You, about three, were in my arms. I practically forced you to kiss Aunt Debby, but the moment you were free from my arms, you dashed out of the house.

"Nate and I offered you every bribe we could think of, but not a step inside the door could you be coaxed. You just clasped your hands over your stomach, and declared that the house made you feel sick. Then I felt sure the house must be so full of evil vibrations created by Aunt Debby's dreadful rages during her lifetime there, that your sensitive little body could not stand them."

"But Aunt Debby's hateful vibrations are not affecting me now."

"No. But vibrations much worse are, I feel sure. We'll have dinner here by the fire, then I'll tell you about it."

Thalia left his arms, and sank into a chair Cyram drew up to the near-by fireplace for her. He piled fresh coal on the fire, opened a gate-legged table near it, and left the room. Soon after his return, a maid laid the table and placed dinner before them.

"We'll dine first, talk afterward," said Cyram, as he placed a chair for Thalia near his own.

A half hour later when the table had been taken away, Cyram took his

brother's letter from a drawer in his desk, handed it to Thalia, and bade her read it aloud. When she reached the place where Cyram had discontinued reading it the day the fur coat had come, she returned it to him. "You read it aloud, Daddy. I can't bear to. I know every thing Uncle Nate is going to tell you—have experienced it all many times!"

Thalia shuddered, sank more deeply into her chair, and Cyram read:

*It was a clear, cold, morning, with a light covering of snow on the ground, when I left my cabin to tend some traps I had set out the morning before. From prior observations I had concluded that some animal larger and more wary than the ordinary mink, had of late been the cause of some sprung, yet empty traps of mine. Consequently, I had set one trap with particular care in a most auspicious place, and was curious to know if I had succeeded in capturing the animal.*

*I knew the trap was not likely to kill the creature, and therefore was not surprised to hear it snarling and thrashing about, while I was yet too far away to see what it could be. As I rounded the hummock below which I had set the trap, a sight such as I had never seen before, and surely hope never to witness again, met my eyes.*

*The jaws of the trap were clamped about a hind leg of the largest mink I had ever seen. All night he must have been gnawing his leg in an effort to free himself, for the surrounding snow was fouled with filth and blood. And in spite of the fact that he was now near death from hemorrhage, he snarled, screeched, frothed and spit in horrible rage as he continued his struggle for freedom.*

*I would not shoot him and take chances of ruining the pelt. The stench about him was so nauseating that I could not force myself near enough to club him. To spare my feelings further laceration, I left him to finish his fight.*

*Rip the lining of the coat, and you will find his skin with my private mark on it near the lower hem. If, as you have claimed, nothing but flames destroy vibrations from intense emotions, and that those vibrations cling to objects connected with them, I feel sure that Thalia, because of her sensitiveness to vibrations, will be so upset by emanations from the coat, that she will never be able to wear it.*

*If not, have her write me of her experience, then repack the coat in a box with my return address on it, and without explanations send it to her cousin, Alice, also a sensitive. They seem to run in our family. If Alice has an experience similar to Thalia's, the coat shall be burned, and my trapping days are over.*

*Sincerest good wishes,*

*Nate.*

Cyram turned to see Thalia, white-faced and staring-eyed, clutching her hands in her lap. "Now when you know how sensitive you are to my pleasing vibrations, that you contact them on entering this house when I am home evenings, it should be easy for you to realize what has been the cause of the dreadful spells of evil temper you have had since you've worn the fur coat. The skins of many mink are in that coat. Each of them has probably ended his life as your Uncle Nate claims the one he has written about did. Think of the vibrations that still must cling to their fur and emanate from it."

"Please don't ask me to think of that, Daddy! I'll never be able to forget my dreams of those poor creatures, and of their cries. Did you keep the box the coat came in?"

"Yes—in case!" He smiled at her.

"Let's pack the coat right away, then put it in the basement till we can send it off tomorrow. Shall we?"

Cyram left his chair. "Good idea, I think."

Thalia gathered up the coat. "After we attend to this, I want to ask you

something."

"Very well."

A half hour later, when they were again settled before the fire, Thalia said, "When the coat first came, Daddy, you said something about Group Spirits that suffer terribly when animals are trapped. Do you think I saw one in my dreams?"

"Yes—if they were dreams."

"What are Group Spirits, Daddy, and how can they suffer when animals do?"

"Group Spirits belong to the arch-angelic life wave and were human in the Sun Period, Thalia. Their lowest vehicle is made of desire stuff, and they live in the Desire World. Each species of animals has been the charge of an Arch-angel, since they as virgin spirits were given into its care. It has guided them, helped them to crystallize their physical bodies to their present stage of development, and will continue to do so until each of them has become individualized as we are, and like us has human bodies. There is no such thing as animal instinct. Everything animals do they have been taught to do by the wise Group Spirit who has them in charge. The spine of the animal is in a horizontal position, and through it play the currents of the animal Group Spirit which encircle the earth. Through these currents are the animals guided."

"But, Daddy, how can a Group Spirit know one of his charges is suffering when miles and miles away from him?"

Cyram was silent for a moment, then asked, "Distance is non-existent in radio, isn't it?"

Thalia's puzzled eyes studied his face, but she was silent.

"Any one speaking before a microphone tuned to a certain electric sound wave in the ethers of our Capitol City, may be heard by any one who tunes in to that sound wave in any part of the world?"

"Of course!" Thalia's eyes still expressed puzzlement.

"And when listening to that speaker you are influenced through your desire or

emotional body by any story he tells? If humorous, you laugh, if sad enough, you cry; an intense love story thrills you; a mystery story may terrify you?"

"Yes. Certainly!" Thalia's eyes continued to question.

Distance is almost annihilated in the Desire World. Therefore, a Group Spirit whose desire body is practically the same composition as the desire bodies of his charges, feels every emotion that sweeps the desire body of one of those animals. But he feels those emotions much more intensely than the animal does because the physical body of the animal dulls to an extent the intenseness of emotion. For instance: If you burn a blister on your hand, it hurts?"

"Of course!" Thalia winced.

"If the blister breaks and the bare flesh is exposed, what about contacts on it?"

"Torture, Daddy!" Thalia shuddered.

"So it is with animals and their Group Spirit. When injured the animal suffers, but his suffering is dulled to an extent by his physical body. Not so with the Group Spirit. He has no physical body to protect him. Therefore what is suffering to his charges is agony to him."

"No wonder the Group Spirit I saw was wringing his hands and moaning!" asserted Thalia. She was silent for a moment then said, "A while ago when I mentioned seeing the Group Spirit in dreams, you said, 'if they were

dreams!' Don't you believe they were?"

"No. I believe when out of your body while it rested in sleep—as is general with us humans—you were influenced by the emanations from the mink skins in that coat, to visit the scenes where the rightful owners of those skins met their death, and were permitted to read in the memory of nature there, the torture they endured before death released them. Also to witness the agony of their Group Spirit while waiting for their release."

"I'll never see a bit of fur after this, but what those experiences will be recalled to me, Daddy!" Thalia's eyes were wet, and a sob was in her throat.

They had been silent for some minutes when Cyram rose. "You'll write a full account of your experiences to Uncle Nate, Thalia, and make a copy for me?"

"Yes, Daddy. Tomorrow!"

"I'm eager to learn what experience your cousin, Alice, has with the coat," said Cyram, as he screened the fireplace.

"I am, too," coincided Thalia as they left the room.

\* \* \* \* \*

Three months later Cyram received the following telegram from his brother, Nathan:

*Dear Cy:*

*You win! Thousands of dollars' worth of mink fur was consigned to flames last night. I trap no more!*

*Nate*

## Take to the High C's

By B. COURSIN BLACK



ABOUT 4:30 you cast a longing glance at the clock. Your shoes have suddenly become hot and tight; tiredness envelopes you like a fog.

The boss has become cranky; the customers impatient adversaries. when five o'clock finally arrives, you experience a surge of freedom—a re-entering of your own world.

But as you go home you are conscious of a sensation of quiet—for feeling as you do. What about the many truth articles you have read? And the inspiring book last night that gave you a thrilling new conception of your work? You agreed with that book. It showed you that through your job you have opportunities for taking active part in

life, for sharing the creative activity of the world. It gave you a surge of something like pride that you were important enough to fill a niche, to earn your way by needed service.

So next day when weariness starts pulling down your spirits you assure yourself that you are not tired. It falls flat, through. Then you know it was a negative suggestion that created the very thing you wanted to avoid, and figuratively you yell silently to yourself that you are fresh and eager and alert, happy in your work, conscious of your value. A customer interrupts by barking at you, you sigh and give yourself up to be patient, plodding tiredness again.

It irritates you and you decide to find out just what is wrong. There is no



fault with the Truth teachings; you know there is wholeness and vitality in them. It must be your approach to them, or some failure of recognition on your part. Most of us have had such periods, when our inner desires just didn't jell into outward manifestation.

Each day I read the teachings that I knew held the fruits of progress and happiness; read them not as a duty but as a pleasure and privilege. Then I thought of them, aware of the deep significance, the eternal verity, of each inspirational message. I tried to practice them in my work and my daily approach to life, but I knew I wasn't getting full value. I tried to find the reason.

I think each one of us must find his

own personal method of absorbing and applying his philosophy. It is not enough to read and to believe. Truth is a wonderful mental concept; a monument to Light. However, I think I had gotten into the passive habit of just mentally agreeing, thinking how fine it all was, and not making the effort to find the one channel through which Truth could enter, then manifest, through me. My magazines and books offered me Truth, but Truth as understood and practiced by those writers who had found their own pathways. All soil is not alike; it can produce similiar crops only when enriched by elements lacking in that particular part of earth. I must find just what my patch of ground required.

One method that did work for me was my conscious creation of a definite attitude. In this way I could acheive the effect of that which I needed at a given time. I came to think of this system as the High C's.

When I found myself irritated, worried, or troubled, I thought of the word *calmness*. Then I created an image: a quiet landscape under a deep blue sky, with majestic, mysterious woods in the distance; a lofty hill under the eternal stars of the night. Eventually I found that the thought of the word itself was sufficient—my subjective mind seized upon it, caused tense muscles to relax, keyed up nerves to let go. It was as though the word *calmness* stilled my fears and jumpiness, brought a passive inert, breathless state in which I knew relief and vast stillness. Then I substituted for the former negative emotions, the consciousness of a smile, a sense of pleasure and confidence.

*Confidence* was another of my high C's. I've always had an inferiority complex, a doubtful attitude toward my abilities and skills. Intellectually, neither the arguments of Truth readings nor my own debates served to instill the magic essence. I thought of the possible obstacles, the traps and snares in which

(Continued on page 478)



# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## The Web of Destiny



(TWENTY-SIXTH INSTALLMENT)

### Practical Methods of Achieving Success

*Based Upon Conservation  
of Sex Force*

It is just as impossible to attain true and lasting success without living in harmony with the laws of life as it is for a criminal to live at peace in the community whose laws he breaks. Just as he is eventually punished because of his predatory habits, and incarcerated and restrained, so also nature punishes, incarcerates, and restrains us when we break her laws. This restraint is called disease and is an enemy of happiness, for one, no matter what wealth he may have or what position he may occupy in the world, can never be happy when he is in ill health bodily. Thus it will be seen that one of the vital requirements for the man or woman who desires a full realization of happiness and success in life is health, including strength, for only in the measure that we are supplied with bubbling-over health can we feel sufficiently optimistic, cheerful, and vigorous to attain the success which we are seeking.

The Bible tells us that death and disease came into the world through eating of the "tree of knowledge", and though from the materialistic point of view

this may sound silly, but let us not dismiss the story without looking at it a little closer. We shall find that it is perfectly in harmony with scientific facts as shown in the world today. Consider first the meaning of the tree of knowledge as illustrated by the later remarks: "Adam *knew* his wife and she bore Abel"; "Adam *knew* his wife and she bore Seth"; and Mary's words to the angel, "How shall I conceive seeing I *know* not a man"? From these and many similar remarks it is evident that the tree of knowledge was a symbolical expression of the generative act. Mankind is thus, as the Bible says, conceived in sin and therefore subject to death, and from this there would seem to be no escape.

We would, however, do well to remember that evolution is a fact in nature; that the man as he is today is the result of a long past; and that this present state is not the final attainment of a standard of perfection; but there are greater heights ahead of us. We are in a state of ever becoming; there is no halting nor resting upon the path, which is as limitless as the age of the Spirit. Moreover, as what we are today is the result of what we were yesterday, so also it depends upon how we use our faculties today whether we shall be one thing or another tomorrow. Let us then examine the past, so that by learning what we have been, we may gain an inkling of what we are to be.

According to the Bible, mankind was male-female before it was separated into two distinct sexes as man and woman. We still have with us hermaphrodites who have this, as we think today, abnormal formation to prove the truth of the Biblical assertion; and physiologically the opposite organ of either sex is latent in all.

During the period when man was thus constituted fertilization must have occurred within himself; nor is this any stranger than that many plants are so fertilized today.

Let us now see from the Bible what was the effect of self-fertilization in the early days. There are two prime facts that stand out: One is that there were giants on the earth in those days; the other that the patriarchs lived for centuries; and those two characteristics, great growth and longevity, are possessed by many plants of today. The great size of trees and the length of their life are wonderful; they live centuries where man lives only a few score years. Then the questions come: what is the reason for the evanescence of human life, and what is the remedy? Let us first take up the question of the reason, and the remedy will later be apparent.

It is well-known to horticulturists that plants are stunted in their growth when they bloom too prolifically. A rose may bloom to such an extent that it dies; therefore the wise gardener prunes the buds from the plant so that the strength may go partly into the growth instead of the blossom. Thus by keeping the seed within itself it attains the strength required for growth and longevity. This was the secret of the great size and long life of the earliest races, as it is the secret of the size and longevity of the plants today.

That the creative essence in the seed is a spiritual substance is evident when we compare the dauntlessness and impatience at restraint of the stallion or the bull with the docility of the steer and gelding. Moreover, we know that the confirmed libertine and the degen-

erate become sterile and emaciated. When these facts have sunk into our consciousness it will not be difficult to conceive of the truth of the Bible assertion that the fruit of the flesh, which brings us under the law of sin and death, is first and foremost fornication, whereas the fruits of the Spirit which make for immortality, as shown in the same book, are said to be principally continence and chastity.

Consider also the child and how the creative force *used within and for the child itself* causes an enormous growth during the early years, but at the age of puberty the birth of passion commences to check growth; the vital force then produces seed in order to find growth and expression elsewhere, and thenceforth growth is stunted. If we continued to grow during life as we grow during childhood, we should be giants as were the divine hermaphrodites of long ago.

The spiritual force generated from the time of puberty and all through life may be used for three purposes: generation, degeneration, or regeneration. It depends upon ourselves which of the three methods we choose; but the choice that we make will have an important bearing upon our whole life, for the use of this force is not confined in its effect to the time or occasion upon which it is thus used. *It overshadows every single moment of our existence*, and determines our attitude in each and every single phase of life among our fellow men: how we meet the various trials of life; whether we are able to grasp our opportunities or let them slip by; whether we are healthy or sick; and whether we live our life according to a satisfactory purpose. All of this depends upon the way we use the vital force. That is the very spring of all our existence, the elixir of life.

*(To be continued)*

Though we have all knowledge and can solve all mysteries, we are but as tinkling cymbals unless we have love and use it to help our fellow creatures.—*Letters to Students*, page 44.

# Studies in the Cosmo-Conception

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

## Clairvoyance

Q. Why are the higher worlds invisible to the majority of people?

A. Because of the dormancy of the finer and higher senses whereby they may be perceived in the same way that the physical world is perceived through the physical senses.

Q. Is this an argument against the existence of these worlds?

A. No more than that of the blind man against the existence of light and color because he cannot see them.

Q. Of what may we be sure?

A. If the blind man obtains his sight he will see the light and color. If the higher senses of those blind to the super-physical worlds are awakened by proper methods, they will also be able to behold the worlds which are now hidden from them.

Q. When one's vision is opened does he at once "know all about" these higher worlds?

A. Not at all, any more than the man born blind who has obtained his sight at once "knows all about" the physical world.

Q. Can one be mistaken in his observations there?

A. There are much greater facilities for acquiring knowledge in the super-physical worlds than in our present dense physical condition, but not so great as to eliminate the necessity for close study and the possibility of making a mistake in observation. Indeed much more care is needed in observation there than here.

Q. How may we know if another's observations are correct?

A. Clairvoyants must first be trained before their observations are of any real value, and the more proficient they become the more modest are they about

telling of what they see; the more do they defer to the versions of others, knowing how much there is to learn and realizing how little the single investigator can grasp of all the detail incident to his investigations.

Q. Does this account for the varied versions?

A. Yes, and because versions vary superficial people think this an argument against the existence of the higher worlds. They contend that if these worlds exist investigators must necessarily bring back identical descriptions.

Q. Is this opinion logical?

A. Not at all. If a newspaper sent out twenty reporters to a city with orders to "write it up," no two would be exactly alike. Is it an argument against the existence of the city that these reports differ? Certainly not!

Q. What would cause this difference?

A. It is easily accounted for by the fact that each saw the city from his own particular point of view and instead of these varying reports being confused and detrimental, a perusal of them all would give a fuller, better understanding and description of the city than if only one were read. Each report would round out and complement the others.

Q. How does this apply to the invisible worlds?

A. The same is true regarding accounts made by investigators of the higher worlds. Each has his own peculiar way of looking at things and can describe only what he sees from his particular point of view. Though these accounts may differ, all will be equally truthful from each individual observer's viewpoint.

Reference; *Cosmo* 24 - 26.

# WESTERN WISDOM BIBLE STUDY

## Christ in All



If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affections on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of him that created him:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

*Colossians 3: 1-13, 9-11.*

In the midst of all the cross currents of a vast complexity of forces at work in the world today there is observable to sensitive people a pronounced trend which is a source of tremendous inspiration and satisfaction: a trend toward the realization of the fundamental unity of each with all and a consequent formation of the Kingdom of Christ in the hearts of an increasing number of men and women of all nationalities. The age of the Race Spirits, with all its separateness of language, religion, ethics, government, economics, etc., is definitely on the wane, and intelligent people all over the world are fast realizing that to "set our affections" on the things of the earth is but to encourage wars and other impediments to progress and invite a retardation in our evolution. So it is that we find more and more individuals, consciously and unconsciously, beginning to "put off the old man" of the past crystallized regime and "put on the new man" of the approaching Christ Dispensation..

That "Christ is all, and in all" is now, nearly two thousand years since the illumined St. Paul wrote his letter to

the Colossians, actually becoming indisputably evident to intelligent people all over the world, and as a result we see those capable of responding to the spiritual urge being given from the invisible realms exerting themselves to establish higher standards in government, religion, and all other human relations. We see in the making today—regardless of opposing forces—a world government, based upon the synchronized interests of all nations; a universal religion, growing out of the basic principles of selflessness and unity taught by Christ Jesus; a global system of education, integrated about the ideal of leading the individual out of the crystallizing effects of selfish interests and into the freedom and progress of a consciousness of the unity of each with all; an international arrangement of economics in which capital and labor will have merged into a cooperative group striving for mutual benefit.

In short, the call of the Spirit is sounding clearly and loudly, as we pass into a New Age. The inner life—the life of the real man, who is Spirit—is henceforth to be given preference over the outer life of material interests. The task—and it may be a joyous one—that lies before all humanity today is that of unfolding the qualities of the Spirit based on the Christ Principle: unity, unselfishness, kindness, cooperation, and tolerance, and those who remain deaf to the insistent call of the *Christ within* will find themselves left behind. Only those who can express in their daily lives the Christ qualities of selfless love and service to others will be able to function in the New Age conditions.

There is yet much work to be done before the Kingdom of Christ will be established on earth, but every aspirant who labors to establish the Kingdom in his own heart is hastening His coming.

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# TODAY'S SCIENCE

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## Future Healing Methods



THE DISCOVERY of the vital body by orthodox science may be one of the great events of the near future. It is possible that the next great advance in therapeutic methods will be based upon a knowledge of the nature and functions of this life-giving principle in man. There is even today a growing tendency to postulate the existence in all living things of what is likened to a magnetic field believed to be the creative pattern determining to the last detail the exact nature of the most complex organism. This is the vital body. Other than the fact of its invisibility to most investigators, perhaps the materialistic attitude of orthodox science is the greatest obstacle to the wide-spread acceptance of the existence of the vital body. There is a reluctance to acknowledge the possibility of an active, intelligent life above and beyond every physical form. Many find it easier to believe all creatures to be the accidental result of blind, unconscious forces such as constitute all matter. The vital (or life) body is really an exceedingly fine meshwork of living substance into which the cells of the body fit both as in a rack and as though spiked. It is the patterning, building, animating principle through which the Ego is able to manifest a form for its expression on the physical plane.

In general, orthodox medicine attempts to free the body from illness by trying either to suppress the symptoms or to kill the invading germs by using serums, drugs, etc. With the increasing tendency toward vitamin therapy has come the first real and direct effort to strengthen the life principle. Following the discovery of the vital body, the science of healing should be greatly simplified.

Instead of depending upon thousands of medicines containing many drugs, a diversity of doses and varying results on hundreds of diseases, the chief emphasis will be placed upon methods which will have the twofold purpose of increasing the flow of life itself through the vital body, and upon an effort to remove any psychological or physical factors tending to resist that flow of life. Obviously, the Ego which shapes, builds, and sustains the physical organism must be superior in every way to that form and should therefore be able to wield effectively the life which is the health and strength of the physical form. Usually, physical disorders come when the personality wilfully or unwittingly disregards the laws of life and thus tends to reduce the amount of life the Ego can pour into the vital body as it seeks to maintain vibrant health. Research in psychosomatics and similiar fields reveals that mental or emotional inharmonies can be fruitful causes of such interferences.

Much remains yet to be discovered in regard to vitamins, the use of "live foods" and the whole field of nutrition. Light therapy, which acts directly upon the vital body, will prove to be a potent means of coping with a number of physical disorders. Music will prove a powerful means of dispelling fear and negative moods, and for strengthening the feeling of joy which does so much to enhance health. Further developments may also be expected in mental and psychological treatment. But by far the most potent healing force of all will come through the powerful invocations of groups of aspirants as they work with spiritual energies directly upon the Ego within the ailing body.



# Astrology Department

## Neptune--Principle of Instrumentation

By ELMAN BACHER

**T**HY WILL BE DONE. It is by this phrase, or one of its many equivalents, that the human being recognizes that he is an *instrument* in the hands of the Over-all Forces, either White or Black. In an attitude of adoration or consecration, he surrenders his personal will in order to serve his concept of the purpose of those Forces. Also, those who are qualified to act as agencies for the releasing of Power are driven by irresistible urges to do so, even though they may not be conscious of their instrumentality.

Of the former group, Jeanne d'Arc, the warrior-saint of France, is a good example. Through her devotion to her "voices" she became an instrument in the hands of those spiritual agencies which were concerned with the development of the French nation. An extraordinary example of conscious instrumentation was Isadora Duncan, the American dancer; her inspirational responsiveness made possible a dynamic liberation to the concept of the art of Dance in modern times. Among the many people in recent years who demonstrated instrumentation we may consider Bernadette Soubirous, the French peasant girl, through whom the establishment of the healing-grotto at Lourdes was made possible; Max Heindel, the late Father Flannagan, and Mother Frances Cabrini were "instruments" for the establishment of institutions for instruction, human regeneration, and healing. Adolph Hitler may be considered to have been

an "instrument" for the expression of destructive and unregenerate urges.

Of the second group, humanitarians who work along the more secular lines of government, science, economics, etc., are good examples. Of these we might mention Woodrow Wilson, Thomas Edison, Henry Ford, and Albert Schweitzer.

The exoteric symbol of Neptune is the "trident", or forked spear, of the ocean-god. Esoterically, however, the symbol represents the upturned cup, open to receive the inflow of inspirational or astral energies. Furthermore, we are told that Neptune is not, really, a member of our solar system but is functioning as a "transmitter of galactic energies" to our system. In this function of galactic transmission, Neptune is seen to parallel, on a vast, transcendent scale, the functions of our satellite, the Moon. The latter, of course, "works locally" between the Earth and the Sun.

Combining the above factors, we see that Neptune is a feminine vibration, impressionable, sensitive, reflective, fluidic, and receptive. As the Moon is "mother" in a personal sense, with reference to relationship, home, and nation, so Neptune is "mother" in a universal sense. "Mother Church", all-embracing, all-forgiving, all-redeeming, is Neptune; the ocean, harboring in its depths the evolution of millions of forms, is Neptune; the virtue of compassion, which is understanding-love, recognizes no barriers to its expression—it reaches all because it has experienced all—its

universality is a perfect representation of Neptune. The magic of Art is Neptune; by attunement to this transcendent vibration Man gives expression to the highest impulses of his consciousness through poetry, drama, dance, music, painting, and sculpture. Through these agencies Man, from his beginnings, has sought to give "body" to his idealites through the direction of technique by Will, fired by inspiration. "Religion" and "Art" are two ways of saying "Man's expression, of his recognition of Divinity. Through these two forms of expression, Man proves himself to be "an instrument in the Divine Hands". Through the exercise of his Neptune potentials, he manifests as a microcosmic "transmitter of superdimensional forces" in his capacities as artist, healer, teacher, and philanthropist.

While Venus represents Man's faculty of "response to Beauty" through his inner sensitivities and cultivations, Neptune represents his faculty to "con-tribute Beauty" or "express Beauty" by means of exercising his artistic talents and abilities; he uses his materials as instruments to manifest his concepts, but he in turn, through response to inspiration, is an instrument through which great Intelligences speak to humanity. The two arts which most specifically represent the "instrumentation" of Neptune are Music and Drama.

Neptune is the transcendent planet of the mental triad—Mercury and the Moon being the other two. Since the language, or "the word" of the inner plane is tone (rhythmic sound vibration), the musician "speaks to us in melody and tonal harmony". The interpretive musician acts as an instrument to manifest the concepts of the creative musician who, in turn, acts as an instrument for inner-plane voices. The trained improviser, by his sensitive response to musical inspiration and the obedience with which his physical equipment reacts to that inspiration, is an immediate and direct channel for artistic utterance.

In the exercise of his talent, his body, his musical instrument, his musical intelligence and responsiveness are all fused into one composite instrument through which the inner-plane voices speak to us.

The actor from his inner knowledge of human nature and experience which is accumulated through many incarnations of intense emotional experience symbolizes in each characterization a certain vibratory pattern, or level, of the soul body of mankind. Through his inspiration he transmits the playwright's concept of humanity and temporarily assumes the reality of a certain type of person. The greatest acting requires, of course, technique of timing, reading, and movement, but the quality of spiritual greatness that moves the members of an audience to rapture and exaltation is that which is derived from the actor's transmission of his own inner



memory (the superconscious) of experience. He "outpictures" a facet of the inner memory of each person who is moved inspirationally and emotionally by his performance.

The Drama of Life is reflected, microcosmically, by the drama of the Theater. Human problems, relationships, joys, loves, sufferings, defeats, and triumphs all are mirrored by the projection of the playwright and the instrumental interpretation of the actor. When we, as individuals, choose to make ourselves "instruments of the Divine" we play a role on our own Stage of Life that is ennobling, inspiring, beautiful, and triumphant.

"Instrumentation" is a focalized releasing of power. When used by persons centered by the higher dimensions of consciousness great service of beauty, healing, and realignment are made possible in all phases of life—human and subhuman. However, power is no respec-

ter of persons or things; it just operates as it is directed. Consequently, when it is released through an unregenerate or unspiritualized consciousness, instrumentation becomes a process by which indescribable negatives may be exposed. Egotism that is self-centered and self-glorifying makes of instrumentation a thing of evil because through it Power is released for the fulfillment of ends that are limiting and destructive. In this reference the vibratory effects of Neptune must be understood in the study of horoscopes of criminals, delinquents, and psychopaths. These sick people are disorganized, intensity of desire capacities overbalancing Will and or Intelligence, intensity of Purpose coupled with perversion of Ideality and and all such maladjusted conditions tend to develop responsiveness to destructive astral forces. Putting these impulses into action is "black instrumentation". The person whose intense, but undirected, sexuality leads him to perpetrate murder and cruelty as an "outlet" is a tool of Blackness; the religious fanatic (such as a hypothetical member of the Spanish Inquisition) who, in the name of his gentle, loving Master, abuses, imprisons, tortures, and enslaves his fellow man "for the glory of God and his Church" may be perfectly sincere and idealistic in his motives, but in such treatment of others he proves himself to be on a low vibratory rate.

The Spanish Inquisition may be studied, briefly, at this point since the organization was an "instrument" of "Mother Church". There were, doubtless, many members of the Inquisition who zealously and sincerely perpetrated outrages against "heretics", being motivated by idealistic efforts to express "glory to God" as their church interpreted it. Acts of heroism, self-sacrifice, and loyalty which they committed point to an unshakable faith in their concept of spiritual rightness. The means used will have to be answered for in subsequent incarnations, but there

is no doubt that sincere devotion to an ideal builds in Whiteness in the inner-planes.

It is the ultimate perversion of the vibration of Neptune when a pretence of ideality is utilized deliberately for self-aggrandizement, self-glory and domination over the mind and body of another person. This is illusion masking illusion, corruption of corruption, a lie lying to itself.

When the regeneration has been commenced and the Neptune-patterns from the past are ready for redemption people are "pulled into the most impossible-to-control situations". They are subtly influenced into habits which destroy them; they ask for bread—they get stones; they lovingly assume a responsibility—it becomes a backbreaking burden from which they never find release in this life; they seek spiritual enlightenment—they get a species of black magic which wrecks them; they have intense creative urges and their efforts toward self-expression are frustrated at every turn; they are endowed with unusual physical attractions—they never find

## Horoscopes for Subscribers' Children

Should you wish 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 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.



the fulfillment of love which they seek above all other things. In each of these cases, the realization of the Ideal forever eludes the suffering person with the accompanying temptation to sink into negative levels of cynicism, rage, and hopeless fury against Life which they begin to think of as something they can no longer endure but must escape from. Negative Neptune is the "flight from reality" through drink, drugs, indolence, perversion, and suicide. The "flight from reality" is the attempt to escape the pressure of the Inner Voice, which is the person's Reality; he cannot face his past failures to live spiritually.

Neptune afflicted in the horoscope should be studied as a karmic indication of Principle having been perverted in the past. People who attempt, in one way or another, to escape their problems do so only because they are not aware of the principle which is working for their development. They have, in the past, blinded themselves to "Principle-awareness" by deliberately masking their own truth. Objectively or subjectively in these instances Neptune walks hand-in-hand with Cause and Effect: clouding the lives of people with illusions because of Illusion having been perpetrated.

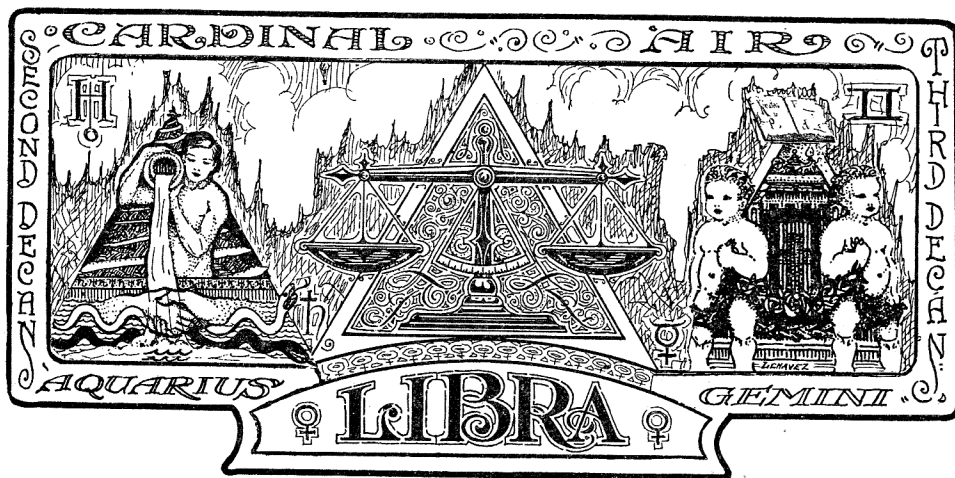
Since everyone's Neptune is activated in some way periodically it is of value to the astro-analyst to learn something of the person's experience and reactions in those times. A person who, to a degree, "lives with his Neptune" will recall moments of intense inspiration and exaltation; he will refer to a highly developed, spiritually-minded person, whose acquaintance he made or an experience of artistic illumination. Persons who are "not well acquainted with Neptune" may recall experiences that caused them considerable distress. They misplaced and lost things; material affairs appeared chaotic and confused; things happened and things were said, the sources of which could not be determined; relationships took on a bizarre

aspect and unsuspected things were revealed. On the more subtle planes of experience strange, disturbing emotions were aroused, complex desires and peculiar ecstasies may have been felt; will power and purpose seemed to dissolve into unaccustomed feelings of lassitude and indifference; trancelike imaginings and weird dreams may have been experienced. Persons whose charts carry a heavy emphasis on the element of Earth or the vibration of Saturn can experience in their Neptune-activations something really frightening: the material expression of life seems to become fluidic and perspectives appear all out of focus. This is Neptune reminding them of impermanence of the physical plane; it may appear like a temporary aberration but it is really just a momentary shift of consciousness onto a more subtle plane.

The quality of "hyper-passivity" clearly describes Neptune's "personality" and as such emphasizes in a pronounced manner the receptive, feminine potentials of the chart. The sign of Neptune's rulership, Pisces, is of the water element and the mutable cross—the most purely impressionable of the entire zodiac.

Since Neptune's function is "channelship" we must give careful study to the unregenerate patterns of the planets which aspect Neptune in the chart even if Neptune itself is unafflicted. This is important because though the "channel" may be efficient in function we should understand the quality of "what comes through". A person naturally endowed with psychic sensitivity or a high potential for Idealism and devotion can, in his unregenerate expressions, open up to all manner of perverse or destructive influences. Thus, inundated by waves of inflow from the astral planes he can submit his heart, mind, and consciousness to agencies which are neither worthy or health giving. Neptune itself unafflicted in the chart is

*(Continued on page 479)*



## The Children of Libra, 1948

**T**HE SCALES, or balance, symbol of the cardinal-air sign Libra, indicates one of the outstanding traits of those born with the Sun in this sign: a tendency to fluctuate constantly between the heights of extreme joy and enthusiasm and the depths of melancholy and despair. Bringing their active-mentality into a stable channel for the work of the Spirit in transmuting the lower self into the higher self is the chief task of the Libra born natives.

This is the 7th house sign, which rules partnerships of all kinds, and we find those having the Sun in Libra possessed of great interest in and capacity for partnership—particularly marriage. In fact, the Libran is apt to allow his affection for his mate and children to overshadow everything else, as well as everyone else, in life, and this personal love presents a real challenge to the spiritual aspirant until it is transmuted into the higher Uranian vibration.

Venus, the planet of beauty, harmony, attraction, music, and art, rules Libra, and consequently many artists and musicians are to be found among the Librans. Being highly sensitive to mental and physical surroundings, they respond

best to an atmosphere in which music and color are constructively used. Since Saturn, the planet of physical form, is exalted in Libra, the natives of this sign often express a high degree of talent in architecture, draftmanship, etc. They are also noted for their fastidiousness in dress and charm of personality.

Children born during the early part of the Libra solar month this year will have a number of planetary influences under which to work—both positive and negative. The sextile of Saturn to Uranus is in operation all the solar month, and is fortunate for a public career in an official capacity, for it gives ambition and determination with ability to concentrate, plan, systematize, and exercise authority. The intuition is strong and the mind both mechanical and ingenious.

The Sun squares Uranus from September 23 to October 1, a vibration which tends toward nervous and uncontrolled emotions. Unless poise and stability are cultivated from early childhood, there is likelihood of impulsiveness and impatience of restraint which will bring unhappiness and public disrepute.

A more favorable vibration comes through the trine of Venus to Jupiter, which also begins September 23 and

lasts until October 5. This aspect favors accumulation of wealth, the enjoyment of the luxuries of life, a happy marriage, social prestige, and the respect of the native's associates. It also indicates a jovial, optimistic, and generous nature, fond of pleasure, traveling, and music.

Three other aspects to Venus begin on the 23rd of September: the square to Mars, the conjunction with Neptune, and the conjunction with Pluto, and last until October 6, September 25, and September 29, respectively. The square to Mars indicates a sensuous disposition, liable to excess spending and the gratification of the passions. Children with this aspect should be taught early the sacredness of the creative function and the need for directing their creative powers into the higher mental and spiritual channels. The two conjunctions may work for the bringing out of the positive or negative phases of Venus, depending upon the native's response to the constructive or destructive aspects already mentioned.

Several splendid mental aspects begin on September 23: Mercury sextile Saturn and Jupiter, and trine Uranus, and last until October 19, September 24, and October 24, respectively. The sextile to Saturn gives seriousness, depth, power of concentration, forethought, and reasoning ability. Persistence, diplomacy, honesty, and fairmindedness are also indicated by this aspect. The sextile to Jupiter bespeaks the cheerful, optimistic disposition, and a mind that is broad, versatile, and capable of forming correct judgments. This vibration also favors law, literature, travel, and good health. The trine to Uranus gives an original, independent, and progressive mind—a sign of the pioneer and genius. Science and invention are favored.

Beginning September 27 and lasting until October 14, the Sun is in conjunction with Neptune, an aspect indicating the need for cultivating honesty and the unfoldment of the positive spiritual faculties.

Two aspects to Venus begin on Oc-

tober 2nd: the conjunction with Saturn, and the sextile to Uranus, and last until the 14th and 12th, respectively. The conjunction is apt to bring out the undesirable side of both Saturn and Venus, indicating the need for cultivating high moral standards and integrity in marriage relations. The sextile to Uranus makes the person mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for art and music and the probability of an early marriage.

Another aspect to Venus—the sextile to Mercury—begins October 6 and lasts until October 14. This vibration makes the person cheerful, companionable, persuasive, musical, and poetical.

From October 8 to October 23, the Sun sextiles Jupiter, a vibration favoring health, wealth, and happiness. The nature is jovial and optimistic, and there is good judgment and executive ability.

The square of Saturn to Mars is in effect from October 12 to October 23, indicating for those born during this time the need of cultivating, unselfishness, kindness, and truthfulness.

A more favorable vibration, the trine of Jupiter to Uranus, begins October 14 and lasts the rest of the solar month. This aspect indicates a broad, humane, sociable, and honorable person, possessing executive ability and an interest in the occult arts.

The Sun begins two aspects on October 16: the conjunction with Mercury and the trine to Uranus, which last the rest of the solar month. These configurations are favorable for the mentality, intuition, inventiveness, and the progressive attitude. The trine to Uranus particularly favors advanced thought along all lines of endeavor.

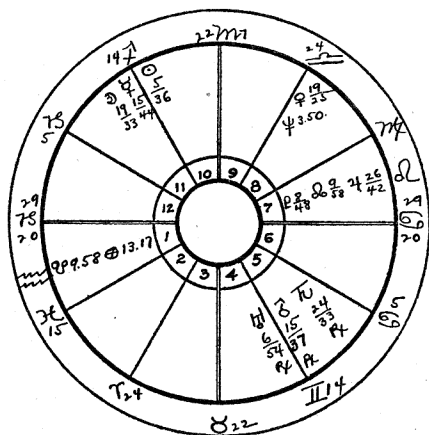
From October 18 to October 23, the Sun sextiles Saturn, a splendid vibration, indicating method, foresight, organizing and diplomatic ability. The native is kind and considerate, and the soul of honor. Political and judicial positions are favored.

## Reading for a Subscriber's Child

PATRICK L.

Born November 28, 1943.

Longitude 93 W. Latitude 40 N.



This little boy has the Sun, Mercury, and Moon in the aspiring, benevolent, and travel-loving sign Sagittarius. The Sun is in the 10th house, sextile Neptune in Libra, trine Pluto and the Dragon's Head in Leo, sextile the Dragon's Tail in Aquarius in the 1st house, and in opposition to Uranus in Gemini in the 4th. There is a deep religious side to this child's nature and much spiritual understanding. However, there is a tendency toward impulsiveness and a quick temper at times, indicating a need for teaching him persistence, poise, and stability.

Mercury and the Moon are in conjunction in the 11th house, sextile Venus in Libra, the Part of Fortune in Aquarius, and in opposition to Mars and Saturn in Gemini. This configuration gives a retentive memory and talent for music, art, and poetry, but a further tendency toward temper and sharp speech. Patrick will have many friends, who will be of help to him in realizing his ambitions and hopes. Since there is a susceptibility to colds, bronchitis, etc., he should be taught early to breathe deeply and to live out of doors as much as possible.

Venus in Libra, sextile the Moon, Mercury, and Jupiter and trine Mars and Saturn, is added evidence of a strong artistic and musical side to the nature. There is a liking for society, pleasure, and all the beautiful things of life, along with literary ability. Friendships with women, as well as marriage, are favored. Properly trained, this child can use his social charm to much advantage in aiding his friends spiritually.

Jupiter intercepted in Leo in the 7th house does not exert its full beneficent power, but since it sextiles Saturn and Mars in Gemini, and trines the Moon in Sagittarius, it will be of considerable benefit in health, marriage, and legal affairs. This configuration also favors religion, law, acting, and teaching, and makes Patrick cheerful, optimistic, and philanthropic.

Further indication of spiritual understanding, particularly of advanced ideas, is indicated by the trine of Uranus to Neptune and the Dragon's Tail, and its sextile to Pluto and the Dragon's Head.

The last degree of Capricorn on the Ascendant, with the Dragon's Tail in the 1st house, gives a Saturnian stability to the personality, fortunate in this case because of the strong, exuberant Sagittarian influence. The Tail is favorably aspected to Sun, Mercury, Neptune, Uranus, and Mars, and should therefore not affect the personality, physical body, or early life unfavorably.

The Sun in the 10th house, along with Mars, the ruler of the 10th, in Gemini, indicates that this child could give valuable service as a minister, lecturer, lawyer, writer, publisher, editor, or as a teacher. He is inherently well qualified to assist in establishing the New Age ideals of unity and brotherhood, and if taught to follow his highest aspirations, he can be of tremendous help to his fellow men.

# VOCATIONAL GUIDANCE ADVICE

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

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

## Interior Decorator

### Librarian

**KAREN M. D.**—Born September 25, 1929, 12:15 A.M. Lat. 60 N. Long. 11 E. In this chart the aggressive sign Aries is posited on the Midheaven, and 25 degrees of Taurus are included within the 10th house. Mars, ruler of Aries, is in the artistic sign Libra, in conjunction with Mercury sextile Saturn in Sagittarius and Venus (ruler of Taurus and Libra) in Leo, and trine the Moon and Jupiter in Gemini. The Sun is also in Libra, but squares Saturn and opposes Uranus. The dramatic sign Leo is on the Ascendant. This young lady should be quite versatile in the musical, and literary fields. She could give excellent service as an interior decorator, music demonstrator, librarian, or saleswoman for jewelry, ready-to-wear, or beauty shop supplies.

## Bus Driver. Lineman

**HARRY R. G.**—Born October 3, 1924, 2 P. M. Lat. 41 N. Long. 76 W. The martial sign Scorpio is on the cusp of the 10th house in this chart, and its ruler, Mars, is intercepted in Aquarius in the 1st house, trine Saturn in Scorpio in the 9th, and opposing Venus and Neptune in Leo in the 7th. The Sun is in Libra, sextile the Moon and Jupiter in the travel-loving Sagittarius in the 11th. The ambitious, persistent Capricorn is on the Ascendant. This young man's liking for travel, along with his mechanical ability, indicate that he could do well as a bus driver or in the taxi business. He also has the ability to serve efficiently as an engineer, policeman, or telephone lineman.

## Choir Director

### Business Executive

**HELEN T. S.**—Born January 10, 1917, 2 A. M. Lat. 40 N. Long. 80 W. In this chart the dramatic executive sign Leo on the 10th house cusp, and its ruler, the Sun, is posited in the ambitious sign Capricorn in the 3rd house, in conjunction with the Dragon's Head, and square Jupiter in Aries in the 6th. The Moon is in Leo, in conjunction with Neptune in the 9th, and in opposition to Mars, Mercury, and Uranus in Aquarius. The determined, martial sign Scorpio is on the Ascendant. Only a position in which she could be "boss" would suit this native, probably government work of some kind. She could do well in charge of an office force working for the government or some business concern, or, if she had the necessary training, as a choir director or dramatic instructor.

## Interpreter. Hospital Worker

**ORENE F. M. S.**—Born March 27, 1923, 9:35 P. M. Lat. 35 N. Long. 92 W. Here we find the mental sign Virgo on the Midheaven, and its ruler, Mercury in Pisces in the 4th house, in conjunction with the Dragon's Tail, trine (7 degrees) Jupiter in Scorpio in the 12th. The Sun is in the aggressive sign Aries in the 4th, trine the Moon in Leo in the 9th, and square Pluto in Cancer. The fixed, martial sign Scorpio is on the Ascendant. This native could give efficient service as a secretary, accountant, interpreter, as a research worker in a hospital, or in some position dealing with animals—a pet dealer or assistant to a veterinarian.

# Monthly News Interpreted

## Sugar for Alcohol

A number of letters have reached us this month asking for real information on the use of sugar by the liquor traffic. We quote from a highly authoritative source: the Research Council of the National WCTU:

"In the manufacture of distilled and fermented liquors consumed in 1944, there were used 5,147,555,000 pounds of grain and 238,655,000 pounds of sugar, syrups and molasses. Total food products consumed in the manufacture of alcoholic beverages (including wine) in 1944 were 6,039,610,000 pounds."

And in all Europe, 80,000,000 people face starvation; 20,000,000 people wander back and forth over Europe vainly seeking food and shelter; in normal times, half the population of China lives below the hunger line, and you can guess for yourself how many live below that line after twelve years of war. Japan is desperate for food.

No wonder President Truman calls for the cessation of the use of wheat in the direct production of alcohol and beer. We wonder how the boozemen will react. Will they be as ardent patriots as they were when they insisted upon making their deadly product all through World War II?—*Signs of the Times.*

Grain and sugar are two of the most valuable food products; and both of them are usable in many different ways, none of which have any harmful effects. The grains, or cereals, contain a great amount of fuel food which furnishes the body with the necessary power to do its work efficiently; and since the body needs so much more power to do the work than it requires building food with which to build up the body, the fuel foods are of the utmost importance in the maintenance of health and life. Furthermore, the Spirit is able to do much better work when its physical vehicle is unhampered in carrying out its dictates. At best the physical body is an unwieldy vehicle, and if the Spirit is to get the most desired results, it is imperative that it be kept in the best possible condition. Sugar is a natural product of the plant kingdom. It is both a fuel food and a stimulant and increases the vital activity of the body. Alcohol carries a high vibratory rate that is not easy

to overcome when it is taken into the body and for this reason the Spirit often loses control of that vehicle when alcohol is consumed. Sugar on the contrary being both a food and a stimulant is of much benefit to the body and its vibratory pitch is perfectly attuned to it. Sugar has all the good qualities falsely claimed for alcohol and none of its drawbacks.

With millions of people starving in foreign countries, what right have we as a Christian nation to waste our precious food products in the manufacture of a beverage, the consumption of which is daily wrecking the lives of thousands of our young men and women and costing the country millions of dollars for prosecution and defense? To whom much is given certainly we have the right to expect much; and the people in the United States can put their surplus products to no better, no more worthy use, than to the alleviation of hunger and distress in the many nations not so fortunate. "Blessed are the merciful."

## Menace of the Movies

That the motion picture is one of the most potent influences in modern life hardly needs to be repeated. Ezra Goodman, speaking for *Coronet* and writing in its July issue under the title, "Are the Movies a Menace?" shows in a new and fresh approach the tremendous effect of the movies on old and young alike.

Describing the motion picture as "the greatest device ever conceived for the conveying of information and education," Goodman goes on to say, "From Boston to Bombay, the silver screen influences manners and morals, creates fads and fashions, shapes thoughts and emotions, and collectively conditions the ways and concepts of life for countless millions of people."

This fifteen-page article is presented as the official report of *Coronet's* "exhaustive survey involving a year of painstaking research." The expressed intent is to catalog and evaluate complaints being brought against the movies by religious, civic, and welfare groups. These charges, investigated by *Coronet* and tabulated under

twelve headings, cover nearly every approach possible. . .

*First on the list is the charge: "Movies encourage drinking and alcoholism through the glamorizing of sophisticated imbibing."*

Again, the Payne Fund studies of the Motion Picture Research Council indict the movies as being "one of the roots of all juvenile evil." Many youthful criminals told Payne investigators that they had learned to pick locks, crack safes and commit robbery from the movies. Truly, they are, as Henry James Forman describes them, "a veritable school for crime."

*The third charge in this series is that "the movies contribute to the delinquency of minors and adults by portraying sex and crime in a luridly attractive light."*

Another charge is that "the movies are undermining marriage and the home by treating marriage lightly and by delineating divorces as glamorous."

The remaining charges listed by *Coronet* cover points as real and sinister:

"5. The movies misrepresent America and the American way of life to moviegoers abroad and thus act as ambassadors of ill will for the United States."

"6. The movies, by caricatures of racial and other groups, are hindering the cause of domestic and international understanding."

"7. The movies exert a negative educational influence by distorting history and biography, and by falsifying facts."

"8. The war films produced by Hollywood were mostly inconsequential or misleading, and Hollywood's treatment of such vital postwar subjects as the atomic bomb has been inept and ineffectual."

"9. The movies, even the better ones, are sensationalized and distorted by advertising and publicity."

"10. The off-screen activities of the movie-makers, whether social, marital, or political, are often irresponsible."

"11. The movies oversimplify subject matter through reliance on types and type-casting, the star system, and clichés of characterization and presentation."

"12. The movies, finally, fail to mirror truly the world about us. By depicting a Cinderella-land that lacks truth and integrity, they have not lived up to their obligation as a potentially potent force for human progress and understanding."

Summing up all these charges, one is drawn irresistibly to one conclusion—the incompatibility of the popular theater with the high ideals of true godliness. There is surely nothing in the foregoing list that can recommend movie-going to the child of God.—*Signs of the Times*, August 3, 1948.

All beings belonging to the human life wave are gradually improving the physical body in order to make it a more

efficient vehicle in which to function. The power to think and express thoughts in words has now been accomplished by the most of mankind, and the time is coming soon when man will be able to objectify his thoughts in the form of visible pictures; and the moving pictures expressing thought in picture form is one of the methods used by the Great Ones to teach man to externalize his thoughts. At the present time this method of teaching is not only being highly commercialized, as has the power of electricity, for example, but unfortunately, it is being used to depict many of the worst traits of human character.

However, continually seeing the thoughts of writers objectified in pictures on the screen is gradually developing within man the power visibly to externalize his own thoughts without the use of any manufactured device. When this development has been accomplished, the moving picture show will become obsolete, for each individual will have his own moving picture show, and will have control of the kind of pictures he desires to produce.

Scenario writers and moving picture producers will be held responsible for the effects their evil pictures are having on their audiences. As we sow just as surely so shall we reap, and without a doubt theirs will be a most bountiful harvest. The people, too, who patronize their questionable shows are not held guiltless. If the refined people who like some kind of recreational entertainment would protest en masse, it would not be long until they would get results; for no kind of amusement can continue for long that is not fairly well patronized. However, should the moving picture become educational as well as entertaining its value to humanity would be almost beyond estimation as a means of raising the standard of living.

It is encouraging to know that there is a new film company which, to quote from its president, intends to "produce and distribute motion pictures, specifically for children and youth which will recommend and portray the highest standards of living."

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## READERS' QUESTIONS

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### How May We Know Truth?

#### Question:

There are so many differing spiritual teachings these days. How is one to select and *know* what is Truth?

#### Answer:

The enlightened poet Robert Browning gave an excellent answer to this question when he wrote:

*"Truth is within ourselves; it takes  
no rise*

*From outward things, whate'er you  
may believe.*

*There is an inmost center in us all,  
Where truth abides in fullness—  
and to know*

*Rather consists in opening out a  
way*

*Whence the imprisoned splendor  
may escape*

*Than in effecting entry for a light  
Supposed to be without."*

This "inmost center—where truth abides in fullness" may be said to be the heart, through which the faculty of intuition functions. The manner in which the intuition operates is described in *The Rosicrucian Cosmo-Conception* as follows:

"As the blood passes through the heart, cycle after cycle, hour after hour all through life, it engraves the pictures it carries upon the seed atoms (of the bodies) while they are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the *post mortem* existence. It is always in closest touch with the Life Spirit, the Spirit of love and unity. Therefore, the

heart is the home of altruistic love.

"As these pictures pass inward to the World of Life Spirit, in which is the true memory of nature, they do not come through the slow physical senses, but directly through the fourth ether contained in the air we breathe. In the World of Life Spirit the Life Spirit (of the individualized human being) sees much more clearly than it can in the denser Worlds. In its high home it is in touch with Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumogastric nerve, resulting in 'first impressions'—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love.

"This is all done so quickly that the heart has control before the slower reason has had time to 'take in the situation,' as it were. It is the thought that a man 'thinketh in his heart,' and it is true that 'so is he.' Man is inherently a Virgin Spirit, noble and true in every respect. All that is not good is from the lower nature, that illusory reflection of the Ego. The Virgin Spirit is always giving wise counsel. If we could only follow the impulses of the heart—the first thought—Universal Brotherhood would be realized here and now."

The faculty of intuition is under the rulership of the planet Uranus, and those with this planet strongly aspected in their natal charts have built up the intuitional impulse during past lives by transmuting the personal, selfish love of Venus into the Uranian compassion of the Christ. This necessitates the



ability to *feel very intensely*, as did the Christian saints. As pointed out in *The Message of the Stars*:

“By love and devotion, the heart is attuned to every other heart in the universe, and in this way it knows and feels all that may be known and felt by any other heart in the universe, thus sharing the divine omniscience that binds our Father in Heaven to His children and through the direct heart to heart touch with that omniscience the person obtains the answers to whatever problem is placed before him. The noblest men of all ages. Christian saints of the most transcendent spirituality, have attained their wonderful development through the spiritual rays of this planet because of the intense feeling of oneness with the divine and with all that lives and breathes in the universe.”

In further explaining intuition, as contrasted with reason, Max Heindel states on page 238 of *Christianity Lectures*: “Reason is the product of selfishness. It is generated by the mind given by the ‘Powers of Darkness.’ in a brain built by selfishly keeping half the sex-force, and prompted by the selfish Lucifers. Hence it is ‘the seed of the serpent,’ and although transmuted to wisdom through pain and sorrow, it must give away to something higher—intuition, which means: teaching from within. That is a Spiritual faculty, equally present in all Spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the Life Spirit—the vital body—is male, positive; and intuition, the faculty of the Life Spirit, may therefore properly be called ‘the woman’s seed,’ whence all altruistic tendencies spring, and whereby all nations are being slowly but surely brought together in a Universal Brotherhood of love, regardless of race, sex, or color.

Thus we see that the faculty of “inner knowing” is unfolded by the devotional life—the kind of life that is

particularly needed by the Western World. Max Heindel recognized this need among students of The Rosicrucian Fellowship even as early as March, 1912, when he wrote:

*The Rosicrucian Cosmo-Conception* has met with such phenomenal success and called forth so much gratitude and admiration all over the world that I ought to be flattered at the attention it is commanding everywhere. But, on the contrary, I am beginning to feel more and more afraid that the book may miss the mark at which our Elder Brothers have aimed. Its purpose is to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student’s nature may be allowed to develop along lines which the intellect has approved. *The Rosicrucian Cosmo-Conception*, I believe, has won its way because of this appeal to the intellect and the satisfaction it has given to the inquiring mind. Hundreds, yes, thousands, of letters have testified that students who have searched in vain for years have found here what they sought. But few have seemed able, as yet, to transcend the intellectual conception, and unless the book gives the student an earnest desire to transcend the path of devotion it is a failure, in my estimation.....Although charts may be a valuable help at a certain stage of our development, it behooves us always to remember their limitations and *strive to attain by our intuition* the true spiritual idea.”

The two best means of unfolding the faculty of intuition are prayer and retrospection. Concerning the latter, Max Heindel points out that “—it sharpens all mental faculties, particularly the memory. Besides, by this impartial judgment of oneself night after night one learns to discern truth from error in a degree not attainable in any other way—It develops an inner faculty and no matter what statement is made to you, once you have developed this, you will know at once whether it rings true or the reverse.”

# NUTRITION AND HEALTH

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

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

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

## The Fountain of Youth

By DR. A. J. HAWORTH

(Conclusion)

We have seen that the life ether has power over the manufacture of the semen and the ova, and it follows as day follows night that sterility of either sex may be laid to a lack of synergistic force in the life ether. Or it can happen that unproductive people have a cellular structure which lacks the inherent intelligence energy to absorb and use the life ether, even though the "wherewith" is available. The chart in this type will show a weak Sun, which rules the spleen, vital body, and ethers from the Sun, and food cannot be readily handled or accommodated to the dense body. The chart will also show a weak Mars, or afflictions from Scorpio, which governs the generative principle and sex functions. Another and related factor in barrenness is endocrine imbalance. The ductless glands live on the life and chemical ethers. For example, clinical records prove that the administration of natural vitamin E, which is the main vitamin food of the thyroid, helps to overcome sterility in the male if a light combination of the other vitamin factors is given to help the general endocrine system.

The female egg that will respond to vitamin therapy for sterility is helped to be made fertile by administration of vitamin A as the same combination

of the other factors that the male uses. Vitamin A stimulates the spleen and the chemical process in the ovaries and nourishes the nine orifices of the body—or rather the serous and mucous membranes of the orifices.

Let it be understood that rich foods, alcohol, and other drugs of a poisonous nature will stimulate the sex glands and cause an unnatural urge for copulation, but this does not necessarily mean the union will be productive. And if it is, the Ego that is attracted for rebirth is apt to be of the senuous type. Furthermore, sex union will not produce an offspring, regardless of the fertility of both parties, unless it is the destiny of both parents and the reincarnating Ego. This angle may also be traced in the chart through the Moon, fruitful signs, etc. Always, the spiritual laws control material expressions in every department of life—the invisible is behind the visible.

Before coupling the light and reflecting ethers with the other two just discussed, let us fit in the astrological counterparts: The vitamin as a whole represents the planets or the dynamic principle, and the force generated is directed by the intrinsic force of the zodiacal signs, which in nature has its counterpart in the minerals, the base from which the vitamin factors operate. Minerals in themselves have no food

value but act as a foundation for all life processes, and through the ethers vitamin activities are directed more or less intelligently and in accordance with natural law. For example, if a planet is well placed, as to sign and house position, it operates better—more powerfully and more naturally. In the natural vitamin we find all the minerals in trace form inseparable from the vitamin, unless the vitamin is released by external heat or chemical process in the laboratory, or when the dense body dies a natural death or is killed. The signs give characteristics and purpose, and we know that the rising sign in the horoscope designates not only the personality but also the mineral affinity of the body.

Further information on the astroconnections may be found in *Astro-Diagnosis* by Max and Augusta Foss Heindel, and more details on the etheric constitution of man in chapters one and two of *The Rosicrucian Cosmo-Conception* by Max Heindel. It may be advisedly interposed here that no layman can hope to live fully without such information and no doctor can properly follow his profession.

Among the hundreds of physiotherapy machines that have appeared for home and professional use, one has come out that deserves special mention. It is an electrical device that, when applied to the anatomy, tends to stimulate the polarization of the etheric body as a whole as well as especially the cells of the area to which it is applied. It has proven highly beneficial and much more progress along this line will be made.

**All four ethers** in the body dovetail and cooperate, and one cannot be benefited without helping the others, just as correcting the mental, desire, vital, or dense bodies impingies on the others for good. The light ether is both positive and negative, the positive forces generating blood heat in the man and the higher animal and providing an individual heat unit. The negative forces

operate in five special passive senses—sight, hearing, feeling, tasting, and smelling.

Thus it is patent that the higher manifestation of the vitamin factors—the synergists—are necessary for these organs to function and survive. This is proven for example by using the natural vitamin A to strengthen the optical nerves and help the eyes while the synthetic A has practically no effect. If the polarization is not maintained by the synergists how could the body hold a normal temperature of the blood? And without this, the function of the Ego itself is impaired as it works through the blood.

The reflecting ether reflects the pictures in the memory of nature and is connected in like manner to the memory of man. However, the real memory of nature is in a much higher plane of activity. This as well as the other ethers of the dense body is directly connected with the etheric body of the earth. The vital body of man extends beyond the physical about two or three inches, throwing off injurious microbes and poisonous gases which have been eliminated by the cells, as well as absorbing oxygen, nourishment, etc. The reflecting ether is the medium through which thought impresses the brain and is closely connected with the highest subdivision of the World of Concrete Thought, which makes man capable of conscious thinking.

Thus we see how thoughts may directly affect the individual cell for good or otherwise, and there is no better tonic for the sick person than happy optimistic thoughts. No better medicine is known than kind, cheerful, soothing words, backed up by a heart full of love and understanding. Thus, through the combined action of the four ethers, when used correctly, we have a physical fountain of youth springing from the life ethers, and the Spiritual fountain of youth welling up from the reflecting ethers to nourish the mind and Spirit

of mankind.

In the reflecting ether reside ancient pictures of the activities of the Ego operating through the blood cells, and old likes and dislikes constantly crop up for attention. So the conscious mind must be ever alert to contend with these prides, prejudices, and inherent mental tendencies. Race attachment is perhaps the greatest problem of the masses today and the key to peace on earth. From a spiritual standpoint the assassination of Gandhi meant progress for his Spirit. Although he worked for world peace, the Hindu racial features were in his blood, and when it flowed it was cleansed even as the blood shed on Calvary cleansed the blood of Christ.

From a physical standpoint the chromosomes transmit the physical characteristics from the parent to the child. Chromosomes are the result of the chromatin, in the protoplasmic cell mass, dividing in half to produce a new or daughter cell. Trace minerals in the chromosomes record the hereditary instincts and make a pattern with the trace minerals. This idea has been partly substantiated by physical science, and the new science of Biodynamic Agriculture teaches that the vitamin in plants convert the inert minerals of the earth to organic minerals fit for human use. Thus it must follow that the vitamins of the cells convert the trace minerals to a state of usefulness.

When it was found that whole wheat flour did not keep well in storage, flour was milled and refined, which process deprived it of the natural vitamin synergists. Then when the public became "vitamin conscious" wheat flour had to be "fortified" by vitamins, but sad to say, these are synthetic vitamins, the same as are used to "fortify" margarine and many other staple food products. The law in Canada states that no food product that has been refined can be fortified with anything except the natural vitamins, which should, of course, have been left there in the first place. An experiment with flour fortified by syn-

thetic vitamins and natural whole grain flour showed that the bugs left the refined flour alone and ate the natural grain. The United States Government will no doubt pass a law similar to the Canadian law in due time.

Another feature controlled by the United States Health Department is the number of vitamin units or weight that is considered the minimum daily requirement for human beings. This is based on experience with animals. Strange as it may seem, the Department of Agriculture published in their year-book in 1938 items to the effect that no one animal can act as a guide to the reactions of all animals, including human beings, because one specie of animals reacts differently to others in nutritional needs.

Unless a vitamin and a mineral concentrate be natural and have clinical proof of its benefit on human beings for certain deficiencies and ailments it is of little use. Even when it has met the above standards, it takes much study of the health and weighing and balancing to prescribe the proper foods for vitamin therapy or the proper combination and amounts of natural concentrates. Much progress is being made in this field, and may God speed the day when man will learn the simple laws of proper eating. It is only by understanding the fundamental principles that man can get the source of ailments of the body, soul, and mind, and not only try to obey the basic laws, but pass them on to his fellow men. You can tap the fountain of youth if you *will* to do so.

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"All things (man included) are composed out of three substances, and all things have their number, their weight, and their measure. Health exists when the three substances constituting a thing preserve their normal proportion of quantity and quality; disease results if this proportion becomes abnormal. These three substances are called sulphur, mercury, and salt."—*Paracelsus*.



## Curing vs. Healing

**T**HE CHIEF difference between curing and healing is that the former is a temporary physical process, requiring little or no co-operation from the patient. "Healing is radically different; there the sufferer is always required to cooperate both spiritually and physically with the healer.

"To make this clear we can do no better than view the life and work of our great Leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew relief would be given through the power of the Spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents recorded in the 13th Chapter of Matthew, where He is said to have gone among the people with whom Jesus, the original of the body, had dwelt in early youth. They saw only the outward man: 'Is this not Jesus, the son of Joseph; are not his brethren with us?' etc. They believed that nothing great could come out of Nazareth, and according to their faith it was done unto them, for we read that 'He did not many mighty works there because of their unbelief.

"But faith without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his healing could be accomplished. He said, 'Stretch forth thy hand,' and when the man did

so the hand was healed; to another, 'Take up thy bed and walk.' and when he did so the malady disappeared; to the blind, 'Go and bathe in the pool of Siloam;' to the leper, 'Show thyself to the Priest, and offer the gift,' etc. In every case there was active cooperation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work."

\* \* \*

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:

September ..... 5—11—19—26

October ..... 2—9—16—23—30

November ..... 5—12—19—26

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

## ROSICRUCIAN BOOKS

### *On the Philosophy*

The Rosicrucian Cosmo-Conception	\$2.00
Paper Bound .....	1.00
The Rosicrucian Mysteries ..	2.00
The Web of Destiny .....	2.00
Mysteries of the Great Operas ...	2.00
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### SATURN REFLECTS

*The sea of life is strange to watch—  
It ebbs and flows, sometimes  
gently, resignedly;  
Sometimes it pounds its shores of  
limitations  
With a savage, but hopeless  
desperation—  
Knowing that it cannot ever, ever  
overflow its bounds.  
From all parts come the youths  
Who must, at a given time  
Be baptized in life's ever-changing  
tides.  
Some have lived on high vantage points  
overlooking the sea,  
And have studied its moods and whims:  
They are prepared.  
Others have heard tales of a warm,  
exotic sea;  
Wild, delirious visions shimmer  
ever before them—  
But when they reach the shores  
Only to see an endless expanse  
of gray water  
And ordinary souls caught in  
monotonous tides;  
They are bitter, disillusioned;  
They became as sand crabs,  
Burrowing and hiding when life's wave  
washes over them,  
Yet unable to exist without its water.  
Still others have traveled from thought-  
deserts of parental protection;  
And when they suddenly catch sight  
of this seething gray sea  
Around a sharp twist in their  
flowery path,  
They want someone to cling to—  
Only no one is there.  
They want to run back,  
But they are pushed on, on,  
by an irresistible force,  
Until they are swallowed up  
in society's ruthless wave,  
And dashed against the rocks of  
experience  
Until they become mere grains of sand,  
Doomed to shift silently to and fro  
With the restless currents.*

—Virginia E. Kurth

# Children's Department



## Marky and the Angel

By DELLA ARROYO



MARKY sat on the porch and looked out into the garden. He sighed deeply. It was growing dark, and the flowers were nodding gently in the evening breeze. It was like they were bending their heads politely saying, "Good evening, Marky!" Sometimes he felt as though they really might say something like that if they could talk. Some of them had beautiful little mouths painted on their faces, but they never said anything—not out loud, that is. But Marky was sure they thought things you could hear, if you listened with your heart and not with your ears.

The fireflies winked brightly across the garden, and for a moment Marky wished he could fly like that and shine so prettily. And then he sighed again, this time quite sadly. Behind him he heard his mother ask, "Why, Marky, what's the matter? Such a deep sigh for a little boy."

Marky looked up at his mother. You could always tell your troubles to Mother. She wouldn't laugh the way Sally Ann down the street had laughed when he talked with her this afternoon about his trouble. He tumbled his words out, "Mother, have you ever seen an angel—

an honest to goodness real angel?"

Mother smiled. "Is that what is troubling you?"

Marky nodded, and Mother sat down beside him on the porch steps. "Well, I'll tell you, Marky. They aren't so easy to find, and maybe you don't look in the right place."

"Does it take awfully sharp eyes to see angels, Mother? Maybe my eyes aren't strong enough? Would I need glasses to see one?" Marky asked excitedly.

Mother took Marky's hand in hers. "Not quite that, Marky. Angels are different from the fairies and gnomes and the little elemental folk we've read stories about. Angels are—well, they are like older brothers and sisters to us."

Marky shook his head puzzledly. "How?"

"Its—well, they went through a stage of evolution similar to our human one many ages ago. It's like your big brother, Tommy. He's already graduated from school, and you're still in school. So he knows many things you don't, and can help in many ways you haven't yet learned."

"But," Marky protested, "I'll grow

fast and catch up."

"Of course, you will," Mother replied, "just as someday we'll all be like the angels."

Marky smiled brightly at this thought. "Tell me more about the angels."

Mother continued. "Well, the angels have their work to do, the same as we do. In all of God's universe, each Being has its own part to do, and angels have work to do especially for us. We are their younger brothers, and sometimes we are very difficult younger brothers to help, I'm afraid."

"How?" asked Marky.

"Oh," Mother answered, "Once the angels were closer to men, and many people were able to see them and receive help directly from them. You know there are stories about it in the Bible."

"Why isn't it like that now?" Marky asked with troubled eyes.

Mother explained, "Because men became wicked so their eyes no longer could see the angels. They felt so grown



up they no longer had pure enough souls to commune with their angel brothers. They were more interested in seeking excitement and fun—as they called it. They hurt each other in this kind of fun, and the angels could not come near such wickedness. They stay away from selfishness, and greed, and evil today, for where these things are the heart is not pure enough to commune with angels."

Marky sighed. "What work do they do?"

Mother answered, "They have different kinds of work to do. Some direct the fairies and the elemental kingdoms so these little creatures are able to grow and learn. Some angels are the builders of the universe. They help nature form mountains and rivers. They help mothers to build the tiny baby bodies when a child is to be born. They work with the thoughts of men and weave the best thoughts that hover over a community so that the evil thoughts will not bring evil upon the people. Sometimes the thoughts are so horrible it is difficult for them."

Marky nodded understandingly.

"That's why you want me to not get mad and think good things isn't it? Do my prayers help them, too?"

Mother nodded. "Oh, yes, everyone of us helps in that way so the world can grow to be a happier place. You see, too, many evil thoughts make droughts, famines, and floods. Nature returns to man just what man sends out. The angels hovering near try to inspire man so he can deserve a better life. Every good deed they bless and expand so that all men may reap the benefit."

Marky asked, "And are there angels who work in music and in the forests?"

"Yes," Mother answered. "They work in the ethers in watery substances of the universe. They weave all the patterns we see, because they are wiser and know how to obey all the laws. We humans haven't learned obedience yet. Think of the damage we would do by our ignorance without their help."

Marky smiled. "Do you think I'll be able to see an angel some day, Mother—really see one?"

"Perhaps, you will be one of the blessed ones who have such vision," Mother answered.

Marky thought a moment. It was the dearest wish of his heart to know more about the wonderful Beings called angels.

The next day he told his father about the things Mother had told him, and his father nodded and said: "Your



mother is right. There's just one thing I can add to what she has told you. It might help you to see an angel someday."

Marky's face brightened and his eyes sparkled. "What will help me to see an angel, Daddy?"

His father answered, "Well, Marky, your mother has told you about the being good part—trying to be like the angels so that your wishes are like their own wishes and so your eyes will be more in tune with the light. The other part is *wanting*. What you want very deeply is sometimes given to you when you do all the rest of your part."

Marky clapped his hands. "But I do want to. All the time I keep trying. When I work in the garden I think of the little fairies and elves also working there, and then of the wonderful angels who are directing the little fairies, too."

Across the room Mother smiled at them both. She had just come in from the garden and her arms were full of flowers. "Still talking about angels, Marky?"

Dad and Marky laughed back at Mother, and Dad said, "Yes, and do you know I've heard people say it is sometimes easier to see them in great and beautiful forests where the loveliness of nature is more in tune with them than the disharmony that exists where people are unloving."

Mother said, "Marky, has Daddy told you about where we are going on his vacation?"

Dad said, "No, I wanted you to be with us. You see, Marky, your mother and I thought that perhaps on this vacation we would go camping in one of the national forests near here."

Marky spoke softly, "And I can really look for an angel there, can't I?"

Mother and Dad nodded, and they kissed Marky tenderly as he started off to bed to dream of his vacation in the forest where he could see an angel.

And Marky's dreams did come true. Marky was in the forest where the family was camping. He had been having a splendid time sitting under a tall elm

tree. He had sat so quietly that the young deer had come near to watch him. He sent out thoughts of love to the beautiful little creatures and offered them pieces of bread from his pockets.

His heart was full with happiness and peace, and while he sat there a wonderful thing happened. As he looked up at the tree he saw long flowing sheaths of light brightened into the pattern of an angelic figure before his eyes. The forest was still and yet there seemed to be the swell of music everywhere about him. He felt great waves of love washing through him, and a beautiful face smiled upon him.



Marky felt as though all the love and light and goodness in the world were pouring through him. He saw the sweet face still regarding him from the great height, and then the light was so bright he had to close his eyes. Even with his eyes closed he still felt the music and love and brightness all about him.

When he opened his eyes, Mother and Dad stood beside him. Their hands rested lightly upon his shoulders. He looked up at them inquiringly. They smiled down upon him, and he knew from the glow in their eyes that they had seen the angel, too.

Marky whispered softly, "Oh, some day will I be like that?"

It was Mother who answered, "Some day all of us will be like that, Marky, and the world will be a very wonderful place when we all are so beautiful and loving."

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## TAKE TO THE HIGH C's

(Continued from page 452)

my venturesome feet might become entangled. So—they usually did. Then *confidence* stepped in. I made no attempt to argue or define or line up details. I just thought *confidence*. It did something. The subjective mind doesn't reason, it accepts, and obeys orders. Confidence as a concrete word-thought gave me the emotional and spiritual attitude; from there I went ahead and let the details take care of themselves.

*Courage* completed the trio. Fear is the negative, the absence, of courage—a more devitalizing feeling than lack of confidence. Fear paralyzes the functions, and poisons the mind and body. It is physiological as well as psychological. It is going backward. Fear has no terminus, it is not a station in life, it is a lost and groping wandering about. Here again, the simple visualization of the word itself brought me up short, permitted my subconscious self to translate its positive energy into action. It is an aura, a specific state in which one gives the green light to himself, and in which the objective mind can work out the way unhampered by the defeatism of fear and its allied ghosts: hate, envy, and animosity.

The High C's worked for me. They also opened to me the channels whereby Truth philosophy could become a living parcel of my life, a fundamental background, till even the conscious use of these word-thoughts was not often necessary. Perhaps this method would not work for you—each of us requires a different mill to grind the wheat. Truth cannot wholly work for us if we only accept it as we admit the plausibility of a story we read. It becomes a vital force when it takes root and grows into a permanent part of our lives. That growth never ends; it is ever seeking the sun and going higher into the Light.

## Neptune—

## Principle of Instrumentation

(Continued from page 461)

a potential for transmutation through Ideality—i.e. through the exercise of prayer, living devotion to high ideals which are expressions of life-giving Principle, purification of the entire organism through regeneration of physical health and responsiveness to the therapeutic power of music or art in general.

Neptune is the ruler of the twelfth house of the “natural” or “cosmic” horoscope; its vibration convey a twelfth house condition of some sort or another to the house that has Pisces on the cusp—or is principally influenced by that sign. Planets in Pisces—disposited by Neptune—are “potentials for the unfoldment of Cosmic Consciousness through the redemption of karma by Idealism”; frictional aspects to Piscean planets indicate the required “soul adjustments”.

The house containing Neptune contains the secret of how you express cosmic consciousness and, particularly through which experience-patterns; toward what ends are you used by spiritual or astral forces; the source of your awareness of “heaven on earth”; the principal environmental source of your inspiration; the point where you most easily surrender to (your concept of) God’s will; your transcendence of separateness and instrumentality for truth.

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