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A Family Prayer

By ROBERT LOUIS STEVENSON

LORD, behold our family here assembled. We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle...

Give us grace and strength to forbear and to persevere... Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another.



EDITORIALS

The Larger Life of Thankfulness

Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.
—*Shakespeare.*

IT IS certainly most fitting to set aside an occasional day on which to give thanks to God for His many blessings, for without His divine care and protection the human race would be in a sad plight indeed. Furthermore, to offer thanks implies a recognition of Deity and our dependence upon a Power higher than ourselves, an attitude of mind and heart which is tragically needed by a large portion of humanity today. Those who study the deeper teachings realize that something definite (and visible to spiritual sight) takes place when we give thanks, that "When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light."

However, as desirable as an occasional day of thanks is, more is required of us than that. If we are wholeheartedly in earnest about becoming real Christians—actual followers of the highest teachings yet given to humanity—, we have before us the goal of learning to live in a state of constant awareness of and gratitude to our Creator. And in striving toward this ideal, it is no longer sufficient that we be thankful merely for the blessings that come to us individually, to our immediate family, to our community, or even to our nation. We are now required to realize the unity of "each with all" taught by Christ, so that our concern embraces all our fellow beings on Earth.

If we are to become world citizens—and there is actually no other choice left for us if we are to progress—, we must develop a sensitiveness to the needs and aspirations of all of God's creatures. This is the larger consciousness made possible for us by the entrance of a Ray of the Cosmic Christ into the Earth as its indwelling Spirit.

The importance of gratitude and humility in our daily associations was emphasized for us by our Great Wayshower who during His three years in human form gave us the pattern for the ideal life. "When Christ was at the end of His ministry, eating the Last Supper with His disciples, He washed their feet, despite protests from some who thought that this was a humiliation for the teacher. But as a matter of fact it was a symbol of an attitude of mind which is of great significance as a factor in soul growth. Were it not for the mineral soil, the higher plant kingdom would be an impossibility; and the animal kingdom could not exist if the plants did not give it the needed sub-

stance. Thus we see that in nature the higher feeds upon and is dependent on the lower for its growth and further evolution. Although it is a fact that the disciples were instructed and helped by Christ, it is also a fact that they were stepping stones in His development; and it was in recognition of this fact that He humbled Himself, acknowledging His debt to them in the performance of the most menial service imaginable."

There is another specific reason for cultivating an attitude of appreciation to both God and our fellow creatures—a reason which if more generally understood would hasten the righting of many of the wrongs existing in our confused world today. It pertains to the benefit that comes to us in making soul growth in that part of the Spirit's journey which takes place after so-called death. Our life here on Earth is but a part of the life cycle through which the individualized Spirit passes again and again to attain that perfection exemplified for us by Christ Jesus. "When we have shuffled off this mortal coil," we have but emerged into another room of life, a room in which our activities are just as real as they are here on the earth plane, and in which we may progress much faster if we are prepared beforehand with a knowledge and understanding of conditions there. In fact, most of our experience and activity there is based directly upon our activities here, as is thus described:

"When the man is freed from the dense body . . . he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the subconscious memory. The whole of his past life passes before his sight like a panorama, the events being presented *in reverse order* . . . He sees the pictures as they pass and they impress themselves upon his higher vehicles." Upon this panoramic etching is based the Spirit's activities in the Desire World. First he lives over the experiences in which he caused others to suffer so that he may become purged of his undesirable habits and develop conscience.

Then "when we come to scenes where we helped others, we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth."

In today's world where a rapidly forming new order of things tends to bring confusion into the minds of those who do not understand what is taking place, we need to realize more keenly than ever our individual responsibility in maintaining a positive approach to the adjustment of our tangled human relations. Being constantly grateful for all the good that exists and all that is in the making is a positive attitude full of magic power. Since like attracts like, inevitably, the stronger the thought form of gratitude the more of God's goodness do we attract into manifestation—in our individual lives and in the collective life of all humanity.

Be it remembered, too, that trials and difficulties, as well as favors, are blessings. They offer golden opportunities to the divinity within to exert its mastership and become more like the Father in heaven.

The Scope of Healing

IN THE work of healing, be it by medicine, spinal adjustment, or other physical means, or by one of the various methods of super-physical aid ranging all the way from mental suggestion to the invocation of a downpouring of Divine Power, there often arises the question as to why some people respond to healing ministrations and others do not. Also the same medicine or treatment functions more efficiently for the same person at certain times than at others. Why these variations? Is there a limitation on the degree of healing one may receive?

There are several factors involved in solving this problem, but first of all we should understand that real healing requires the adjusting of the patient to the laws of God which govern every phase of being. Each person is an individualized Spirit, having within himself the potentialities of his Creator, and the unfolding of these latent qualities is the object of life on earth. If the inner faculties are unfolded in harmony with the workings of divine law, all is well, but when we violate these laws, we must suffer in one way or another until we learn to live in accordance with the Divine Pattern.

Disease, then, of any kind is a result of our having trespassed against the laws of God, and any permanent degree of healing requires a change in our mental and emotional habits. Each of us, having a different evolutionary pattern of experience behind us, differs from every other individual. Each has his own particular debts to pay, his own destiny to absolve before his life becomes a harmonious part of the Great Whole. Some make more effort to change themselves than others do, hence they become healed more quickly. The inner cleansing may be so thorough that instantaneous healing takes place. This is the "faith with works" to which St. Paul referred.

It is quite possible for a healer temporarily to cure disease where the patient has not yet freed himself from the inner imbalance (such as selfishness, cruelty, jealousy) which reflects the disease. However, the ultimate effect of such healing is to necessitate even more suffering by the patient in a future life in order that he learn his lesson of conforming to the broken law. The healer himself would at some time have to suffer the consequence of having misdirected a spiritual force.

It is also possible for a mental healer to drive the negative elements from an organ of the patient without knowing how or where to make proper disposal of them. In a case of that kind the removed elements are apt to return with increased fury to the body from which they were driven.

Due to the constantly changing stellar vibrations by which we are surrounded, there are certain times more propitious for accomplishing certain purposes than other times. Hence the fact that the same remedy succeeds better at one time than at another. If the healer be also a spiritual astrologer, he is fortified with the knowledge necessary to apply remedies at times when the stellar vibrations are most favorable.

The wise healer, no matter what type of treatment he gives, nor what the attitude of the patient, performs his ministrations with the supplication: "Not my will, but Thine be done."

THE Mystic ... LIGHT



Is the Genius Mad?

By BEN FINGER, JR.

THE RIDDLE of human existence doesn't seem so baffling when genius shows us the shining summit of our dreams and powers.

But biographies of the men and women of genius suggest pages from a clinical text on nervous diseases and allied disorders. "No great genius," generalized Aristotle, "is without an admixture of madness." Poets especially have borne the brunt. "God takes away the minds of poets," explained Plato, "and uses them as his ministers in their divine madness." We have Shakespeare's testimony that "the lunatic, the lover and the poet are of imagination all compact."

Cicero, Addison, and Dryden judged all great wits at least near-allied to madness. Although Schopenhauer knew genius can be man's lucid interval above fate and its changes, he confessed: "In some mental faculty the genius is inferior to men of moderate endowments, some faculty which if strong might be an obstacle to the exercise of those qualities in which he excels." A psychiatry professor named Cesare Lombroso went so far as to speak in sober earnest of "the psychosis of genius." *The Man of Genius*, his famous book, describes such a one as ruthless and defiant, apathetic to all that does not serve his fixation, inclined to double personality and vagabondage, oversensitive,

overanxious, overabstracted, and generally unstable of mind. Genius is said to strike out for new fields, even to the neglect of duty.

In sharp contrast, one Dr. Dilthey passes over the sad catalogue of all-too-human failings to what he regards as the essential evaluation: "Genius is the sane perfect man."

To philosophize soundly, remarks Spinoza, is "not to mock, lament, or execrate, but to understand." Genius is easier recognized than understood. The psychologist who barges into the creative withdrawal of genius freezes the springs he would like to study in action. Why doesn't the genius explain himself? Just try to plan a technical report in the spontaneous sweep of creative expression! But some inspired minds (they alone can interpret inspiration) carry forward the great inquiry into the nature of genius. Perhaps some day the man who spends all evening writing a profound quatrain will not be viewed askance!

Pathologists see pathology everywhere. They don't explain the Ninth Symphony when they recount the tantrums of Beethoven's musical mood. They themselves stand judged by their comment that "lyrical" is a polite euphemism for "delirious." Although the poet has won laurel-wreaths for his traditional proneness to dream awake, clin-

ical terminology puts it less romantically: "Subject to hallucinations." The inspired Hindu professing to find within himself something "greater than the earth, greater than the sky, greater than the heavens, greater than all worlds," draws this diagnosis: "Maniacal on a grand scale." The Yogi who consciously transcends specific consciousness for subjective freedom looks just like any other dementia praecox patient to the alienist. Cellini, Thoreau — paranoics! Didn't the Italian sculptor throw all his metal kitchenware into the furnace to rescue a "ruined" statue?

Pentecost Christians and the "God-intoxicated" Spinoza seemed every bit as drunk to their common-sense contemporaries as ordinary alcoholics. Paul's trance has been likened to an epileptic fit, and Mohammed's first sense of his call made him run home to ask his wife: "Am I just a lunatic?" The history of their influence can be our court of judgment in regard to these characters.

But those who hold to the degeneration theory of genius cite episodes and statistics which *seem* to refute Max Heindel's evaluation of genius as the root of that originality and creativeness which the evolving being needs for his ultimate identification. Let's face the worst!

They tell us, for example, that Edward Gibbon lauded himself in his diary as the top historian of all time, and Walt Whitman penned a poem of lavish self-praise. We ask: Delusions of grandeur, or just honest evaluation?

It is also on the record that level-headed folks of Abdera called in the fifth-century equivalent of a psychiatrist for Democritus. Because he didn't share their superstitions?

Socrates stood motionless in a public place for twenty-four hours, completely insensible to the objects around him. At night curious Ionians brought out their mats so they could watch whether the great philosopher was insulated against normal sleep as well as hunger.

So deep was his trance, he remained fixed in holy meditation.

In *The Greek View of Life*, G. Lowes Dickinson says of the divinely-mad oracle at Delphi: "Her own personality, for the time being, was annihilated; the wall that parts man from God was swept away; and the Divine rushed in upon the human vessel." In short, she was insanely-sane, as a succeeding sentence indicates: "This conception of inspiration as a higher form of madness, *possessed of a truer insight than that of sanity*, was fully recognized among the Greeks."

Gustave Flaubert's imagined percep-



tions in writing *Madame Bovary* were so vivid he thought for several days that he himself had been poisoned.

Sherwood Anderson made the material climb to ownership of a successful factory, then suddenly walked out with these words to his surprised secretary: "You may have it, I'm not coming back any more." He wandered along a spur of railroad track out of town, to find self-possession and completion in the spontaneous language of his heart. Of course you've read his famous books!

Glowing within the Spirit of Vachel Lindsay were thoughts so passionate and alive they *had* to find utterance. He hit the road—several long tramps through Florida, Georgia, and the Carolinas, to deepen his experience and to preach "the gospel of beauty." Material need he answered with "rhymes to be traded for bread."

Christopher Smart never wrote anything but stiff, conventional verses—

until he "lost his mind," and in wild frenzy scratched on his walls the immortal "Song of David."

For Alphonse Daudet, stagnation alternated with floods of inspiration in which nothing could stop him. Episodic mental disorder—or greatness?

Sir Isaac Newton placed a terrible strain on his finitude trying to rethink the thoughts of God. He suffered from a form of dementia, but friends took care of him until he could resume work on the immortal *Principia*.

In his latter thirties, Herbert Spencer wandered aimlessly, apparently "broken in mind." His best work was to come.

Torquato Tasso's outbursts of rage rotated with quiet depression, but an



admirer asked: "What wise man ever spoke in prose or verse better than this madman?"

John Stuart Mill reportedly resembled a queer case of hysterical distraction at large among the crowds of an English street, for he was concentrating on his book to the exclusion of all else.

George Sand tells us that Chopin "shut himself in his room for entire days, weeping, walking, breaking his pens."

Between sleep and waking, Goethe wept to see realities beyond discursive reason floating before his inner eye in the form of symbols.

The "divine madman" Michelangelo broke off all communication with others, even at his own house, for the duration of his great labor in the Sistine Chapel.

Descartes spent two very obscure years in the little house which he hired in an unfrequented quarter of Paris.

Voltaire spent five introverted years "in the most secret seclusion." "Art

requires the whole and entire man."

Balzac often wandered all night over the roads, across the meadows, through the woods and along the streets of villages. Morning found him penniless in a public place with nothing on but dressing-gown and slippers!

Shelley's father consulted about sending him to a private madhouse, but the young poet got word to a cultured friend who argued for him with enough authority to stop the plan.

No room to recite the aberration-stories told of Byron, Dostoevsky, Rousseau, Alfieri, Swinburne, Poe, Strindberg, Heine, Moliere, Lucretius, Lamb, De Musset, Comte, Schumann, Schopenhauer, Schiller, Raphael, Rossini, Gray, Cowper, Burns, Luther, Zola, Southey, and Linnaeus!

Not all their vagaries were connected with their genius, but they were generally unbalanced for worldly purposes by the overwhelming demands of genius itself. Adherence to a selfless ideal may be altogether incompatible with the exercise of ordinary worldly prudence. George Santayana does well to remind us that the "normal madness" of the general public is by no means the ultimate criterion.

The greatest blessings have been given to the world by persons "out of their senses." William James was persuaded of supernormal mental powers manifested in trance. Esotericists from the sixth to the eleventh century soared out of their physical senses in the "Merkabah-ride" to higher cosmic strata. Scholarly monographs tie together the whole field of extrasensory perception, genius, and those stages of mental evolution which seem altogether chaotic because we do not begin to understand them.

The mental hygiene movement has made heartening strides in our time. Scientific prophylactic and therapeutic measures hold out the promise of maximum health of mind in the critical years ahead. The more precise classification of specific disadvantageous conditions is fast making obsolete the vague and

relative term "insanity." Dr. Karl A. Menninger reminds us that "anyone who achieves anything is abnormal." But this adjective is loosely interchanged with "pathological" when the subject holds views different from ours, and that is the danger side of the new psychiatric flowering.

It is only too easy to identify normalcy with regimentation, and to smother out freedom itself in the name of efficient adjustment. The scientific mind, narrowed down to its own specific angle, oftentimes forgets that anxiety, inner struggle, and discontent *necessarily* accompany high standards and aspirations. Most mental specialists are woefully lacking in respect for the *inevitable* instability of evolving types, and for the pregnant chaos which is *bound* to precede the birth of a great creation.

The present popularization of psychological catchwords — especially "extraversion" — threatens inward-turning souls with increased misunderstanding. Diamonds not building-stones, it is their prerogative to differ far as they will from the common run so long as they infringe on no one else's rights. They *can't* be like everyone else, but their extreme sensitivity to eternal things yields precious contributions to the psychic life of mankind. Cruel incomprehension on our part sharpens the agony which attends their far-reaching intuition.

A mechanized civilization that rates smoothness above self-knowledge is impatient when confronted with the trials and tribulations of inner growth. The dynamic struggle to grow beyond some consolidated state of awareness to a higher balance constitutes a major crisis in the life of many a sensitive, creative individual. The process *throws outward* all that is in his nature. He is blinded for the time by excess of light. Chances are, he is misjudged—even by those who specialize in psychological science.

Toward the goal of wider understanding and tolerance, I shall quote

what three recognized scientists of the mind have said about the throes of interior evolution as related to genius. They are Dr. Carl Jung, the Swiss psychologist, Count Herman Keyserling, the German philosopher, and Dr. Roberto Assagioli, lecturer at the Institute of Experimental Psychology of the University of Florence.

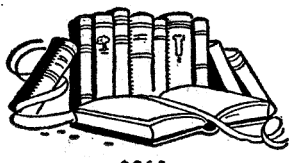
Dr. Jung laments that modern psychologists too often "strip the vision of its primordial quality and take it as nothing but a symptom. The pregnant chaos then shrinks to the proportions of a psychic disturbance. . . . The frightening revelation of abysses that defy the human understanding is dismissed as illusion, and the poet is regarded as a victim and perpetrator of deception.



. . . It looks, indeed, as if the visionary experience were something quite apart from the ordinary lot of man, and for this reason we have difficulty in believing that it is real. . . . Our intuitions point to things that are unknown and hidden, that by their very nature are secret. . . . Is that which science calls the 'psyche' not merely a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, now and again allowing strange and unseizable potencies to act upon man and to remove him, as if upon the wings of the night, from the level of common humanity to that of a more than personal vocation? . . . The specifically artistic disposition involves an overweight of collective psychic life as against the personal. . . . The artist is . . . one who allows art to realize its purposes through him. . . . As an artist he is 'man' in a higher sense . . . one who carries and

shapes the . . . psychic life of mankind."

Count Keyserling suggests that psychoanalysis as it is generally practiced resembles cutting out the whole intestine over a period of years to get rid of a troublesome appendix. "The creative vital core of man," he notes "is . . . literally a second self in man. . . . Any premature exposure to light during the period of growth can result in death. If what is uttered is in any case detached from man and loses its formative powers within him, the basic condition of psychoanalysis, that all should be spoken out at once, must, from the standpoint of the creative, be felt as a preliminary to capital execution. What does it matter to . . . that essence for whose sake alone the artist's empiric ego lives, whether this is suffering from



nervous derangements . . . when these have a stimulating effect on the former? . . . The psychoanalyst . . . who analyzes away the higher life in order that the lower may remain all the more emphatically conscious, cannot be said to have the . . . title to superiority. . . . It is in the end himself who invents his interpretations."

Dr. Assagioli opens a great door to tolerant understanding:

"Man's spiritual development . . . involves . . . the awakening of a series of faculties hitherto dormant; the raising of consciousness to an altogether new realm. . . . We should not be surprised that so complete a change, such a fundamental transformation, is marked by several critical stages which are not infrequently accompanied by various nervous, emotional, and mental troubles. These disorders, while they may appear under the objective clinical observation of the physician to present the same symptoms as those due to other causes,

have really quite another significance and value. . . .

"All the personal affairs, which formerly absorbed so much of the aspirant's attention and interest, seem to retreat into the background, to lose their importance and value. . . . It frequently happens that . . . the individual is oppressed by a heavy sense of guilt, of remorse for evil done. . . . It sometimes happens that some lower propensities and impulses which had been lying dormant in the subconscious are . . . stirred into a fury of opposition by the spiritual consecration of the awakened soul, which is a challenge and a menace to them. . . .

"The energies and the attention of the aspirant are often so engrossed in his task that his power of coping with the problems and activities of normal life may be impaired. . . . His problem is similar to that which confronted the engineering experts whose task it was to reconstruct and enlarge a certain busy London station without interrupting traffic even for one hour. . . .

"When the process of transformation reaches its . . . decisive stage, it is marked by a period of intense suffering and inner obscurity, which has been called by the Christian Mystics, 'the dark night of the soul.' . . . This strange and terrible inner experience is *not a mere pathological state*. . . .

"The nervous symptoms of the ordinary patient have generally a *regressive dissolutive character*. . . . The difficulties produced by the stress . . . of spiritual development have, on the contrary, a specific *progressive integrative character*."

The genius is not "mad," we have come to see, unless in the most amiable usage of that adjective. But we yet face the positive question of what does go on in the soul of genius, and here the established formulas are not really big enough to fit the evidence. Both from the humanistic and the occult standpoint, I shall essay a basic interpretation of genius toward the announced

purpose of broader understanding and tolerance.

Contrast teaches. As we all know, the assembly-line of ordinary mental activity follows a set groove of routine reactions. Incurious drudgery! Hackneyed associations! Stale clichés! Regularity and standard competence suffice for the ordinary duties of life. The average person, and I quote this with all respect for the good in him, is "a more or less inadequate instance of human nature." Children are alert, but the usual adult is stingy with his attention. He has settled down in some accepted pattern, and the rest of the cosmos doesn't seem to concern him.

Against the pallid, piecemeal impressions of unresponsive Babbittry, the original creativeness of genius pierces through like a lightning-flash! The great one retains the fresh direct total approach of his early years. He is sensitive, all-alive, concerned with something more important than profit and loss . . . perpetually "in love." Thanks to his all-around heightening of consciousness, he responds fully to the living spiritual stream in all things. He draws on the whole of nature. To his consummate insight all that happens is cosmically revealing. Even in dealing with a seeming trifle, his great mind spans the range of being. His every experience permeates his full field of consciousness. His ideas are reviewed in unique contexts, and amazing leaps of insight bring new worlds within his ken. Integral self-possession! Pervasive awareness!

The man of genius achieves epigenesis in its metaphysical sense: Free creation of the entirely new. His masterwork results from more than mechanical causation in the given frame of reference. It is his great manner never merely to repeat a formula! It is his nature and highest duty to strike out for new fields!

Genius is mystical intuition, unpredictable cosmic integration through the

realization of values! Genius is subjective confession carried to its universal peak. It has no self-conscious axe to grind, hence is able to see steadily and whole.

Specialized psychological studies reveal that the mind of genius is so rich and soundly-organized that its whole range of activity proves fertile. The exalted one freely summons from the subconscious depths what he can use in his focus of definite attention. Thus he confirms the ancient message: Microcosmic man epitomizes the All!

Genius opens new horizons! Genius searches out the Eternal in the evanescent! The commonplace materials of everyday life are transformed for us. Any contact with genius is arousing and evocative, potent to throw our whole



circle of experience into better light. These are *our own* highest thoughts that genius with magic skill precipitates from the confusing stream of experience. This is *our* redemption into a world more alive!

Genius gets down to the soul of facts and sees their obscure but meaningful relationships. Genius recognizes resemblances among a multitude of differences, for as Aristotle said: "Metaphor is the one thing that cannot be learned from others; and it is also a sign of genius, since a good metaphor implies an intuitive perception of *the similarity in dissimilars*."

Genius manifests itself to a greater or lesser degree in religious experience, science and invention, social vision, the fine arts, business, love, and all that involves original creative choice. J. Livingston Lowes' *Road to Xanadu* reminds us that sudden inspiration follows a host of prosaic elements which were necessary to set things going!

The most primitive peoples knew a mysterious creative capacity which transcends the normal power of men and processes of nature.

Ancient Hebrews and Greeks knew God as the supreme Creative Intellect or Genius. They respected the central importance of Mind. The human genius, they said, is open to transcendent tutelage.

Unless we adopt a solution that rules out the problem, we must accept at the outset this fundamental mystery of noumenal Creative Intelligence. However, lest we merely restate our problem in nobler terms, the human question is what characterizes this divine possession? Is it the ultimate depth of awareness? How far is it perceptual, how far conceptual sublimation? What are the determining causes? How is it related to our more prosaic faculties?

On some of these questions we have already shed light. It is further evident that the unfolding of genius ties in with heredity, social and cultural influences, education, economic circumstances, and that inly-known doctrine of reincarnation, or rebirth, whose original planetary acceptance weighs strongly in its favor.

Do I hear academic murmurs regarding my last suggestion? Professors, I, too, detest the needless multiplication of causes. But if rebirth is not a fact, how is it that genius conquers all—with *or without* sound heredity, rank, social position and secure finances? And how explain the precocity of genius? Consider the modest ancestral background of Shakespeare (who furthermore had to shift for himself at 14), Newton, Beethoven, and Pasteur. Think, too, on the precocious flowering of such born geniuses as Newton, the Brontes, Mozart, Haydn, Mendelssohn, Schubert, Handel, Beethoven, Giotto, Van Dyck, Raphael, Durer, and Michelangelo.

Recently at the Houston Chapter of the Poetry Society of Texas, the audience acclaim award was presented to a girl in her mid-teens whose poem had

been entered anonymously. It won top votes in competition with many entries by mature poets of long training. Did the winner develop all that keen poetic aptitude in her few short years of this incarnation?

Another youngster named Nathalia Crane earned international poetic reputation at nine, for she could "challenge the crypt, and quote millenniums against the grave."

The sure fact of genius supports the rebirth doctrine, which accords so well with the scientific concept of evolution, and which had a place in the Egyptian, Chaldean and Persian Mysteries, Hinduism, Buddhism, olden Judaism, medieval Kabbalism, early esoteric Christianity, and the philosophical systems of Pherecydes, Plato, Pythagoras, Goethe, Schopenhauer, and Emerson."

Were each of us limited to a single lifetime, how could we respect the capricious God who has been so unequal in handing out mental gifts? Only the rebirth doctrine is consonant with our realization that a just world of meaning and values is the greatest fact of being. Each individualized center of consciousness works in matter along this segment of its eternal career of evolutionary unfolding. Knowledge of the laws of life permits conscious molding of our noetic and physical destiny—even genius!

Your nature cannot fail to reach its appropriate sphere of activity, an environment which furnishes the most needed and instructive conditions to work through. Strength of character is a key to all the rest.

We all have the same Infinite Book before us, but the genius reads more in it . . . earns more from it by concentrated striving over the course of many lives. Day after day, we increase what we exercise and lose what we fail to use. This present day is as much your Judgment Day as any will be!

The genius brings the noblest archetypal realities down to earth, but even

(Continued on page 527)

The Heart Understands

By NELLIE M. STEWART

CORA LEE could hear the murmur of the doctor's voice as he talked to Earl in the kitchen. The bedroom door was open, but the kitchen door was shut. She could look through the small dining room, just off her bedroom and see the bright yellow light coming from under the kitchen door, and despair, like a tight knot inside her chest, cut off her breathing until just getting enough air took all the strength she could muster. She knew what the doctor was saying; when you are face to face with the possibility—yes the probability—of sudden death, you know what the doctor must be saying.

The back door slammed and after a moment Earl came into the bedroom. He was a big man, broad-shouldered and muscular, with a square, wind-weathered face and the kind of wide, stubby hands that were used to handling old-fashioned horse-drawn farm machinery. There was a button missing from the bib of his dust-streaked, faded overalls and he had sometime substituted a nail for it. Now, seeing the nail, Cora Lee felt the deeper wash of despair tear at her. Why, oh why, did this have to happen to her?

Her eyes took in the details of the shabbily furnished bedroom without really seeing it; she had with her own hands and the eagerness of a full love and determination, made it into a room of simple, clean beauty out of nothing. Nobody would have guessed that the white, blue-edged curtains at the small-paned windows had once been an ordinary bed sheet and a worn-out blue checked gingham dress, nor that the attractive pieces of furniture were the repaired and repainted cast-offs from somebody else's cellar or attic. But Cora Lee knew . . . She loved her home and her husband—and she didn't want

to die and leave them.

Her husband came across the room and pulled a chair up beside her bed and took one of her cold hands in his own big warm one. He managed a smile and his voice, while gentle when he spoke, was determinedly forceful. "Well," he said matter-of-factly, "the doctor's gone. He said you have to stay in bed for a while and take it easy. He said—"

"Did he say—I'm not going—to get well?"

Her husband cleared his throat and his eyes avoided hers. He wasn't used to lying, but he tried. "No, he didn't say that. He just said—"

"Yes, he did, Earl. He said I'll never get well. You don't have to lie to me, dear. I know." She turned her face to the wall to hide the tragedy in her eyes. "What I mind most," she said, "is having to leave you—and the—baby."

She felt Earl's fingers tighten about her hand and knew he didn't know they were trembling. "Death would be easy," she said, suddenly understanding the loneliness that is a part of every soul, "if we didn't have to face it alone. If you were with me; if somehow we could go together—" she smiled up at him, realizing he couldn't quite understand the depth of her feeling, but wanting to tell him just the same. "If death were only something that we could face together—all the way . . ."

"It would be nice that way," Earl agreed. "But I guess it's not possible." He patted her hand. "There's a story about two people who did that—remember? They turned into trees and lived side by side for a hundred years."

Cora Lee nodded. She knew her husband did not follow her exact thought and she wished that he could; but at the same time she knew that no one,

except he face the sureness of early death himself, could understand. Then Earl sighed and forced lightness to his voice. "Let's don't talk about death," he said. "Let's talk about something good. About getting you well."

There were two bottles on the little blue-painted bureau. Ten drops in a half glass of water every three hours. *Two drops . . .* Cora Lee understood the need for both medicines. One to build up the heart tone; one for stimulation. Two pillows beneath her head. She slept fitfully, waking instantly when Earl stood over her with the glass of water and the medicine dropper in his hand; seeing the heaviness in his eyes, the tired drooping of his shoulders; listening while he fed the baby and then rocked her to sleep.

Cora Lee had always managed the money, figuring ways and means to make the meagre dollars stretch to cover necessities and build something into the future. Now a strange woman came to the small household, a cheerful, energetic, but impersonal woman. She measured out the medicine in the medicine dropper for Cora Lee and fed the baby and washed diapers and cooked meals for Earl. On Saturday nights she thanked them for the money they gave her and put it away carefully into her purse. Cora Lee knew that soon—quite soon—there would be no more money to pay her . . .

Why? Why did this have to happen to them?

There came a day when Cora Lee woke in the morning to a depth of despair beyond anything she had ever known. It was a despair coupled with a strange, burning anger and the frustration of a caged animal with the bars of the cage pressing in against her. She lay panting for breath and through her there ran the refrain over, and over, *Why? Why must Earl and I be punished like this? What did we do to deserve it?*

And there was no answer. *We are*

young, she thought then. We have nearly all our natural life length still before us. We are law abiding people, God-fearing people. All we wanted from life was the chance to live normally, a chance to be happy together. The world is full of people who want to die; why does it have to be I who goes?

Cora Lee had long ago learned to pray. She had grown up believing in God, believing she trusted Him. Suddenly in the overwhelming hopelessness of it all, she closed her eyes, feeling light headed and dizzy. And her prayer, straight as an arrow, found its way: *Oh, God! Please give me an answer! Tell me why! Make me understand!*

She opened her eyes to a feeling of strange well-being; no fighting for breath, no feeling of panic or despair. Incredulous, she turned cautiously—she, who had lain for so many weeks afraid of turning—and found no pain on the other side. A great joy, mingled with astonishment surged through her and almost fearfully she managed to get to a sitting position and then her feet reached down for the floor.

She stood up. She walked. She laughed quietly and with that deep, abiding sense of joy. And when she heard the kitchen door open and a man's heavy footsteps coming across the floor, she felt a little faint with the anticipation of pleasant surprise. She walked toward the bedroom door and the door was shut. And she walked through it.

Afterward she could not remember just when she first realized that her Spirit had left her body. Earl came into the dining room but he did not go on into the bedroom. He spoke to the woman hired to do the work, and she answered. Cora Lee tried to interrupt them, saying softly, "Hello, Earl."

He didn't answer or look her way. He went back to the kitchen and poured himself a cup of warmed-over coffee and went to stand beside the kitchen window, staring out moodily. He looked tired and worn and worried and once

again Cora Lee spoke to him. "Earl—I'm here!"

And then, with a feeling of anxiety coupled with astonishment, she exclaimed, "*Can't you see me?*" For suddenly a feeling she had, had taken form and she knew: she was dead.

She was dead; but she was not dead! She looked about her and the room was only a room and the house was just a house. A few moments ago they had been something of deep importance to her; now she knew them for what they were: the ashes to ashes, dust to dust things of material life. Even Earl had become only someone deeply beloved who would join her soon.

Strange, she had never thought of that before: what an instant's passing earthly Time is, in the whole of Eternity. And suddenly she was conscious that until this instant she had been carrying within her an insistent clinging to earthly things. Her *house*, her *baby*, her *husband*; because they made up the whole of her earthly possessions she had thought them all-important. She had believed in God, but she had stored up her treasures on earth!

Earl sighed and turned from the window. Cora Lee followed him as, with drooping shoulders etching a picture of his inward despair, he headed for the barns. There he looked in upon a newborn baby calf, a sickly looking small animal. Again he sighed deeply and Cora Lee knew what was in his mind: *The baby calf must not be allowed to die; it should have been a big, healthy calf; Earl needed the calf, the money it later would bring...* And Cora Lee felt the swelling of tenderness for him, for his ignorance. For the baby calf did not matter. The money did not matter. A few dollars more, or less...

And Cora Lee thought suddenly, with surprise because she had not thought of it before, though she must have known it all along: *Life should be happy; it should be a serene, joyful living; not a straining to accumulate*

material things that presently will be worthless... And through her head there ran the words of a Bible verse which she had sometime learned long before: "Consider the lilies of the field how they grow; they labor not, neither do they spin. O ye of little faith! Seek ye first the kingdom of God and His justice and all these things shall be added unto you."

With these thoughts came an abrupt understanding of her own deficiencies: her worry and strain for material goods. Her fierce desire to show in a competition with her neighbors... her refusal to give way to body-demands for rest, for attention... the pace too swift and consuming for the relaxation of prayer.

Cora Lee never knew how it happened, but presently she was conscious that she was in her bed once more and Earl was sitting beside her. He had one of her wrists in his hands and was rubbing it vigorously. When she opened her eyes to him, he was obviously relieved. He said thickly, as from out a great tension: "How are you, dear? Feeling better?"

Then she realized that somehow, for some reason not yet clear to her, she had come back. Happiness crept through her and she smiled. She thought: *I was dead, and now I am alive again. But nobody will ever believe me if I tell them...* And on the heels of this thought: *I was afraid to die, but I will never be afraid again, for now I know.*

Cora Lee began to get better after that; in a week the hired woman was allowed to leave. Strength came slowly but surely. When Earl cautioned her anxiously not to overdo, she smiled at him with a strange, secret smile. She had an inner serenity that gave her new strength, for now she saved her strength for the things of importance—not wasting it in the drudgery of senseless strain.

When she visited the doctor some time later he listened to her heartbeats and his expression was puzzled. At

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Shall We Tolerate Vivisection?

By STEWART HARING

(Conclusion)

OTHER examples of the utter stupidity and brutality of the vivisection business are to be found in the *American Journal of Physiology*, particularly the March, 1950, issue. The humane person finds them difficult reading!

At the present time statistics show that forty-seven per cent of deaths in the United States are caused by heart disease and related ailments. Among children heart illnesses and deaths are quite common and steadily increasing. Such concern has been manifested over this condition that a special clinic has been established to study the matter. The physician who founded this clinic voiced the belief that some factor as yet unrecognized must be responsible for this alarming presence of heart ailments in children. Recently grants totalling \$670,000 were made to medical and research schools by the Life Insurance Medical Research Fund for the express purpose of studying heart disease and training scientists in the research of same. Since 1945 to 1950 such appropriations for this subject have exceeded the huge sum of \$3,200,000, yet the rate of death from heart disease is steadily increasing annually. Might it not be logical to assume the possibility that the unrecognized factor in these diseases of the heart is an over-inoculation of the public with all sorts of experimental laboratory products, some having been proved to have fatal effects?

It is the fashion of the day to give "shots." The pure, clean bloodstream of little children is contaminated soon after birth with a conglomeration of serums and vaccines supposed to protect them against a variety of diseases to which they probably never will be

exposed. The body contains only six quarts of blood, but in circulation 500 gallons a day pass through the heart. Is it any wonder that the heart suffers when this blood is laden with a deadly and contagious poison? Yet, in spite of this, I have known men who were confined to prison because they would not permit their children to be inoculated with the pus from a smallpox sore on a cow. These children were not allowed to attend public school. The fathers had to remain in prison until they consented to inoculation, no matter how long it took to make up their minds. Naturally we cannot look to the research laboratory to suggest a halt to the inoculating practice to curb heart disease, for the serum-vaccine business is too financially profitable to them. Even a hint against the popular "shots" for every ill of man or beast would be regarded as traitorous and would place in peril such person's income and license to practice.

The method of obtaining the animals for vivisection is not always above board. In some cities the laboratories have fought hard to pass legislation to receive all unclaimed animals from the public pounds. It is bad enough that someone's pet should be lost or that an animal should be neglected and unwanted, let alone that it should be tortured to death. Besides no one's pet is safe for there are professional procurers scouring every yard and alley in the larger cities looking for pets that are not even lost. Then, too, the depravity and subterfuge of the vivisectors is shown by an incident which recently occurred in Harrisburg, Pa.

On Monday, May 29, 1950, two young men called at the Humane Society Shelter in Harrisburg requesting cats for the 93-acre farm of the one boy's father. The boys said the cats would have a

good home with plenty of food and care. One boy picked out a kitten to be his mother's special house pet. Finally the one boy was given a mother cat and her two kittens for which he duly signed a contract in which he agreed to give them a good home. Later the same day the Humane Society officials were horrified to learn that the cats were actually obtained to be cut up in the Penn-State Extension laboratory in that same city. Further inquiry revealed that the two "farm boys" really were Penn-State college students who by falsehoods had obtained the cats as material for their anatomy class. Officials of the Society rushed to the college in time to rescue the two kittens but the mother cat destined for a "beautiful life on the farm" was already cut up.

The attitude of the students and instructor toward the officials was described as rude, boastful, arrogant, and contemptuous. Conscience seemed altogether lacking in the class, who laughed and jeered at the officials and mocked them with harrowing details of the cutting. It is bad enough that students should stoop to lies and subterfuge to obtain material for their dastardly crimes but to know that they are also aided and encouraged in them by their teachers makes one pause to think. Incidents like these prove that when a thing is fundamentally wrong *nothing* good can come out of it. A wrong can never make a right.

The question naturally arises that if vivisection is such an unnecessary evil, why do some persist in its practice? It is true that we must give credit to a few vivisectors for having an honest desire to advance medicine and surgery. The fact that they so believe is due to their having always been surrounded by pro-vivisection influences during their entire educational life. But the larger part of vivisection today is for research simply to acquire knowledge, whether that knowledge has any practical value or not. Many researchers make their

livelihood in this way and this is an important reason for protecting their source of income. Another important motive to all vivisectors is the lust after fame and advancement. The "successful" vivisector may receive a lush appointment, whereas the doctor or scientist who opposes vivisection shuts the door of advancement and becomes a professional outcast. When regarding the peculiar psychology of vivisection there is no separate cruelty for one kind of creature or a separate kindness for some



other kind. When we think of cruelty toward animals we must also think of its effect upon people. Cruelty to living beings is not classifiable as to species and the same impulses that urge people to inflict such cruelty upon one kind of creature will likewise urge them to inflict it upon another, including their own. We often hear of man's inhumanity to man but seldom of his greater inhumanity to his lesser brothers, the dumb beasts that he has abused and exploited for untold ages. Freud, Adler, and others have explored the sordid corridors of the human mind and revealed some of the aberrations glimpsed there. We know from their studies that a person who cuts or otherwise experiments upon a helpless animal may be indulging in a sadistic tendency, an attitude of inferiority, or in a compensatory reaction from the kindness expected in the healing profession. The case histories of vivisectors should be carefully studied and analyzed to determine what makes them tick as they do.

The anti-vivisectionists bluntly state that no good thing has ever, nor ever will come out of animal experiments that could not have been developed just

as well independently. The only logical study of man is man. It has been found repeatedly that experiments performed upon animals often have the direct opposite effect upon humans. Vivisectors admit that in the end an experiment must be tried upon humans to prove its efficacy. This may lead into fearful consequences as happened in the Nazi and Japanese concentration camps during World War II. Here vivisection reached its full expression when doctors used human victims upon which to experiment.

Not only in the laboratory is man showing brutality toward the animal kingdom but also in the field of so-called sports. Hunting and fishing is followed by thousands in direct violation of the Sixth Commandment. The pity of it is that it is not done out of necessity but for the sheer lust of killing. Pigeon shoots, fox chases, pig chases, bear baiting, and the like are all too common. Although I know of no bull fighting in this country there are organized rings which regularly hold cock and dog fights.

Man's inhumanity to the animal kingdom may have been excusable for a long time, but that does not mean that it must always be so. Most acts which we call wrong are prohibited by law, but were they right before the laws were passed? Was murder right until some legislative body declared it wrong, or was it always wrong? Until recent times it was customary to torture a prisoner until he confessed to some crime he never committed. Not so long ago black people were also held slaves and worked or maltreated at the whim of their owners. Yet, more recently cruelty to animals was looked upon as a matter of course. When did these things become wrong?

Shakespeare said, "There's nothing either good or bad, but thinking makes it so." Precisely so, but who is to do our thinking for us? The slave owners? The vivisectors? We cannot afford to let our thinking be done for us by any

class or profession whose wealth or influence depends upon their thinking. All men must do their own thinking, but there are always some minds far in advance of the majority that we may use as guides to help us think constructively. The majority of men could not think constructively about slavery until the great anti-slavery writers and orators pointed out the way.

A thing becomes morally wrong when the leading minds of an age perceive it to be so; it becomes legally wrong when the rest of the community embodies that perception in a law. When we consider the panorama of history we plainly see that the greatest minds, philosophers, and teachers have condemned cruelty and oppression in any form while they have exemplified sympathy, mercy, justice, and kindness. The verdict in the light of the judgment of the world's greatest minds is that vivisection and all other forms of animal exploitation are irreconcilably wrong.

Browning said, "I would rather suffer a thousand deaths, so far as pain goes, than to have a single dog or cat tortured on the pretense of sparing me a twinge or two." And to the same effect spoke Dickens, Ruskin, Carlyle, Tennyson, Hugo, Tolstoy, Phillips Brooks, Mark Twain, Bernard Shaw, Robert Louis Stevenson, Maurice Maeterlinck, and so on down through the roll call of the world's truly great. The world's religious teachers have also taught that it is the law of self-sacrifice, not the sacrifice of another, which makes the true progress. Can you imagine Christ or His saints performing a vivisection operation or having any part in it?

Anti-vivisection is an ideal for a nobler and finer mankind, and human dignity is the very foundation of this ideal. The vivisectionists are constantly trying to distort this fact by making it appear as though the anti-vivisectionists value animals more than men. They ask, "Isn't the life of a man worth more than that of a guinea pig?" Yes, the more a man exemplifies the virtues of

mercy, sympathy, and justice among others, the more superior he becomes to a guinea pig. If it were all a matter of physical strength or cunning, many animals could be considered the equal or superior to man, and the warrior greater than the saint. Vivisection is a direct violation of the natural law of self defense which is built upon the sacredness of life. It is the innate nature of every creature that shares this precious gift of life to preserve that life against aggression whether it be the mouse or the elephant, the guinea pig or man. Man has the right to fight off an animal, and animals have the right to fight off man, because in each case the aggressor is violating the sanctity of life. To kill in self defense is one thing, but to torture an animal in the hope of finding out something useful is quite another.

The occult student, in particular, must learn that he is no longer as other men who can go blissfully on their way spreading pain, death, suffering, and destruction. But as he prayed for divine wisdom and understanding, God granted these unto him and opened his eyes to things to which he had before been blind. The student of mystic philosophy receives wisdom and knowledge as he is able to bear it, but it also entails responsibility. He cannot continue to live quite the same as other men do. As he sees the oneness of life in all things, and the sacredness of that life, he must align himself on the side of life, not against it. Where heretofore he killed, now he must preserve; where he wounded, he must heal; where he destroyed, he must learn to create; until as with the true mystic even the life of an insect is respected in its right to full expression and development.

When the student has his consciousness enlarged to feel the cruelty of the steel trap, he or she will no longer even use furs, feathers, or leather. When the horrors of the abattoirs are felt, he will no longer be able to eat meat. As the Jewish ritual says, "The Lord our God

is One," and since God is One that life through which He manifests is also One. Therefore when we slay any sentient being we commit fratricide, for the animals are truly our younger brothers.

We must learn to develop the harmless life, for as long as the life of any living creature is in danger peace will not come to our Earth. When that blessed day arrives when all will acknowledge that they reap as they sow and govern their acts accordingly, the words of the prophet will come to pass: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (*Isaiah 11: 6-10*)

A PRAYER OF THANKS

I thank thee, Lord, for faith and hope,
I ever trust in Thee,
For all the good that I may do
Or ever want to be.

I thank thee, Lord, for health and strength
Whenever I'm in need,
For clothing, food, and shelter,
Dear Lord, you always heed.

The rain you give to rich and poor
The sunlit skies and dew;
For all the prayers you've answered,
Lord,
My humble thanks to you.

—JAMES S. RIGBERG, MS. D.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(THIRTY-SIXTH INSTALLMENT)

The Object of The Rosicrucian Fellowship

(Continued)

CHRISt told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (*soma psuchicon*, 1 Cor. 15:44), and that we shall meet the Lord *in the air* when He comes. This soul body is therefore as necessary to entrance into the new age of the Kingdom of God, as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the *Golden Wedding Garment*, the soul body, which alone can secure our admission to the mystic marriage.

The multitude is slowly moving in the right direction as led by the different churches, but there is an ever growing class that, so to speak, feels the wings of the soul body sprouting, people who feel an inner urge to take the Kingdom of God by storm. Though unaware of any definite ideal, they

sense a greater truth and a more certain light than those which the Church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

The Rosicrucian Fellowship was started for the purpose of reaching this class, to show them the way to illumination, to help them build their soul body and evolve the soul powers which will enable them to enter consciously into the Kingdom of God and obtain firsthand knowledge.

This is a large undertaking, none greater and even under the most favorable existing conditions progress must be slow, but if the aspirant will continue with patient perseverance in well doing, it can be done.

The methods are definite, scientific, and religious; they have been originated by the Western School of the Rosicrucian Order, and are therefore specially suited to the western people. Sometimes, but very rarely, they bring results in a short time; generally it requires years and even lives before the aspirant attains, but the following system will in the end bring all to their hearts' desires.

The Tabernacle in the Wilderness was a symbolic representation of the way to God, and, as Paul says, held a shadow of better things to come. Everything in it had its spiritual meaning. The table of shewbread gives us an important lesson germane to our

present consideration. Students will remember that the ancient Israelites were commanded to bring the shewbread to the tabernacle at stated intervals. The grain from which this was made was given them by God but they must prepare the soil in which it was to grow, they must plant and cultivate, they must weed and water, so as to secure the greatest possible increase; they must harvest and thresh, grind and bake, ere they had the loaves which they brought to the tabernacle as *bread to shew* for their toil.

Similarly, God gives to all the grain of opportunity to serve, but it is our duty to cultivate these opportunities and nurse and nourish them in the soil of loving kindness so that they may bring a great increase. We must always bear in mind the words of Christ that He came to minister and to serve. Therefore anyone aspiring to follow in His steps and to be great in the Kingdom of God must ever be on the lookout for opportunities to serve his fellows. Each day must be filled as full as possible with kind and considerate deeds, for they are the warp and woof of which the *Golden Wedding Garment* is woven. Without these "works" no amount of prayer, fasting, or other religious exercises will avail. It is useless to repair to the temple without this *bread to shew* that we have really worked in the Master's service.

The foregoing is also the teaching of the exoteric churches; but the following is the exclusively Rosicrucian scientific teaching and method, based upon the deepest knowledge of spiritual facts whereby the aspirant is enabled to gain the maximum soul growth in each life, so that his spiritual advancement is accelerated beyond his very wildest dreams. Therefore this is the most important spiritual teaching that has been given to man in modern times, and no one who tries honestly to follow this simple method can fail to be benefited:

Ether is the medium of transmission

of light, that which etches a picture on the photographic film. It permeates the air, and with every breath we draw from birth to death ether enters our system and etches a picture of our surroundings and actions on a little atom in the heart. Thus each carries with him a complete record of his life, which is assimilated after death. Expiation of the evil deeds causes pain and anguish in Purgatory. These are thus transmuted to conscience to prevent repetition of the same mistakes in succeeding lives: the good deeds are transmuted to love and benevolence. Instead of waiting for this post-mortem transmutation of the shewbread of life, the aspirant who desires to take heaven by storm may assimilate the fruits of each day after retiring and before going to sleep by running over the deeds done. The events of the day are considered in reverse order so that that which happened in the evening is taken first, then the happenings of the afternoon, forenoon, and morning. This is important for it conforms to the way the life panorama acts after death, taking first the events just prior to death, last the events of infancy. The object is to show the effects and then refer them to their causes.

In this retrospection it will do the aspirant no good to run over the events of the day and mildly blame himself where he did wrong—he is usually sure enough to praise himself sufficiently for his good deeds. But he must remember the altar of burnt offerings where the sacrifices for sin were offered. They were first rubbed with salt and then placed on the altar to be consumed by a divinely enkindled fire. Anyone knows what an intense pain is caused when salt is rubbed into a wound, and this rubbing with salt is symbolic of the pain the aspirant must feel for his wrongdoing. Now mark that it was not permissible to place the sacrifice on the altar until it had been thus rubbed with salt. God would not accept it before,

(Continued on page 510)

Studies in the Cosmo-Conception

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

The Second Heaven

(Continued)

Q. Which heaven might we think of as our "home"?

A. The Second Heaven is the real home of man—the Ego, the Thinker. Here he dwells for centuries.

Q. What material does he work with?

A. The sound or tone which pervades this Region, and is everywhere apparent as color, is his instrument, so to speak. It is this harmonious sound vibration which, as an elixir of life, builds into the threefold Spirit the quintessence of the threefold body, upon which it depends for growth.

Q. Is life here a leisurely procedure?

A. The life in the Second Heaven is an exceedingly active one, varied in many different ways. The Ego assimilates the fruits of the last Earth life and prepares the environment for a new physical existence.

Q. How is this new environment determined?

A. It is not enough to say that the new conditions will be determined by conduct and action in the life just closed. It is required that the fruits of the past be worked into the world which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit.

Q. How is this done?

A. All the denizens of the Heaven World work upon the models of the Earth, all of which are in the Region of Concrete Thought. They alter the physical features of the Earth and bring about the gradual changes which vary its appearance so that on each return to physical life a different environment

has been prepared wherein new experiences may be gained.

Q. What is the extent of the changes on earth effected here?

A. Climate, flora, and fauna are altered by man under the direction of Higher Beings. Thus the world is just what we ourselves, individually and collectively, have made it, and it will be what we make it.

Q. What does this reveal to the occultist?

A. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thought of modern science.

Q. Cannot these spring from physical causes?

A. It is true that purely physical causes can bring about such disturbances, but can we always get the full explanation by merely recording what appears on the surface? When an angry man strikes another on the street and knocks him down one observer may say that an angry thought knocked the man down; another that he saw the arm lifted, the muscles contract, the arm shooting out and knocking the man down. Both are true, but it is safe to say that had there not *first* been the angry thought the blow would not have been struck.

Q. Does this idea apply to materialism?

A. Yes, in like manner the occultist says that if materialism had not been, seismic disturbances would not have occurred.

Reference: *Cosmo*, 124-125.

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE HOLY JERUSALEM

And the twelve gates were twelve pearls; and every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.



And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

And the gates of it shall not be shut at all by day: . . .

And they shall bring the glory and honor of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 21:21-27.

The precious pearl is said to symbolize experience with its outcome, the gnosis or knowledge of the soul-process. Gold represents spirit, and transparency indicates purity. By means of the experiences which the threefold Spirit (Divine, Life, and Human) undergoes in its threefold body (dense, vital and desire) (and to which it is connected by the mind), it generates the threefold soul (conscious, intellectual, and emotional), which nurtures it from impotence to omnipotence. Through the twelve cranial nerves, the "gates" into the brain, the results of the experiences are registered in the consciousness. Thus we are told that man (and the Earth) of the future (New Galilee) will be much more spiritual than now, and will function in a body of luminous ether. "Such a body will not get tired either,

hence there is no night, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now, are consequently never closed."

Max Heindel further states that "When the Sun came into Aries by precession, a new cycle commenced, and the 'glad tidings' were preached by Christ. He said by implication that the new heaven and earth were not ready then when He told His disciples: 'Whither I go, thou canst not follow me now; but thou shalt follow me afterwards . . . I go to prepare a place for you . . . I will come again and receive you.' Later John saw in a vision the New Jerusalem descending from heaven, and Paul taught the Thessalonians 'by the word of the Lord' that those who are Christ's at His coming shall be caught up *in the air* to meet Him and be with Him *for the age*."

"But during this change there are pioneers who enter the kingdom of God before their brethren. Christ, in Matt. 11:12, said that 'the kingdom of heaven suffereth violence, and the violent take it by force.' This is not a correct translation. It ought to be: 'The kingdom of heaven *has been invaded* (biaxetai), and invaders seize on her.' Men and women have already learned through holy, helpful lives to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal 'wedding garment' of the New Dispensation. This change may be accomplished through a life of simple helpfulness and prayer as practised by devoted Christians, . . . as well as by the specific exercises given in The Rosierucian Fellowship. The latter will prove barren of results unless accompanied by constant acts of *love*, for *love* will be the keynote of the coming age"

TODAY'S SCIENCE

Dowsing Challenges Science

HENRY GROSS and *His Dowsing Rod*, the recently published book by Kenneth Roberts, has evoked startled attention in scientific circles hitherto inclined to "pass off" all such supernatural phenomena with an amused and supercilious attitude.

In *Harpers* for September, 1951, in an article entitled *Firsthand Report on Dowsing*, Brooks Shepard, a farmer-writer friend of Mr. Roberts, gives an intensely interesting account of his own experiences with dowsing (finding water by using a twig), and with several dowsers, including Henry Gross. "Dowsing is so fantastic that the devout might regard it as a miracle and the scientist as a lie," begins Mr. Shepard. Nevertheless, he says that it is neither, and goes on to describe the efforts of the dowsers to find water on his Vermont farm. "We did not know," he comments, "that there is an enormous difference in the abilities of different dowsers; that many and perhaps most dowsers . . . cannot distinguish between mere seepage and the flow of water through a definite vein or channel and do not know how to estimate the depth of water below the surface."

Concerning Henry Gross, Mr. Shepard writes: "Henry . . . experimented with this method and that, learning how to interpret the often puzzling behavior of his rod; and his powers developed from the marvelous to the utterly fantastic." To his startling ability to "say with confidence: 'Dig here; you will strike a vein of flowing water—not seepage nor mere moisture—at 11½ feet'" was added "a wholly new element: a telepathic awareness of the

underground water situation in places several miles distant."

An example of this faculty was demonstrated when Mr. Gross gave "findings" while in Bermuda for Mr. Shepard's farm in Vermont. Some months later a visit by Mr. Gross to the farm verified all his findings and a permanent source of water was found.

Mr. Shepard goes on to observe that Mr. Gross's faculty could not be "attributed to any of the forces we know about at present. All the familiar 'radiant' forces which act from a distance—light, heat, magnetism, radio, gravitation—share one unvarying characteristic: their intensity diminishes with the square of the distance from which they act. But whatever . . . affects Henry's rod, or Henry himself, is apparently not affected by distance at all . . . Furthermore, his insistence on 'domes' suggests something new to geology."

None of these things are mysterious to the student of the occult, for he has learned that human beings have latent supernatural faculties which defy the laws of material science. There are many "sensitives" or people who are so constituted as to be responsive to superphysical vibrations. Some of these are positively developed, but many more are of a negative nature. The former perform their work entirely under the direction of their own will, as is proper and safe, while the latter are the prey of extraneous entities.

Occult philosophy teaches us that the will is the highest aspect of the indwelling Spirit which is man, that self-mastery is our goal, and that we should never under any pretext allow ourselves to be controlled by an outside agency.



Astrology, The Art of Arts

By ELMAN

(Conclusion)

THE FRATERNITY OF ASTROLOGER, ARTIST,
PRIEST, AND HEALER

“RELATIONSHIP” may be defined as “the meaning, purpose, and significance of a thing with reference to the synchronization of its consciousness with that of another thing to which it is attracted by the laws of sympathetic vibration”; these laws are all inherent in the Law of Cause and Effect and the principles of creativity and epigenesis.

There are only two basic relationship-patterns, each of which is manifested through diffusion in innumerable octaves throughout the Cosmos. The first of these is the creative relationship—that of macrocosm and microcosm to each other. The first aspect of this relationship is that of *The Unknowable* to (what might be called) the Logoi of arch-galaxies. The composite of arch-galaxies, at any given point in time, is the total manifested Cosmos; each arch-galaxy is a “structure-point” of the Cosmic Body. The second aspect (or octave) of this relationship is that of the Logos of each arch-galaxy to the Logoi of its galaxies; the third is the relationship of galactic Logoi to the Logoi of its solar-systems; the fourth is that of the relationship of each Solar

Logos in a galaxy to the planetary Logoi of its system. From here on down into diffusion of manifestation, creativity becomes epigenesis. To sum up: macrocosmic identity (from unity to solar logoic) is to macrocosmic identity (subsolar-logoi) as creativity (life function) is to epigenesis. In human terms, since humans are not creators but epigenitors, the most transcendent octave of this relationship-pattern is that of the universal regenerator to the collective superconscious, conscious, and subconscious of the archetype, Humanity; the densest octave is that of the biological relationship (sexual epigenesis) of parent and child to each other.

The second relationship-pattern is that of fraternity and it may be defined as: “The relationship of macrocosms to each other and microcosms to each other by parallelity of creative or epigenetic faculty”; also, since every manifestation is “microcosm” relative to *The Unknowable*, fraternity is the relationship of things to each other by magnetic attraction through synchronization of similarities and dissimilarities of vibratory states. The minimum scope of fraternity is one thing in relationship to one other thing; in all fraternal relationships, the two things concerned have at least one point of mutual similarity and one point of dissimilarity.

The point of mutual dissimilarity makes possible the epigenetic action in the life of the relationship. Creative action is radiation from a self-willed fusion of polarity-powers; epigenetic action is radiation of polarity-potentials from response to stimulus of power from a higher octave. Think about this. A human relatively unevolved on a particular point of consciousness is epigenetically stimulated by vibrational contact with another who is relatively evolved on that point. The point-in-common is the point-in-consciousness or point-of-faculty which each is seeking to fulfill; they walk hand in hand in that particular fulfillment - aspiration. The "point of dissimilarity" is the contrast of the one's relative fulfillment and the other's relative unfulfillment. The former radiates to the latter; the latter absorbs from the former. Hence each, because the relatively mature must out-give and the relatively immature must in-take, serves to provide on-going for the other.

The Unknowable does not have fraternity with any other thing; It is The One, the All-that-is. But, what might be called the "essential energy" is the biune essence, polarity. In polarity is seen the arch-macrocosmic octave of fraternity; its biunity (twoness-in-unity) is manifested as (1) Will: positive, projective, impregnative, masculine, male, and (2) Imagination: negative, feminine, receptive, reactive, feminine, female. The inter-action of this biunity makes possible every creative and epigenetic function on all octaves and cycles throughout all specified identities. Much thought can be given to the significance of the number *two*. It is not really "two ones"; it is actually the outpicturing of the polarity-potentials of *one*. If polar-

ity is the biune "essential energy" of the Cosmos (the inner life of unity), then *two* is the arch-symbol of diffusion of polarity-potentials. "Humanity" is an aspect of unity because it is an archetype; the two-ness of this archetype is the "diffusion" we call man and woman. Sex (male and female) is the physical representation of biunity; gender (masculine and feminine) is the biune diffusion of vibrational being. Each male and each female contains (or possesses) the biune attribute of gender; the masculine of this attribute is expressiveness, the feminine is reactivity. These two words, in turn, composite

what might be called the "attribute of being capable of experience" and experience is, humanly speaking, epigenesis—the evolutionary unfoldment of potentials. The four words (two twos) male, female, masculine, and feminine are the structure points of our epigenetic being; by our consciousness of them we identify ourselves and others as factors in

HOW PLANETS AFFECT US

Astrological influence does not come from the physical planets. It is the *Life of God* diffused through the Rays of the Sun and mingled with the vibrations of the Indwelling Spirits of the planets and of the beings who live upon their surface. These composite vibrations, impinging upon the earth at the moment of a child's birth, stamp its finer vehicles with the pattern of its inherent character, and *Character is Destiny*.

the archetypal human family, and by them is manifested our individualized consciousness; of every possible human relationship-pattern, as long as we pertain to the archetype "humanity." The perfect fulfillment of consciousness through experience as relationship-factors is the purpose of our evolution.

In the absolute sense, every manifestation in Cosmos has fraternity with every other and all others—since all are "children of *The Unknowable*." Should we choose to make the effort, we humans could possibly touch a feeling of fraternity with the inhabitants of planets of other solar systems as well as those of our own system. We can, however, by analogy perceive intellectually the fraternity of higher octaves of *Life* in

consideration of the inter-fraternity of creative sources in descending order to that identity we call "Solar Logos." This represents the exoteric aspect of the archetypal fraternal relationship—the parallelity by identity through similarity of creative attribute. In descending order we will name the fraternities of: arch-galactic Logoi, galactic Logoi, Solar Logoi, Planetary Rulers, Satellite Rulers, and, in Earth-terms, the members of each specific life-wave, each archetype, each species of each archetype. The fraternity, for example, of mammalia includes all humans, cats, whales, rodents, etc., but each of these species is, in itself, a fraternity. There are also the two fraternities, in every archetype, of males and females. This exoteric aspect of fraternity refers to form, identity, structure-pattern, instinct-pattern, and creative or epigenetic potential. It is the "who and what" of fraternity manifested. Elasticize your mind a bit to consider this "fraternal grouping" of Life-forms.

The esoteric aspect of fraternity has to do with inter-relationship by parallelity of evolutionary development relative to the creative source—in our case our Solar Logos. We, as inhabitants of Earth, are fraternal to the inhabitants of all planets of our system—we all derive from the same creative source. In a more condensed sense, we (as the highest epigenetic development on this planet) have a closer fraternity with the highest development on each of the other planets of our system. Further subjective condensation: we, on this planet, are most closely fraternal to all others whose ideality-fulfillments and ideality-unfulfillments are similar (parallel) to ours. This fraternity transcends in significance all others which refer to sex, race, nationality, etc. It is the fraternity of consciousness-octaves and all members of soul-fraternities are magnetized to each other through the attraction of their similarities plus dissimilarities for epigenetic development. All musicians, for example, from most primitive to

most cultivated, are fraternal to each other because all who belong to this fraternity have, in common, a similarity of esthetic expression—regardless of the range of differences in their scope. The arch-fraternity of workers has its biune diffusion in employer and employee, but all members of both classifications (generally or specifically) are parallel to each other in the kind of service which they render to the ongoing of human life. This fraternity, unevolved, is congested in the concept of "money is the reason for working"; evolved, the realization is attained that "money is an outer evaluation and an expression of inter-exchange between people—and that love-service is the ideal to be realized." In each factor of human experience, a principle unites people in groupings by inter-relationship—the principle of the "inner" of the work-activity; the outer action is the means by which principle-realization is evolved. Each life-principle overshadows (as does the Grand-Master of a lodge or spiritual organization) every human fraternity in and through which realization of truth is distilled.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

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

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

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

In thus considering the nature of fraternity, we are clearly alerted to the fact that what we call "entity" is a designation of our feeling about someone; it is not, nor can it ever be, a designation of specific identity. Entity-feelings are congestions of love-consciousness, congestions of epigenetic powers, etc., which we feel when our unfulfillments are stimulated by another's vibration. No part of a human horoscope represents a delineation of "enemies, open or secret" because no human being is an "enemy" to any other. Those parts of the horoscope that we have been taught to delineate in this (philosophically false) way are those which, when stimulated by similar points in another's chart cause us to become aware of our feelings of guilt, frustration, and insecurity. Until we become unaware of our parallelity with the person we identify these feelings by such words as *hate*, *fear*, *detestation*, *disgust*, etc. We say that we hate, fear, detest the person. That is not really true; we hate our ignorance, our congestions, and our false ideals; we do not *hate* people. The moment we become aware of the truth that something in that person parallels something in us we begin to glimpse our fraternity (togetherness) with him; something in our consciousness that wants (aspires) to decrystallize and evolve immediately goes to work at that point to make us aware of our regenerate parallelity with that person. An example of life's mercy, no less. In the opinion of the author, stated in a previous article, the intense congestions which are epitomized by the fixed sign Scorpio, ruled by Pluto, find their arch-decrystallization in the sign Gemini—because Gemini is the astrological symbol for the essence of fraternal awareness.

Keeping in mind that (symbolically speaking) straight lines are abstractions of curves, consider the fact that the symbol for this mutable air sign is the only one of the twelve made with four lines—two horizontals and two verticals.

As such, they are the abstractions of the four semi-circles initiated by the cardinal structure-points of the Great Astrological Mandala. They also picture, from another approach, the "four-foldness" of that which is inherent in the vertical and horizontal diameters of the Great Mandala—the four-fold composite of gender-sex of the archetypal human family: two-fold Begetter, two-fold Begotten—male and female both as expressors and as reactors. It pictures the essence of parallelity of parents with children in the sense that all parents have been children, children have the epigenetic potential of becoming parents, or "life-givers." Thus it pictures the parallelity of all manifestations because all creators have been epigenitors and all epigenitors have the potentials for becoming creators. The creator is "elder brother" to the epigenitor; the epigenitor is "younger brother" to the creator. That which is closest to unity is the elder in any archetype. The fraternity of mate-hood is seen in the similarity of epigenetic power of human male and female synchronized with the complementation of dissimilarity of physical function. The fused action of two human sexual units provides the four-fold synchronization (expressive) reactive of male and female—the epigenetic fraternity of life-transmission. Husband and wife are "brother-and-sister" in the love-service of parenthood. Think about this if you feel inclined to throw all the blame for your marital unhappiness (if you have such) on your partner. Perhaps you need to remind yourself of the fraternity that is deeply and intrinsically inherent in the relationship. Those of you who may be congested on bad feeling toward a parent: remember that you and the parent are fraternal by membership in the same family-group; your similarities and dissimilarities are what magnetized you to each other for mutual fulfillment. Learn of yourself by studying and perceiving these similarities—you have no better source of instruction,

With reference to the subject at hand, the fraternity of astrologer, artist, priest, and healer comprises the fraternity of epigenetic regenerators. In relationship to the source, these are pictured as the mutable cross—the dispersors or channelings of wisdom and regenerative power. As such they are “God’s little brothers” on this plane. But, in relationship to those who are ignorant, congested, crystallized, etc., they are pictured by the fixed cross, initiated by the fire-sign Leo, a symbol of that which corresponds to our Creative Source, the “humanization of the God-head.” The inspired Power-Radiators of this plane are the “kings of Earth”; though Capricorn-Cancer abstractly pictures the principle of “parentage-of-forms, Leo-Aquarius pictures the principle of “parentage-of-Spirits” because it is through this diameter that creative solar power is released through this manifestation. (It has been given in occult instruction that our solar system had its inception, or began its manifestation, when the Sun, by precession, was in the sign Leo—the sign of radiative source.) Taurus-Scorpio is the desire-aspect of creativity, it is the bi-polar symbol of our creativity as epigenitors. Leo-Aquarius, however, is the Source of epigenetic power—it is the love attribute in which, and through which, we find our Divine Center. Before sex was, love was, and the fraternity of regenerators are those who recharge the spiritual consciousness of mankind from their releasements of fused Sun-Uranus power. As such, they are our elder brothers and sisters and fraternal to our Spirits as our fathers and mothers are to our expression as bodies on this plane.

The great Regenerators of this planet may seem, and sometimes do seem, as gods to those less evolved. They know their source-of-power and they have distilled the wisdom to radiate that power according to fulfillment-principles. They possess extensions of our own attributes that make them take on a semblance of super-humanity. They make manifest

our Inner Ideality of ourselves as individualizations of our archetype and we tend to “worship” them as we worship our concept of God. Their radiations of power as illumination by wisdom, love, beauty, and healing reach the innermost of our best selves—they ignite a fragment of the Self which abides eternally within each of us; in consequence, by their service we come into a perception of our inherent divinities—we experience a transfiguration of consciousness that makes us seem to be inhabitants of a heaven world. Because it is our nature to personalize our reactions and feelings we say that we love these people: we do, but what we really mean by that statement is that by response to their ignition of our consciousness we perceive more clearly than ever before that love which is God, the transcendent, transfiguring, transforming glory that is our attunement—for a little time at least—to what our lives should, in reality, be. It is a part of our implied service, as humans, to keep alive that “magic”—and through its regenerating of our consciousness to radiate the inspiration, the joy, the healing-love to those in our immediate circles of relationship and acquaintance. We, too, can be “channelings” for the magic powers of Good, each in our own way and according to our development and aspiration.

Let us remember that (though god-like) even the highly evolved ones of this Fraternity of Regenerators are, on this plane, human. And it is just as possible that each, or any, of them can congest in some specific factor of his or her personal awareness. We must, however devoted and worshipping, free even the most deeply beloved to be themselves as individuals, to make their “human mistakes” and exercise the right to learn from the results of those mistakes. When we love to such a point that we retain heart-felt gratitude for inspirational services rendered and release the pains of disillusionment and disappointment when our “elders” reveal feet of clay,

we raise and purify the quality of our vibrational response, and, in liberating them from personal congestions, we make possible their freedom to regenerate and heal themselves. The "freeing" that we extend in true loving devotion is the essence of what they have sought to teach us; regenerative evolution is the process of liberating from congestions, and whether through response to art, to religious or philosophical teaching, to healing agencies, or what-not, we experience liberation in every response to regenerative agencies. The regenerator who congests on false pride, greed for applause and acclaim, intellectual crystallization, impairing his radiative powers by using them as a substitute for a personal frustration instead of love-service, is simply reacting with something in his being that refers to the "still human" part of him. Astrologer, priest, artist, and healer can (and do) meet these points in their experience; the tendency to allow personal disappointment to throw them out of line, the temptation to congestion on self-isolation, to congest on opinionatedness and prejudice, the challenges of the material world of finance and material means, etc., are all, to members of this fraternity, critical points in experience; much depends on them—so much has to be met in order that clarity of channeling and radiative power may be maintained. The astrologer must seek always the truths of life as they are pictured in his chart; he cannot, in truth, perceive the full values of another's chart until he has signified his willingness to see his own with detachment and discernment. This is the first of his occult responsibilities; on the quality of his determination to fulfill it as he goes on through life will depend the quality of his love-wisdom-service to others.

In conclusion, a fraternal thought to all regenerators who have chosen the path of astrological guidance: May the lotus of your soul unfold its perfections of white and gold on the serene waters

of boundless and truthful sympathy; may the red rose of love and aspirational courage bloom on, and glorify, the Cross of your identities.

MAX HEINDEL'S MESSAGE

(Continued from page 501)

but when it had been salted it was consumed by a fire kindled by God Himself.

This tells us that unless we have washed our evil deeds of the day in the salt of our tears and heartfelt contrition, God will not accept our sacrifice of repentance; but when we have really repented, our sins will be washed away and our recording atom will be clean as the driven snow. With respect to our good deeds we may remember that there were two little piles of frankincense on the top of the shewbread. These were offered upon the altar of incense, where the smoke ascended as a sweet savor to the Lord, so different from the nauseating stench that went up from the altar where the sin offerings were burned. Is it any wonder that God took no delight in the sacrifice of bulls and calves, but delighted in a contrite heart and a repentant spirit?

It is this spiritual aromatic extract of our good deeds that builds our soul body. By the ordinary natural process it takes about one-third as many years in our post-mortem existence as we lived in the body, to reap what we have sowed. But when an aspirant has assimilated the fruits of life by faithful retrospection at the end of each day, he is free as soon as he leaves the body and may use the years spent by others in Purgatory and the First Heaven as he pleases. Furthermore, as he needs neither food, shelter, nor sleep, he may spend twenty-four hours a day doing good. Thus he has practically as many years of service and soul growth after death as the number of his earth life; and being trained and schooled in this work his attainments are probably greater than could be made in a number of lives lived in the ordinary way.



The Children of Scorpio, 1951

Birthdays: October 24 to November 23

THE SIGN Scorpio, second of the watery triplicity, represents fixed water, or powerful, stable emotions. The higher side of this sign is symbolized by the eagle, which lives in the heights above the material world, while the lower side is signified by the scorpion with the sting of death. Generation, regeneration, and degeneration constitute the triad covering the possibilities of the Scorpio native.

Mars, the Lucifer-ruled planet of dynamic energy, governs this eighth sign of the zodiac, and we therefore find those with the Sun in Scorpio possessed of tremendous energy—both physical and mental—the constructive direction of which is the most vital problem of parents and teachers of Scorpio children. They are usually strongly imbued with the martial qualities, positive or negative, according to aspects to the Sun and other planets in Scorpio. They revel in intense activity, and are usually ready to take sides and enter into any argument or dissension that occurs about them. Strongly sexed, these children should be taught from the earliest years

concerning the sanctity of the creative function, and be given specific training in using their energies constructively.

Egos who have evolved the higher traits of Scorpio manifest them in overcoming obstacles and forging ahead, materially and spiritually. Often brusque to the point of rudeness, they are withal honest and just, ready to assist with all their power the downtrodden and oppressed. Those who respond to the lower vibrations of Scorpio are to be found stirring up strife and dissension, encouraging others in lawlessness.

Scorpio children should be trained in self-control, kindness, and consideration for others. Having much personal magnetism, they attract many people, whom they may influence for good or ill. The higher type make wonderful healers, doctors, and surgeons.

The first two days of the solar month, October 24 and 25, the Sun is in conjunction with Mercury, favoring the mentality and memory, since the orb is greater than three degrees.

Venus conjuncts Mars from October 24 to November 1, strengthening the ambition and emphasizing the passional side of the nature. During this same

period, Venus sextiles Uranus, giving personal magnetism, mental alertness, intuitive perception, and a love for music and art.

From October 24 to November 4, Mercury sextiles Mars, indicating a keen, sharp, and resourceful mind. Much mental energy and enthusiasm is possessed by these natives. Mercury also trines Uranus during this period, until November 1, giving an original, independent, and inventive mentality. This aspect also favors a literary or scientific pursuit along progressive, idealistic lines.

Saturn opposes Jupiter from October 24 to November 15, suggesting the need for training in trustfulness, honesty, and decisive thinking for these children.

During the whole solar month Saturn also squares Uranus, indicating for all the children born during this period a need for training in honesty, self-control, and consideration for others.

From October 24 to November 4, Mars sextiles Uranus, giving an energetic and ambitious disposition, and an original, ingenious, and alert mind, capable of much inventive accomplishment.

Venus sextiles Mercury from October 27 to November 21, making the native companionable and good-natured, as well as fond of music and poetry.

From October 29 to November 13, the Sun trines Uranus, indicating an intuitive, original, inventive, and independent person. The nature is idealistic and helpful friends are attracted.

The Sun sextiles Mars from November 2 to 23, giving a superabundance of vital energy, as well as much courage, determination, and resourcefulness. The disposition is frank and open, and there is considerable executive and constructive ability.

From November 7 to November 15, Mercury trines Jupiter, a very fine mental aspect. The native is cheerful, optimistic, versatile, and able to reason correctly and judge well. A career in law or literature is favored.

Venus opposes Jupiter from Novem-

ber 8 to November 20, indicating the need for early training in simple tastes and sincerity. Self-discipline should be encouraged, as well as strict integrity in regard to the opposite sex.

From November 11 to November 20, Mercury sextiles Saturn, another most desirable mental configuration. The native is capable of deep thought and concentration, and is diplomatic and persistent. Positions in secret societies, the church, and government are favored.

Venus conjuncts Saturn from November 14 to November 23, bespeaking the need for training in generosity, honesty, and high morals.

From November 17 to November 23, Venus squares Uranus, a vibratory pattern indicating lack of balance. Stress on poise and high moral ideals is advised in training these children.

Mercury sextiles Neptune from November 18 to 23, giving a mind peculiarly adapted to the occult art. A supernormal faculty is indicated, and there is ability as a magnetic healer.

ANGEL OF THE FOREST

Singing Forest lullabies

While noon is cool

And ferns lift prayerful fingers

To their Love.

The wind is hushed . . . How still

How very quiet . . .

The forest listens . . . Waiting

For the One.

A leaf drifts upon the tapestry

Below . . . and waits . . .

In twilight solitude She comes,

The Angel of her Forest:

A star upon her forehead shines

And every tree and fern

Bows worshipfully before her light.

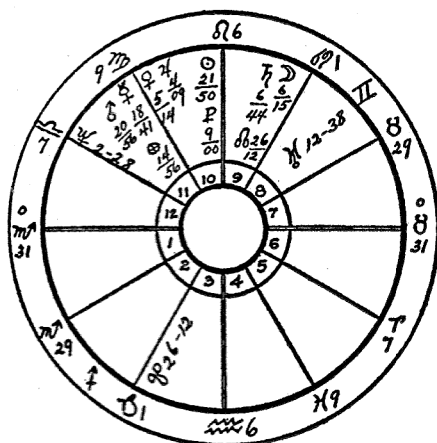
—LOUISE WOODMAN.

Reading for a Subscriber's Child

WILLIAM C. J.

Born August 14, 1944, 11 A. M.

Latitude 40 N. Longitude 120 W.



The most noticeable feature of this life-pattern is the position of all the planets above the horizon, which indicates a life before the public—an individual who is definitely an extrovert.

The Sun in Leo in the 10th house makes only one aspect: a nine degree sextile to Uranus intercepted in Gemini in the 8th house. The Leo native is the positive, honorable, masterful type, and the elevated position of the Sun in this case emphasizes its power, but the lack of aspects to some extent limits the full expression of the individuality. Nevertheless, William should express much of the higher side of Leo, and will undoubtedly be placed in a position of authority.

The Moon in Cancer in the 9th, in conjunction with Saturn, sextile Jupiter and Venus in Virgo in the 10th, but square to Neptune in Libra in the 11th, gives a nature that is kind, sociable, optimistic, generous, and sympathetic, but sometimes inclined to drift with the tide. There is power to concentrate and reason, an interest in religion, philosophy, and travel, and oratorical ability. A happy marriage is favored,

and relations in general with women and the public are apt to be pleasant. The square to Neptune suggests the advisability of avoiding all mediumistic practices, as well as of following a wholesome, healthful diet.

Mercury in Virgo in the 11th in conjunction with Mars gives much mental energy, enthusiasm, and dexterity, but its square to Uranus indicates the need for cultivating a calm, logical attitude, along with the ability to evaluate ideas and procedures correctly. Otherwise, the mental energy is apt to be misdirected.

The fixed, martial sign Scorpio on the Ascendant adds to the positive, driving side of William's nature. He is not apt to submit to imposition, and at times may be inclined to ride roughshod over others. Sarcasm that stings like a scorpion is often on the tip of the tongue of the person with Scorpio rising, but at the same time his love nature is strong and inner aspirations lofty.

Since the well-aspected Venus rules the 7th house, a happy married life is favored, as well as all legal affairs.

Uranus in the 8th house is a good omen, for it indicates that when life has been lived to its fullness the end will come suddenly and thus the person spared the long suffering often incident to the transition from the physical to the spiritual worlds. This position also suggests an unexpected legacy, though there may be litigation in connection with it.

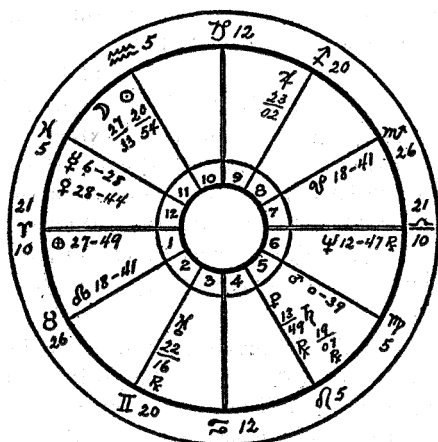
With thorough training in Christian living and democratic principles this child could become a public figure of great benefit to his fellow men. As a government official, or director of some public, humanitarian work, he would find opportunities for using his talents to serve humanity at the same time that he forges ahead on the spiral path of evolutionary progress.

Reading for a Subscriber's Child

PHILIP S. E.

Born February 10, 1948, 9:40 A. M.

Latitude 38 N. Longitude 122 W.



In this little boy's horoscope we find the Sun and Moon in conjunction in Aquarius in the 11th house, making a sextile to Jupiter in Sagittarius in the 9th, a trine to Uranus (retrograde) in Gemini in the 3rd and to Neptune in Libra in the 6th, and an opposition to Mars in Virgo and Saturn (retrograde) in Leo in the 5th. Predominantly Aquarian, Philip is apt to manifest early in life the ability to attract and hold friends in prominent positions, an affectionate nature which responds readily to kindness, and an interest in such progressive pursuits as aviation, radio, astrology, etc.

Having considerable intuition and inventive ability, along with many friends, both men and women, in positions of prominence and authority, this boy will be able to "bring through" New Age ideas and ideals and to place them before the public. However, the opposition of Saturn and Mars to the Lights indicates obstacles in his path of achievement, as well as a selfish trend to the nature, a hasty temper, and an inclination to be domineering at times. Patient, understanding parents can aid

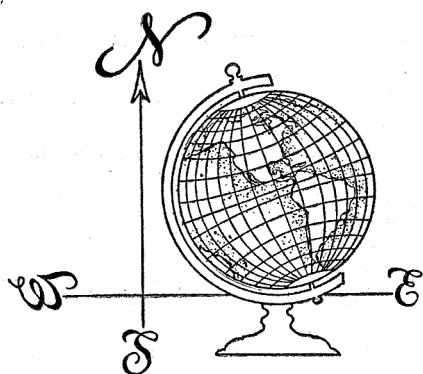
him to transmute these qualities into constructive ones.

Since Mercury, the planet governing the concrete mind, is in Pisces in the 12th house and makes only the opposition to Mars, the mentality is apt to be over critical and impulsive. Philip should be taught from early years that "honesty is the best policy," though his imaginative stories should not be ridiculed. He may be clairaudient and hear music from the invisible worlds, but should be encouraged to use his own faculties in composition, etc.

Venus in Pisces in the 12th, squaring Uranus and Jupiter, which are in opposition, suggests that a debt of destiny demands attention. The emotions have probably been given too free rein in past lives, and now the time has come when unpleasant emotional experiences will bring opportunities for learning self-control. Wise parents will take care to teach this child the desirability of using his will to direct his feelings and thoughts in a positive, constructive manner, avoiding all mediumistic practices.

Aries on the Ascendant gives an independent, aggressive, self-confident side to the nature, but also indicates the need for cultivating persistence in completing any project undertaken.

The scattered positions of the planets will bring experiences of many different kinds to this child, in various departments of life, and through them he can make much progress if given wise training in his youth. Since Saturn rules his professional house, the 10th, is posited in Leo in the 5th, and conjuncts Pluto, sextiles Neptune, trines Jupiter, sextiles Uranus, and opposes the Sun, he will probably be attracted into the entertainment or teaching field. He could give satisfactory service as an organist, teacher, club manager, or dealer in autos or sporting goods.



MONTHLY *News* INTERPRETED

The Mightiest Weapon

"I shall never forget that day in April 1947 when, after I had spoken at a political meeting, a Russian officer took me aside and thanked me with tears in his eyes for what I had said about the Russian people. I had only said that nothing could tear from my heart my love for the Russian people, who had given so many great things to the world.

"How many times have I said to my friends in the West: 'Our task is not only to free the German people, but the Russian people as well; otherwise we ourselves cannot be free.' It is not by chance that here, in Berlin, a union of friendship between the Germans and Russians is coming into being. A better society can only be created on the understanding that peoples must be liberated, not defeated. It is not external force that decides, but the spirit which is stronger than any force. The strength of Soviet tyranny rests on the internal weaknesses of the West.

"We are not so naive as to think that aggression can be met without arms, but we know that the mightiest weapon of all is the weapon of the spirit; the knowledge that what we need is not war, but the securing of peace before war can come.

"The world has become so crowded that we cannot survive unless we extend a hand of fraternal friendship not only to the peoples of Western Europe, but to the Russian people as well. The Russian lives on. The Soviet system has not yet broken him. Today, for the first time, we see the flourishing of the new emigration, born out of the indestructible striving of the human heart

for freedom, even though it never knew what it was to be free."

—*This Week*, July 15, 1951.

Ernst Reuter, Mayor of Berlin, spoke these words last May, when the Freedom Union for German-Russian Friendship was set up in Germany by prominent anti-Communists, including former high-ranking Russian officers in the Soviet Military Government.

Almost daily some national leader exhorts his countrymen to "be strong," and usually the stress is on the need for greater production of weapons of war. Mayor Reuter struck a different note and his words are noteworthy. The fact is, there is already too much military power and potential in the world. The burden of preparing for war, fighting war, and repairing war's damage becomes increasingly great as the human race becomes more expert in devising engines of destruction. What we call the "present crisis" has not suddenly arisen; it is the culmination of a series of mistakes, not the least of which has been the misuse of new scientific knowledge and inventions. Consider man's conquest of the air, for instance. When the first airplane of modern times left the ground for its short flight, it heralded the coming air age and partial release from conditions of limitation which for long ages had bound men to earth. Yet within a short time the new freedom of movement became a scourge,

as the ship of the sky turned into a thing of horror, dropping destruction and forcing millions of people to crawl into holes, caves, and underground shelters. Was there then a general protest made? Do we now rise up to prohibit use of such savage weapons as the napalm bomb, with its jellied gasoline that burns to death? or the tanks that throw sheets of flame to burn or suffocate every living thing in their path? Our sensibilities have become blunted. Though there is still a shrinking from employing atomic bombs, yet we are actually using other weapons of the utmost savagery—and the search for more deadly ones still goes on.

An arms race between the nations might bring financial bankruptcy, but more serious is the spiritual bankruptcy which follows when knowledge that should be used to serve and free mankind is prostituted to baser ends. To whom much is given, of him much is expected. More knowledge means more responsibility for its right use. Science without love is a menace. Let us not deceive ourselves, or blame someone else for the present dilemma. Each one is responsible insofar as he has failed to be more generous, more loving in his dealings with others.

Friends, behind the man-made fog of mental confusion and moral blindness, a New Day is dawning. Its growing light shows us the way we must take. There is a clearly marked direction post, reading "Love Your Enemies." We begin to discern the nature of the weapon which will eventually make our present war weapons obsolete. Mayor Reuter calls it "the mightiest weapon of all." Let us thank our Heavenly Father for this great power that is ours, which enables us to reach all men with understanding and friendship, and will help to deliver all from materialism, hate, and tyranny. For this mightiest weapon of all is the spirit of love and truth that dwells in each human being, and that spirit is the Spirit of God.

Flowers Hide London's Scars

London's wounds still show but the bleeding has stopped.

And flowers have been the tourniquet.

Practically all the rubble has long since been cleared away in London and in the vacant places flowers are blooming this summer.

This festival spirit has resulted in a vast floral display from the bombed core of London itself and out into the countryside. Lampposts are sprouting hanging baskets full of ivy geraniums, lobellia, trailing fuchsias and fern. The English will tell you that it was not only done for the festival and to catch the eye of the visitor but, "we needed a bit of cheering, ourselves, you know."

In case the passer-by doesn't at first appreciate the effort and the work needed to clear away the rubble and plant flowers and tidy up the place, signs bearing the inscription "From these ruins beauty shall rise again" are everywhere.

Much of the area around St. Paul's was bombed flat and will not be rebuilt, but converted into new public parks and squares. Some of this work was rushed to completion for the festival. Others will take years, for buildings which took centuries to build, split seconds to destroy, cannot be rebuilt in a day.

As always, nature has made its healing effect felt in the vivid display of lavender fireweed. This flower, a mere weed to many, has flourished unusually well in the bombed areas due to a particular liking the plant has for potash.

Bombs produce fires. Fire produces potash and the fireweed likes potash. It is that simple. This principle of regeneration which Nature employs never served a better purpose.

—*Los Angeles Times*, July 23, 1951.

During manifestation, which is the limitation of life by form, there is an "ever dying" and an "ever bringing to birth." Nothing in nature is static. Whatever is outworn and progress-hindering must go, whether it be the pattern of a city or the pattern of an individual life. New growth comes out of the old. It is best, of course, if old forms and habits can be gradually shed, to free the life for new expression, but when stagnation and congestion occur,

necessary change may have to be brought about by what seems like a disaster. This century has witnessed much man-made catastrophic destruction. While men must always bear the responsibility for suffering caused their fellows, yet, through the regenerative processes of nature the evil can be turned to good. Experience teaches humanity to avoid past mistakes, and, as the Londoners say, "out of the ruins beauty shall rise again."

Our God is a Heavenly Father and also a Consuming Fire. Christ Jesus taught His disciples not to be afraid of the cleansing process. He said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." In other words: Do not be afraid of the suffering necessary to liberate to a fuller expression the Life that is in you, but beware of over attachment to the things of form (materialism), which if persisted in can cause the Ego to lose its place in evolution.

Whoever aspires to walk the mystic Path of the Cross, leading to liberation, must hold lightly to temporal things. It is not a way of worldly success and acclaim, but involves suffering, loneliness, and humiliation. As compensation there will be an ever increasing inner light, and peace and joy of soul.

The Church and the Child

The most strategic area in the church's music is the *Children's Division*, for it is here that memory begins.

When the level of the church's musical standard is raised, it will be done in the *Children's Division*. As the standard of their taste in hymnody is raised, their recognition of worship is expanded in direct

ratio—and the children are held to the Church.

Every note of music, every line of poetry in the hymns is important. The children's concepts of God, of their relationship to the Church and to society, of the world about them are rapidly taking shape. Hymns contain the cardinal tenets of the Church. Hymns are a mnemonic device—they are remembered and frequently repeated—the two ideas necessary for teaching, and are therefore of tremendous importance. No "Sunday School songs" must be allowed. Only the best possible hymns must be used. Children live in the realm of poetry; they will understand. It is us, their teachers, who do not understand. "... Except ye become as little children ye shall not enter the Kingdom of Heaven."

Ironically enough, most Protestant churches are disappointed in their youth... Kitchens, and cubby-holes, and hallways, and basements, other improvised "classrooms" can be terribly dreary, and depressing and unsightly to fresh young minds who love color and line and perspective—who are, with all their ardent young hearts, searching for perfection ... and Perfection is God.

—*St. Paul's Outlook*, Cedar Rapids, Iowa.

The child, immature as he is, has a keen inner perception which instinctively rejects distorted ideas of God. If his early contacts with religion lack beauty, or if he is taught church doctrines which are harsh and forbidding, very often there is born a dislike of all religion, which in later life makes it difficult to "find God." Love, worship, and praise are ideas he can accept and understand, and when these ideas are expressed in hymns and songs children benefit greatly. Hymns of praise and thanksgiving are a tonic for us all, but for children they are more than that. Church music helps the child to grow in harmony and inner strength. It forms patterns around which his developing faculties and finer vehicles can grow straight and true. An early association of God with love and beauty lays a secure foundation that will help carry him through life without the psychological troubles that plague so many adults today.

READERS' QUESTIONS

The Cause of Delirium Tremens

Question:

Will you please give the occult explanation for delirium tremens?

Answer:

This question was answered by Max Heindel as follows: "An increasing number of doctors are beginning to realize that many, if not most, of the diseases to which mankind is subject are due to the state of mind and the emotions we entertain. They know that joy and sorrow, optimism and pessimism, are great and determining factors with respect to health and disease. They realize the healing effect of faith and hope and the debilitating action of fear and worry in advancing or retarding convalescence. Examples are not wanting to show that fear can kill and that hope may resurrect one who is standing upon the brink of the grave. Yet in so many instances they cling furiously and tenaciously to the materialistic explanations instead of seeking for a psychological source of disease. This is the case in *delirium tremens*.

"In the theories concerning this disease, several of them have come curiously close to the spiritual reason but have failed to find the solution to the query because they did not go far enough. Alcohol is a spirit and *only spirit can act upon spirit*. Hence when it is taken into the human body it has a direct effect upon the Spirit in man. The idea that delirium is due to an increase in the pressure and amount of the spinal fluid is partially right, but it should be remembered that the so-called spinal fluid is not a fluid at all

during the life of man. This assertion is made with the full knowledge of the fact that surgeons have repeatedly tapped the spinal canal and extracted spinal fluid therefrom. But it might as well be said that steam is a fluid because the engineer can draw water out of a boiler wherein the steam is generated.

"By the aid of spiritual sight it is easy to observe that the spinal fluid, when the human being is alive and in normal health, is a gaseous or ethereal substance which is ruled by the mystic planet Neptune, which holds the key to the invisible worlds. In the course of human evolution, by a pure life *the spinal spirit fire* is enkindled and set into vibration to such an extent that it also vibrates the pituitary body and the pineal gland, two mystic organs whose functions the scientists are still unable fully to determine. One is ruled by Uranus, the planet of intuition, and the other by Neptune, the planet of divinity, and just as the electric arc plays between the positive and negative carbon electrodes in an arc lamp, producing a brilliant light which illumines all the surroundings, so also when this spinal spirit fire plays between these two little organs, are they illumined. The individual is enabled to see that which was hitherto invisible, for we know that vision depends upon the rate of vibration and that the vibratory rate set up between these organs is of the same pitch as that which prevails in the invisible world.

"Similarly, when a man takes the spirit of alcohol into his body, the whole structure commences vibrating at a different rate from that which previously prevailed. A high pressure is set

up in the spinal canal by the alcoholic spirit vibrations, and in some cases the arc is formed between the pituitary body and the pineal gland of the drunkard so that he also becomes attuned to the invisible world.

"But let it be understood that just as there are a number of vibrations in the solar spectrum, determining what we sense as the various colors, so also in the invisible worlds are there different strata, each with its own vibratory rate and each stratum inhabited by the beings who vibrate to that condition. Thus the spinal spirit fire generated by the legitimate means of high and noble ideals, a pure and noble life, generates a vibration which correlates the Spirit to what we might call the angelic regions, but the low and bestial vibrations generated by the alcoholic spirit takes its devotee into the bestial regions where the low and sensual desires and emotions of mankind—passion, lust, hatred, greed, and malice—embody themselves in the demoniac shapes seen by the victim of alcoholism.

"Nor should it occasion surprise that some hard drinkers never become subject to attacks of delirium tremens, while others who do not drink nearly as much are gripped by the disease. It all depends upon the nature—whether sensitive or insensitive, emotional or cold-blooded. No other drugs affect all people alike, therefore it should cause no surprise that alcohol also acts differently on different people."

Danger of Involuntary Clairvoyance

Question:

How and why does it come about that one is an involuntary clairvoyant, and why do you call it improper development since it is not under the control of the will?

Answer:

The desire body is directly connected with the cerebro-spinal nervous system which is under the control of the will of the individual. When the sense centers of the desire body spin in a clockwise direction with sufficient intensity the person becomes a voluntary clairvoyant and his clairvoyant sight is under his own control. When the sense centers of the desire body spin in a counter-clockwise direction the person is an involuntary clairvoyant because these sense centers are connected with the involuntary sympathetic nervous system which includes the solar plexus, and the solar plexus reflects in a mirror-like way some of the scenes of the Desire World.

Involuntary clairvoyance is an improper development because through it the individual contacts the lower Desire World which puts him in touch with the denizens of that region who are inimical to his welfare. This negative form of clairvoyance being connected with the involuntary nervous system is not under control of the will and therefore these entities when once admitted, no matter how disagreeable, are extremely difficult to remove from the consciousness of the individual and thus they are free to torment him whenever they so desire, as many persons have discovered to their great sorrow. Such entities often gain control of the individual and get him into all sorts of trouble.

Progress in evolution depends primarily on the development of the will. Involuntary clairvoyance undermines the will and renders the individual subject to the domination of outside entities.

One who has the faculty of clairvoyance at command has an enormous power; if misused it can work more harm than any earthly weapon.



Retrospection for Mental Health

By THOMAS H. BLANDI, PH. D.

THOSE of us who follow the Rosicrucian Teachings certainly owe our Elder Brothers a debt of loving gratitude for releasing through the initiate, Max Heindel, an exercise called Retrospection, which is for the purpose of accelerating our individual development and promoting mental hygiene. Such is the love of these Higher Beings for us.

Yet, there are some who are skeptical of this beneficent exercise because of its seeming ease and simplicity. (It consists of reviewing, in reverse order, the happenings of the day, giving praise and blame where due.) Unless it cost much in time, effort, and money, and also be difficult to perform, they say, it simply cannot be of any value! So do the minds of many operate.

I have on several occasions professionally advocated the use of Retrospection with resulting effectiveness. However, there is a broader aspect of this exercise which I have also found to be therapeutic when integrated with the daily evening performance. It is called, "Retrospective Analysis of Your Life," and for best results is reduced to writing. This retrospection commences with today and progresses toward one's earliest memory in the exact order and for the identical purpose as outlined for the daily exercise. The

life retrospect is useful in bringing oneself "up to date"—that is, to the point where the evening exercise commenced. Nonetheless, it is my opinion that an "overall" retrospect covering the main incidents of this life would prove doubly beneficial when the two methods are correlated.

If pointed questions are asked, the combination of the two exercises proves efficacious in ridding oneself of maladjustments and neuroses, particularly those acquired in this life. The Retrospection Exercise helps locate the cause and consequently should result in a better understanding of oneself. It is particularly beneficial in pointing up the first early awareness of specific proclivities. Contemporary psychologists state that the first stimulating incident is the cause of a problem, be it a neurosis or a maladjustment, whereas in Spiritual Psychology we contend that the incident in the environment that stimulated an area or a problem was already there waiting for awakening so as to be worked out during this lifetime. It must be remembered that the environment serves as the stimulator to the latent response. No one can respond to a stimulus if no response mechanism has been set up by the Ego during past lives. To witness this, merely observe the reaction (or non-reaction) of sev-

eral people to a stimulus in an environment. Even those who react place different significance upon the stimulus. Astrologically, it is possible to recognize the areas intended to be stimulated by the environment during this lifetime. Where else can a person acquire growth except in a suitable environment? Without environment there can be no stimulus and therefore no growth.

Today, no one doubts the need for physical cleanliness. Yet only a few realize that our invisible or higher bodies, too, need cleanliness. This is the purpose of the Retrospection Exercise, and certainly one who performs this exercise diligently for even a short period of time cannot but observe the resultant psychic health. The psychic health will eventually manifest itself in the physical body, as all who have studied psychology well know.

It must be pointed out that mental derangement is absolutely impossible if the Rosicrucian method is strictly followed in cleansing or "purging" one's psyche, for the therapy is entirely under the direction of one's own will. From another standpoint mental derangement also is impossible for the reason that one does not uncover a truth about oneself that one is incapable of facing.

The Higher Self will not permit knowledge about the Lower Self that cannot be assimilated advantageously. Moreover, it should be observed that action is required on two planes: the retrospection is conducted on the subjective plane, and for the objective plane the motto is "self-forgetting service to mankind." Ultimately, any psychotherapy to be effective requires that the Higher Self transmute the Lower Self. Stated in another form, the subconscious must be explored and lighted with the searching light of the conscious and all undesirable traits be consciously transmuted or redirected into a power for good, thereby effecting a union between the two.

There are a number of sayings to the effect that "Ugliness is only in the eyes of the beholder," "Nothing happens to you unless it first has its counterpart within you," and "The outer is only a reflection of the inner." In Titus 1:15 it is put, "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their conscience is defiled." These sayings undoubtedly have an implied qualification—that their application would be a matter of degrees, for we do evolve slowly and by degrees from the Lower to the Higher. These sayings all lead to the principle that both what you like and dislike in others have their counterpart within you! Therefore, every person with whom you come in contact reflects some facet of you. This is generally done at the subconscious level, and will remain at the subconscious level until the subconscious is made conscious. These principles are well worth remembering when performing the retrospection.

To come to the point of this article, there are definite factors to be dealt with in improving health through Retrospection. These factors are posed as searching questions on the many facets of the experiences being evaluated, the list presented being but an outline or indicator as to the possibilities that can be covered. These questions should be incorporated in the routine analysis of the day's events:

Where and what are the causes and effects? Do I see the connections? What do I do about it? How would I handle the same experience next time?

Are there any particular types of experiences, thoughts, feelings, persons, situations, etc., which recur in my life? What is the significance of such recurrences?

Have I been impulsive or deliberate in thoughts, words, or actions toward others or toward situations? Under reverse circumstances how would I have responded?

Do I find that I have extremes either way in expressing aggressiveness, moodiness, or subjectiveness? Am I too critical? As regards my self-mastery, am I stubborn or do I find myself weak-willed?

Are there any experiences that I have missed or should have had in my past that I find myself seeking? Should I consider fulfilling such experiences as against carrying the unfulfilled yearning which will leave a vacuum?

Where human relations break down, do I fix blame where blame lies? Do I recognize that my personality is prone to rationalizing and enjoying the resultant self-deception? Am I also aware that there are instances where neither person is right or wrong but it is merely a case of what is called a "clash of personalities?"

Do I recognize my true nature and drives? Do I realize that soul therapy commences with recognizing the personality that I am? Without this recognition I cannot take myself anywhere. I must work with what I am, seeking consciously to transmute myself into what I want myself to be. I must have self-acceptance—not self-denial—before I can hope to do the previously mentioned.

Am I developing to the fullest extent my will, conscience, energies, wisdom, activity, imagination, emotions, and intellect? And, what's more important, am I channelling them effectively?

Do I permit my personal likes and dislikes to influence my behavior, thinking, and feeling? In this connection do I do what is best for me even if I know beforehand that the experience will prove to be extremely unpleasant?

What motivates me, emotional or intellectual appeals? Do I think or feel that I am arrested at any level of thinking, or willing? And what about emotions and intellect—what is being done to evolve beyond these levels?

Do I find myself in bondage to any of my beliefs, convictions, prejudices, superstitions, etc.?

Am I living too much in the past in an attempt to escape today's pressures? Yes, there is even escape into the future. The time is now! And yet the to-days are the children of the yesterdays.

Is my present environment such that I can give true expression to my creative self? It is a cardinal sin not to give expression to my creative self. Not to express self is to invite severe neuroses and the possibility of psychoses in a future life. I cannot successfully block or repress my Expressive God without a psychomatic manifestation.

To what degree am I blind in my inconsistencies in words, actions, thoughts, and deeds? The poet Burns put it this way: "Ay, that we may have the gift of seeing ourselves as others see us." Am I aware that self-observation leads to self-criticism? And that when I fail to see myself as others see me I am acting in the service of some complex?

Am I too condemnatory in my feeling toward myself? And do I praise myself when a deed has been well done even though no reward is attached to it? Remember, virtue is its own reward and sin its own punishment.

If you are properly applying the Retrospection Exercise—that is, seeking to build *feeling*—you will find that your Higher Self is helping you. Yes, even "talking back" to you, giving you the true lesson behind each experience, thereby greatly expanding your spiritual maturity.

Remember that you are the end product of all your pasts. That past includes environments you were born into as well as specific lessons carried over from previous lives. Thus there are layers upon layers of environments, which layers have been compounded with lifetimes of undesirable habits, all of which have encrusted or coalesced, thereby imprisoning the Spirit. It is all of these we must seek to peel off, layer upon layer, until the Spirit shines forth in all of its inherently pristine glory.



Disease Not an Unmixed Evil

THE LIFE which comes from above is healthy, while that from below is unhealthy. The unhealthy life always streams into us when organic conditions admit of its doing so, but the current of it is checked as soon as the physical balance is restored by remedial agents.

However, it should be understood that disease is by no means an unmixed evil; that it is generated by the lower, and not the upper life, is unquestionable: but divine laws perform their functions through the lower as well as through the upper agencies, and the operation of the former is therefore made subservient to beneficent ends. Thus disease, which is, in fact, an effort of nature to throw off poisonous invasive elements, often leaves the organ attacked in a far healthier condition than it was before—in which, possibly, planes existed for moral infestation.

A radical change in the organ, produced by disease, often closes the avenue to the invasion. Again, it sometimes happens that when the organism is extremely reduced physically by disease, atomic combinations can be effected in the moral nature, which would be impossible in conditions of robust physical health; and one of the commonest experiences of those who make the violent change in their external mode of thought, aims in life, and daily habits, which is involved in the attempt to rise

above the conventional moral standard, and be . . . self-surrendered to the service of God . . . is a serious attack of illness, from which they rise with new and higher faculties developed—the effect of the illness having been to attenuate the gross atomic covering of the finer atomic elements and so to allow these latter to expand. . . . Thus the final effect of disease upon those who are struggling to enter into new and higher conditions is always, in a greater or less degree, to develop the subsurface faculties.

—*Scientific Religion*

by Laurence Oliphant.

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:

October 7—13—20—27

November 3—9—16—24—30

December 7—14—21—28

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

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THE HEART UNDERSTANDS

(Continued from page 495)

length he said: "Once before I made a mistake like this. Your trouble must have been functional; it couldn't have been organic."

Cora Lee didn't argue with him. She had tried, once or twice, to tell someone she thought might understand, about her strange experience. She'd tried more than once to tell Earl. All of them had looked at her with tolerance; they would listen to the description of her flights of fancy, but . . .

But I know, Cora Lee's heart shouted, struggling with the deep desire to tell the world what she knew. *I know* . . . Then she began to realize that there were no words suited to tell what she knew. It was something one must experience to understand—and the understanding was a *sureness*, like understanding the feeling of wind upon her face, or the sun's warmth—but impossible to explain in words to one who had never known.

Now, in her heart she realized that she had driven her emotions and her desires ruthlessly in the wrong direction and the ordinary law of physical revolt had answered her. In desperation she had turned, at last, to God, demanding the reason why. And he had answered her.

Cora Lee looked at Earl now and the serenity of his new calm and happiness. She thought: The logic of the mind is mortal, but the understanding of the heart is immortal. Aloud she said: "Consider the lilies . . ."

Then she laughed. For Earl was looking at her questioningly and she knew he was not yet ready to understand. Not yet, but perhaps soon . . . for already she had caught that questioning puzzled look upon his face. That groping for understanding. And Cora Lee knew that the deep, demanding search for God and Truth must always, soon or late, bring understanding.



How Plants Grow

By *ELSIE BIGGERSTAFF*

AUNT JANIE was in the garden, sitting on the bench under the Chinese elm tree, Ruthie on one side of her and David on the other. About them were the many plants and flowers that made the garden such a beautiful, fascinating place.

"When did the very first plants start to grow, Aunt Janie?" asked the little girl.

Aunt Janie glanced at a ladder which the children's father had used recently. It was propped against the tree near their bench.

"Let's see if we can play a game as we learn about the first plants," she proposed.

"Will it be another plant-a-thought game?" asked Ruthie.

"No, this will be different," replied her aunt. "But come, let's sit over here on the grass."

They all sat down on the grass at the foot of the ladder.

"How do you get to the top of the ladder, David?"

"Climb up," answered David matter-of-factly.

"That's right. And how do you climb?"

Ruthie, looking at the long ladder, asked hesitantly, "A step at a time?"

Aunt Janie nodded approval and said, "Let's pretend this ladder is life. Some people call it 'Evolution', but I think we'll remember it better if we call it the ladder-of-life. All of the things that have life in them—that is, the minerals, the plants, the animals, and humans—must climb this ladder step by step."

"All together?" asked David.

"Well, yes, but each one has a different part of the ladder to climb. That is, while the minerals are minerals they climb a certain part of the ladder, then later when they become plants they climb another part of the ladder. The minerals are at the bottom and the humans are at the top of the ladder."

Aunt Janie picked up some pebbles and placed them in a half moon at the foot of the ladder. Across the bottom rung she laid a row of small stones. "These minerals on the lowest step of the ladder live in the Mineral Kingdom. Now, Ruthie, will you run to your playhouse and bring four of your dolls—two large and two small?"

Ruthie dashed off on the errand and soon returned with the dolls. Aunt Janie looked at them smilingly, remembering her own childhood when her dolls had seemed like real babies to her. She selected the two large, white-clad

dolls and placed them carefully at each side of the half-moon row of stones. The two smaller dolls she placed in front of the larger ones. The children watched her with interest.

"David, will you go into the kitchen and bring out a piece of bread, an apple, and a glass of water?" asked Aunt Janie.

David looked puzzled but was pleased to take part in the game. He returned with the articles, but had spread the bread with peanut butter.

"I thought if we're going to have a picnic, we ought to have something on



the bread," he said with an infectious grin.

Aunt Janie laughed and replied, "That was thoughtful, David. Now this bread, fruit, and water we'll call 'nutrition'. Can you remember that?" she asked as he put the food near the two smaller dolls.

"Nutrition," said the two children together.

Nearby was a flat wooden box containing several dozen tiny plants which the children's mother had grown from seeds. Aunt Janie arose and brought the box over to them and placed it underneath the first rung of the ladder, near the four dolls and the bread, apple, and water. She put a growing plant on the second rung.

"Now, let's have fun naming everything," she said.

"Yes, let's," agreed the children.

Aunt Janie touched the two large dolls dressed in white. "These are Angels," she explained. "They started the plants from minerals a long, long time ago in what we call the Moon Period. The angels live on the Moon,

but they look after the plants very much as your mother looks after you, seeing that they are fed, watered, and loved."

Ruthie pointed toward the bread, apple, and water. "These are nutrition!" she said complacently.

"Yes," agreed Aunt Janie. "And what is nutrition for?"

"The children looked at the food.

"It's to feed the plants," Ruthie ventured.

"And people, too," added David, eying the bread and peanut butter.

"Right," smiled Aunt Janie. She touched the smaller dolls and said, "Now these are Angels, too, but they aren't so large as the others. We call them the Group Spirits of the plants. They direct the little gnomes and other nature spirits in making the plants grow and produce flowers and fruit."

"Are there fairies, too?" inquired Ruthie eagerly.

"Yes, indeed," replied Aunt Janie, "many different kinds. They help to shape the flowers into their many different shapes and to paint them all the beautiful colors you see. It is said that on Midsummer Night, in June, they come together in what is called the Festival of the Fairies. They dance about merrily, full of joy in knowing that they have helped in doing God's work."

"Are there some right here in our garden?" asked the practical David.

"Of course," Aunt Janie assured him, "even if we can't see them. They are everywhere that there are any plants, for the plants couldn't grow without them. Now, children, how would you like to play school and see how much we can remember about the plants?"

"I like to play school," replied Ruthie eagerly, "and so does David."

"Fine," exclaimed Aunt Janie. "And who'll be teacher?"

"You," cried the children in unison, giggling with delight.

Aunt Janie peered comically at them

over the top of her glasses, pursed up her mouth and looked very severe indeed.

"David, are you present?"

"Present," shouted David.

"Please tell me the meaning of these strange objects in front of my desk. You may use my ruler," and she handed him a tiny twig.

David, stifling a giggle, explained: "This is the ladder-of-life. All the things that have life have to climb this ladder. These two dolls, er—I mean these are two Angels. In the Moon Age they started the plants growing from min-



erals and look after them like our mother looks after us."

"Very good, David," exclaimed the teacher. "And what do these other Angels do?"

"They are the Group Angels and they help the fairies to make the plants grow and bring flowers and fruits."

"Fine," agreed Aunt Janie. She peered over her glasses at Ruthie. "What have you learned in school today, Ruthie?"

"I 'member all the things David said, but I liked about the party the fairies have in June the best," said Ruthie. "Would they let us go to their party, if we'd be very nice?"

Aunt Janie smiled. "Well, perhaps they would, if we're very, very good! Next year we'll talk about it, shall we?"

"Will you come to see us then?" asked Ruthie.

"Yes, I'll try to," promised Aunt Janie. "And now it's time to go into the house and help Mother. Come," and the three walked hand-in-hand down the garden path.

IS THE GENIUS MAD?

(Continued from page 492)

his best is such an incomplete shadow of the original conception that he keeps striving. "All things seen have their archetypes," as Plato says, "Ideas to which the form can only appropriate."

The Memory of Nature whispers to genius: "Far and forgot to me is near."

The occult divination of genius is aptly described as a "tuning-in." A symphony sings itself in the composer's ready mind, or the prepared painter perceives a meaningful pattern of light and color in the upper Desire World. Then, in the words of Elizabeth Browning: "This song of soul I struggle to outbear through portals of the sense, sublime and whole."

Man's rightful powers, latent in us all, have their full flowering only in that Ego beyond his time who deserves the name of genius! However long his blessed unfoldment may require, and whatever the cost in poverty and misunderstanding, the gain for mankind is worth it. Genius speaks with authority at the critical stages of history. Genius interprets the aristocracy of values for all men.

The mental character of the cosmic process itself becomes evident when the interpretive mind takes note of its own function. Reality is meaningful to us only as we are aware of it. The mental is predominantly interpretive, evaluative, creative! The invisible ideal as a standard of evaluation takes precedence over corporeal correlations. In genius, especially, we recognize processes and relations which the academically-accepted laws do not suffice to explain. It is evident that the value-character of mental activities transcends our physical science.

The perspective and purpose of genius is the most revealing thing in nature. Nature shows her creative character to the full! Not only our interpretation of human nature but even our basic view of reality itself is revolu-

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

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

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tionized by the fact of genius. Creative activity shows the ultimate range of human nature! Creative activity unveils the ultimate nature of things!

Here are cosmological implications which tie in with Millikan's remark that "the Creator is still on the job." Einstein, Hubble, DeSitter and Le Maitre recognize an expanding universe. Bergson's idea of Creative Evolution has captured philosophers and scientists alike. Quoth Dr. Radoslav A. Tsanoff in *The Ways of Genius*:

"Our principles of interpretation which we have found to be essential in dealing with mental activity may be shown to be more necessary in explaining physical processes than traditional naturalism had supposed. . . . Nature is investigated, understood, and used by the sciences as a vast mechanism, in which various causal linkages are traced and established. But mental activities manifest another aspect and a wholly different perspective in nature: creative contemplation and achievement of values. In the masterpieces of genius nature is seen in a new and revealing light. As this is the highest expression of being that we know, we are inclined to esteem it as the heart of reality."

Lists of Dealers and Centers

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