

"Whosoever Shall Humble Himself--"

Humility, like darkness, reveals the heavenly lights.—*Thoreau*

An able and yet humble man is a jewel worth a kingdom.—*Penn*

Humility is the solid foundation of all the virtues.—*Confucius*

The grace that makes every grace amiable is humility.—*Richardson*

Humbleness is always grace, always dignity.—*Lowell*

I believe the first test of a truly great man is his humility.—*Ruskin*

The higher a man is in grace, the lower he will be in his own esteem.
—*Spurgeon*

They that know God will be humble; they that know themselves cannot be proud.—*Flavel*

Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—*Webster*

Humility leads to the highest distinction, because it leads to self-improvement.—*Brodie*

It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble.—*Erasmus*

Whatever obscurities may involve religious tenets, humility and love constitute the essence of true religion.—*Lavater*

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—*St. Mathew 18:4*

It is great wisdom and perfection to think nothing of ourselves and to think always well and highly of others.—*Thomas a Kempis*

"He that humbleth himself shall be exalted." This great law of the kingdom of God is, in the teaching of Christ, inscribed over its entrance gate.—*Thomas Browne*

If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason.—*Quarles*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Not Yet Too Late

By KITTIE S. COWEN



FROM a high spiritual source the causes of World War I were given, and it was hoped by those with vision that the lessons had been learned. However, by the time that World War II was started the causes mentioned had become much worse. During this war many people contacted the truth and began to strive vigorously to bring about World Peace by means of uniting the people in a common bond of mutual understanding and friendly relationship. How well those of vision succeeded is plain to be seen.

It is well to examine the causes mentioned and begin at once to see how quickly they can be transmuted if we would avert the most tremendous disaster that the world has ever known. Seven causes were enumerated as follows:

“The world has become spiritually blind.” Principally because of meat eating and alcoholic indulgence. Flesh food has a tendency to make man’s desires ferocious and sensual and turn his attention away from spiritual activities and focus it upon the affairs of the material plane. Alcohol has a paralyzing effect upon the spiritual sensibilities of man, first stimulating the brain, then deadening it, thereby having a disastrous effect upon its development which causes it to be an unfit instrument for the Spirit to use in contacting spiritual plane activities, an understanding of which has much to do with its progress, both on the physical plane and the higher ones where it carries on its activities between earth lives.

“The intellect admits nothing which it is unable to prove as one proves a mathematical problem.” Every one of the sciences is in the experimental stage, mathematics included; and were it possible to prove spiritual happenings to be true mathematically, there would still be room for doubt. This being a fact, just why should any intelligent individual insist upon positive proof of the reality of anything—spiritual or otherwise? To limit the intellect to *physical plane proof* makes it impossible to recognize truth when contacted; for all physical manifestations are the result of spiritual activity which evidences itself by means of thought. And the nature of thought, which is correlated to will, the highest power of the Spirit, cannot be proved by any physical plane science; and yet all intelligent individuals know positively that thought is a reality. The more intelligent an individual becomes, the less he feels that he knows. Only the fool doth think he is wise. To shut oneself off from a knowledge and understanding of spiritual activities obstructs access to spiritual causes manifesting as physical happenings and limits the power of further development; and as there is no standing still in the evolutionary processes the thus hampered will in time inevitably begin to atrophy.

—∞∞ The Current Outlook ∞∞—

“Doubt and Skepticism have grown like giant weeds among the leaders of thought.” Doubt prevents the mind from undisturbed concentration on a particular idea and thus confuses and hinders it from arriving at any reliable conclusion; and skepticism further befogs it by the belief that if anything is, it cannot be known for a certainty anyhow. If leaders of thought are so afflicted, surely it is dangerous in the extreme for the people to permit them to shape world policies. When the blind attempt to lead the blind disaster is not far distant.

“Mad pursuit of pleasure.” The masses of humanity receive their pleasure by means of gratification of the physical senses, namely, seeing, hearing, smelling, tasting, and feeling. The chief sources contacted by one or more of the senses at the present time are moving pictures, the radio, literature, night clubs, gambling, rodeos, prize fighting, drinking, and the indulgence of the passions, all of which go hand in hand with low art, and demoralizing so-called music, furnishing practically nothing that tends to develop the powers of the Spirit; and were it not for the fact that a certain number of individuals who have not become too depraved, are beginning to see the worse than folly of it all, and are commencing to turn away in disgust, and start looking for a cleaner form of recreation, one would wonder if it were possible that vice would rule the world. Then, too, there is the small minority of people, who having glimpsed at least something of the vision, are striving earnestly to save the masses from the disaster toward which they are drifting. A certain amount of recreation is good for health and well-being; but when it consists principally of filth, it defeats its own value.



Recreation should never take the place of education, industry, culture, decency, purity, honesty, and sincere endeavor to be of loving, intelligent service to all mankind.

“Indulgence of the senses.” The mad chase for “thrills” at the present time is most demoralizing, and is but another name for promiscuous license in various kinds of physical sensations including all sorts of vices leading from bad to worse. Thrills do not belong to an advanced stage of evolution and mark the individual as being on a low rung of the ladder of progress. Joy, understanding, helpfulness, self-control, industry, unselfishness, vision are all hallmarks of the advanced man and woman.

“Indifference to anything which makes for soul growth.” The whole object of evolution is the development of the potential powers of the Spirit: Will, Love-Wisdom, and Activity, into dynamic forces for spiritual use. It requires very little observation on the part of any discerning individual to see how little attention the masses are paying to the development of these spiritual powers, which means that the materialization of the design of the Creator is being seriously obstructed by the Powers of Evil. However, evil has the germs of its own destruction within itself which will surely manifest in some sort of disaster if not soon overcome by good; and in the meantime those individuals working with Evil Forces will most surely pay the price of disobedience to cosmic regulations.

“Agnosticism and Skepticism regarding spiritual verities.” Ag-

—∞ The Current Outlook ∞—

nosticism, the doctrine that neither the existence or the nature of God, nor the ultimate origin of the universe, is knowable, is rampant in the world today. Eat, drink, and indulge in all sorts of questionable activities and open disregard for all things pertaining to reverence for the Source of Being appear to be the principal attitude of the masses. The fact that man with his puny intelligence presumes to question the reality of a divine Creator is comparable to a small child questioning the findings of learned scientists in their laboratory discoveries. And skepticism never proved anything. It is a negative attitude of mind which obstructs research from the very beginning and unfits it for unbiased investigation. No skeptic ever accomplished anything worthwhile in the discovery of hitherto unknown realities. He makes assertions that he cannot prove, and expects others to accept unquestionably his statements without further investigation. He is an unreliable citizen and should be put to some kind of work that would develop his mental faculties and broaden his outlook on life.

In a little over a quarter of a century two World Wars have been waged and settled by the power of military might; and again—unless a concerted effort is made to restore the equilibrium of the people—there is the possibility of an actual cosmic cataclysm, a burning up of the earth in the fires of fervent frenzy.



The combined thoughts of the inhabitants of our earth, constructively used, built the earth's surface as it now exists; and their combined thoughts of war and destruction can also destroy it. The root of the whole trouble is godlessness on the part of the masses. A godless nation has never survived for any great length of time, and

a godless world will just as surely destroy itself. But no nation or world can be destroyed as long as the people look to God for guidance. It is not yet too late to do this, but another World War may make it so. However, God can and does work miracles when His people make themselves channels through which His divine blessings can flow. If we would have peace in the world today, we must think peace, pray for peace, work for peace, live peace. Then, if we are truly sincere, and actually cease to indulge in the old practices, we will raise our vibration until it is in harmony with that of the Infinite and we are able to contact His divine will and understand how to demonstrate it in our daily lives. Doubt and skepticism can have no place in this new order of living. They are, and always have been, a menace to clear thinking, and any sort of new endeavor, and unfit the individual for all kinds of pioneer work. Until we as individuals banish these enemies to progress from our consciousness, we cannot hope to advance on either the spiritual or material plane. When the world is ready to accept God and turn to Him for guidance and direction, man will find the way clearly outlined in the *Sermon on the Mount*, which gives the divine constitution for the righteous government of the world.

THE MYSTIC LIGHT

Why All This Philosophy?

By VIOLA M. FRYMANN, M.B., B. S.



FROM the earliest days of The Rosicrucian Fellowship much emphasis has been laid upon the study of the Philosophy. No doubt astrology has often proved the first attraction to the inquiring student, but our teachers have endeavored to use it as a means of introducing these newcomers to a philosophy of life which is essential to the spiritual use of this ancient science. Moreover, it is by reference to the Philosophy that we answer the inquiry, "What is the cornerstone of the Rosicrucian Teachings?" All too frequently these answers tend to lay much emphasis on the laws of Cause and Effect, Rebirth, the composite structure of man and his vehicles and so on. In one of his *Letters to Students*, however, Max Heindel analyzed the essentials of the Rosicrucian Teachings, and after discarding these laws mentioned, the vast cosmology and the study of the microcosm, he was left with the concentrated essence of these Teachings, namely, that "loving self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

No profound explanation of life is required in order to live up to this ideal, and yet classes in Philosophy are regarded of great importance in our Fellowship activities. Many reasons might be offered for this. A knowledge of the Law of Cause and Effect encourages greater effort now, and a cheerful acceptance of the lessons which inflict suffering; an understanding of the Law of Rebirth explains so many of the apparently illogical relationships in life, and takes away the pain when a loved one leaves this realm of experience for new fields of activity; a study of the

involvement and evolution of man and the other kingdoms places man in a true perspective to the greater life of which he is but a minute part. All these are good reasons for studying the Philosophy, but it must be admitted that they are all concerned with that very big little being, the self. Surely, there is another and greater purpose behind the days and months and years devoted to this subject; and no matter to what subject efforts are directed, these efforts should be stimulated by a purpose, a purpose truly in accord with the rock of the Rosicrucian Teachings, namely, *service*.

For many centuries the Rosicrucian Order has been concerned with teaching mankind, either secretly as in the medieval mystery schools, or overtly as in the last forty years through The Rosicrucian Fellowship. The first lesson to be learned is to live in fellowship one with another, or as Christ expressed it, "that ye love one another as I have loved you." The second lesson is to heal the sick. A knowledge of the Philosophy is certainly a great help in learning the first lesson, and in its practice, for with deeper understanding there develops compassion; but philosophy is by no means essential, and some of the holiest of men lived solely by obedience to Christ's commands without any other thought for the why or the wherefore.

Many privations and much persecution were suffered by those guardians of this wisdom through the ages; now this teaching is available to anyone who truly seeks to find it. From the days of the earliest recorded history miracles of healing have been performed. The advent of the Christ multiplied such

events many times. The awakening of man to consciousness of his involution and evolution, his physical and spiritual anatomy and physiology, and the laws which govern his being will enable him to use the creative power, as yet latent within, for the purpose of healing the sick, for the Christ promised that "the works that I do shall he do also; and greater works than these shall he do". (John 14: 12).

In proportion as man grows to know himself he brings into manifestation those latent powers with which he was endowed and with which he can heal suffering humanity.

In the closing years of the last century, A. T. Still wrote of the guessing game which was allopathic medicine at that time. "I believed that man was wonderfully and woefully benighted, from the fact that when he was sick he guessed what was the matter, and guessed he would go for a doctor. Then guessing commenced in earnest. The doctor guessed what was the matter; he guessed what he would give him; he guessed when to return; guessed that he would get well; or guessed he would die. He entered the grand chamber of guessing then and there, and when the last breath was drawn the guessing work was not through with until the preacher guessed where he would go!" (*Autobiography of A. T. Still*, Chapter 22).

Since that time much knowledge has been accumulated, and the science of homeopathy and osteopathy, biochemistry and bacteriology, and the ideals of psychology have introduced more certainty and less hazard into medical practice. A knowledge of the Law of Cause and Effect brings an understanding of the background of the patient's present troubles, and also offers signposts for future policy. Spiritual healing through the Invisible Helpers and in other ways is of inestimable value in all forms of sickness; but planetary and karmic conditions must be favorable for best results. Most people are familiar with the common acute and chronic diseases which have their predominant manifestations in this physical vehicle. This time, however, let us

consider some of the less well-known conditions in which medical science is still in the guessing stage described above.

There is today a rapidly increasing number of problem children, or children who because of physical or mental conditions are unable to benefit from the usual methods of education. We deliberately refrain from using the word abnormal, since there is actually no normality of the human race, each being having a standard which is peculiar to himself.

The physical condition of these children may be (1) partial paralysis, (2) spastic states, where all the muscles are in such a state of tension that the in-



dwelling Ego has little control over the physical vehicle, (3) athetoid conditions where constant involuntary movements are performed which are aggravated by any voluntary efforts, and (4) less well defined clinical entities. In all these examples, however, there is usually a very high intellectual capacity, but owing to the partial or complete inability of the Ego to control the physical members or speech, many of these children have been classed as insane and confined to the horrors of a mental institution.

Behavior aberrations ranging from the highly intelligent child to the feeble-minded comprise the group where the physical vehicle is usually healthy but the primary defect lies on a higher plane. This condition may have been present at birth and may have gradually become manifested as the child failed to reach the usual infant landmarks of walking, talking, feeding himself, and so on. Or it may have been acquired following some severe shock.

Into a separate group we may place the Mongolian idiots. These little people are described as Mongolian because of their physical form—slanting eyes, square heads, short, stocky build, and so on. Their mental capacity ranges very widely, but all are cheerful, affectionate children. This condition was not recorded until the middle of the last century, and there have been years when many have been born, and years when none have been born. These children, the why and the wherefore, are a problem in themselves and a problem which will be solved only through the application of the knowledge provided in the esoteric teachings.

No Ego is born into this world without a purpose, and that purpose is to learn the lessons which he has attracted by debts of destiny. Therefore, no matter what the suffering either to himself or his family that destiny must be fulfilled if that Ego is ever to be freed from the millstone of adversity which he carries. There is no other way. Only a philosophy of life which recognizes the laws of Cause and Effect and Rebirth can appreciate this necessity, and therefore we have a peculiar responsibility to these children to see that they are given the opportunities to learn the lessons and make the utmost of the incarnation of affliction.

We must, however, do more than insist that they are cared for and allowed to live. We must understand them. We must open our eyes and perceive what is the affliction. In the same way that the physician can diagnose disease of an internal organ which he cannot see, by the signs and symptoms produced, so must the physician of these children diagnose the vital, desire, or mental body lesion causing the signs and symptoms manifested through the habits and behavior, and the physical form.

A few words regarding the relationship of man's various vehicles may be of value at this point. The desire body's activity depends in a measure upon the vital body, and since the vital body is also the avenue for the life force within the dense body, the desire body is also to some extent dependent upon this (the dense) vehicle.

Only with correct functioning and well constructed eyes are correct color and visual sensations possible. It is in this way that the efficiency of the physical body affects the desire body activity. Connected with the sensations referred to, are the feelings of desire and aversions, impulses, instincts, passions, and so on. All these bear the same character of the individual life as do the sensations, and like them are dependent in a measure upon the physical body. The desire body is thus to an extent determined and limited by the physical body. The activity of the desire body is therefore affected by the limits set by the nature of the physical. This body is accordingly built up of mineral substances, is vitalized by means of the vital body and itself limits the desire body.

The degree of health or equilibrium in the physical body depends upon the result of the perpetual warfare between the destructive, uncontrolled desire forces on the one hand, and the constructive vital forces on the other.

The Ego, by means of thought force, brings the desire body under a system of laws not a part of the desire realm. Through the desire body the human being is related to the animals. In animals also we observe the presence of sensations, impulses, instincts, and passions. But the animal obeys these immediately. They are not modified by independent thought transcending the immediate experiences. This is also the case to some extent in undeveloped human beings.

Throughout man's evolution work has been expended upon his vehicles to prepare them one for another. Thus in the Saturn Revolution of the Sun Period the physical body was prepared for the vital body; in the Saturn Revolution of the Moon Period it was prepared for the desire body, while in the Sun Revolution of this Period the vital body was prepared for the desire body. In the first three revolutions of the present Earth Period man's three vehicles were prepared for the birth of the mind.

Thus both in his present state and past evolution this inter-relationship be-

tween man's vehicles is stressed, and through an harmonious activity of them all the Ego functions at its highest efficiency. Any impairment of a vehicle will therefore affect all the others, but since we are most familiar with the physical body and its functions it is here that we must recognize the symptoms of disturbances in the vital, desire, or mental bodies.

Man is peculiar, and differentiated from all other animals in that his Ego is indwelling. The arch of the foot, the arch of the skull, the erect posture and speech are the combined result of an Ego incarnated in full control of its vehicles. Failure of the Ego to incarnate normally in its vehicles which it should enter twenty-one days after conception, manifests through these anatomical features with unflinching regularity, as well as through many others. Speech defects, and even complete failure of speech development are very common findings in these children, and this symptom will therefore be used to illustrate the importance of the understanding to be found only in esoteric teachings in the care of this type of affliction.

First, there is the child showing evidence of injury or disease during prenatal life or during labor. Severe physical brain damage may be the result. The whole nervous system fails to develop normally and therefore muscle activity, co-ordinated movement and physical control are impaired. For this reason speech does not develop; the speech center of the brain has failed to develop. There is often a partial paralysis, the distribution depending upon the area of brain affected. Such defective brain development may be the immediate cause or result of a failure of the Ego to incarnate normally, and is an example of a disturbed relationship of Ego and its physical vehicle.

Second, the spastic child. The intellectual capacity is good, the emotional responses are controlled and balanced, but physically the child is quite unable to control voluntary movements which are inhibited by spasm. Digestion, assimilation, and excretion are difficult and often very defective. Growth is very slow. Here the lesion is primarily

in the vital body, and the spasm seen in the physical body is its result. The vital body is inaccurately related to the physical body, and therefore as the Ego strives to accomplish an action the vital body fails to cooperate. A spasm results, and so instead of speech there is but an inarticulate grunt.

A certain behavior problem will illustrate a third type. This child was living in a dream world. The difference between sleeping and waking was not great, for he never seemed quite to wake up. He was deeply influenced by music, he was very quickly moved to tears or anger, yet was apparently almost oblivious to the spoken word. If the words were sung, however, they impressed him. He was small and not well developed. He had never talked. Here is an example of a primary defect in the desire realm, an overwhelming influence of the desire body over the vital and physical vehicles. In short, an imbalance with preponderance of the desire body.

These three children thus present one outstanding feature in common, an inability to express themselves through the medium of speech. The same symptom admittedly, but having such different causes that if they are to be helped in any way these inherent differences must be recognized. Only in the example of the physical defect will speech exercises be of value. In all other cases as we work to balance the vehicles and relate them normally one to another speech will develop without any specific effort on the part of the physician. The daily routine of life, the sleep rhythm, repetitive methods of education, music, color, art, and rhythm are but a few of the means with which to accomplish the development which must be stimulated. But let it be emphasized once again that first must come the diagnosis of the trouble, and this can be accomplished only as proficiency at the application of this Philosophy to life is attained. In *The Rosicrucian Cosmo-Conception* there is given in considerable detail a description of the functions of our various vehicles; this is not a subject of mere academic interest. It is knowledge of vital necessity if these afflicted brothers and sisters are to be helped through this in-

arnation of suffering.

The period of life at which the most progress will be observed also depends on the vehicle affected. Thus in early infancy work must be concentrated upon the physical vehicle; from seven to fourteen, work on the vital body will bring rapid results; and from the age of fourteen we shall garner the fruits of work on the desire body. This does not mean that those vehicles will not be influenced prior to that age. They surely will, for in the same way that the infant in the prenatal phase is benefited by the treatment given to the mother, so the developing vehicles in the prenatal phases are benefited by the treatment given in the years prior to their birth. Hence the immense value of repetition, of routine and order, and rhythmic exercise before the age of seven; of music and color, expressions through art and dancing, from seven to fourteen; and of intellectual exercises after this period.

From the dense physical vehicle to the indwelling Virgin Spirit, man is a vibrating being, and through the vibration of


his different vehicles he is related to the seven great divisions of the macrocosm. In the treatment of these conditions which we have described this must be taken into consideration, and if we would treat a condition, the cause of which lies in the desire body, for example, we must use the medicine of the Desire World, namely, color and music. Just in the same way that you cannot pick up a wireless program unless you have an instrument which can tune into that station, so you cannot work on the desire body, unless you have the instruments which will reach it on the same wave length.

Thus the science of medicine must combine with the art of music, rhythm, and color, through the medium of religion as it is expressed in philosophy if these afflicted progeny of this human life wave are to fulfill their destiny in this world. This is the purpose of the Rosicrucian Philosophy, and this is the use to which it must be put if the hours devoted to its study are truly hours of loving self-forgetting service to others.

The Still Small Voice

By S. B. McINTYRE

PART I

“N OCCASION deafness can be a blessing,” thought Mrs. Randall Grant, as she threw the tiny switch on her earphone, and shut herself within walls of silence.

Steadying her palsied head with upraised hand, she gazed for a moment through the car window at gaily decorated automobiles crowding the highway about them. A gentle tap on her arm caused her surreptitiously to throw again the switch on her hearing aid.

“You didn’t hear me Nelle!” Cousin Eula beside her was shouting. “I said that if I ever get out of this traffic alive, I’ll never go to another football game

down here again as long as I live. We are literally surrounded by cars full of people so determined to see the kickoff, that they are crazed with urge for speed. And such a racket! Yells, horns, whistles, crashing of bumpers, smashing of fenders! Perfectly ear splitting! You don’t know how lucky you are that you can’t hear it!”

Nelle felt her whole being wince before she said, “Lucky? You think so, Eula? If you’d ever been deaf you wouldn’t say—”

Eula’s shriek stopped further words from Nelle. She turned to the window beside her, saw a racing car from a side street—evidently disobeying a traffic signal—dash in front of the car on their

right, heard Eula shriek again, felt an impact that seemed to wrench her body asunder, and then soft, comforting darkness closed gently down about her.

How long she had rested in the darkness when she partially awoke to find herself on what appeared to be a green hillside, she did not know. For a while she lay lazily marveling at the softness of the light about her, at the vivid green of trees above the hill, at the beauty of gay colored flowers farther down. As perfume from the flowers was borne to her on a gentle breeze, the song of many birds was also wafted to her.

"Just another dream!" she drowsily thought. "God is good to let me have use of all my senses when I dream. And how I do appreciate them!"

Still not wholly conscious, Nelle heard voices, saw strange ladies approaching, was about to speak, when they turned aside, and she heard one of them murmur, "Not one of us. Strange case! Special work she is to do, I've heard. We mustn't divert her."

"Dream people! Probably think I'm some one else," thought Nelle and was about to sink again into soft darkness, when she distinctly heard her cousin's voice moaning, "Oh, why, why *did* I ever do it? And how am I to get out now that I'm here? Oh, I *can't*—just *can not* stand this wretched body with its afflictions! Death would have been so *much* easier to bear!"

"Eula's in trouble and needs me!" thought Nelle. Instantly wide awake, she sprang to her feet, caught sight of the shining cord that heretofore had always guided her from the invisible world back to her physical home, followed it to her own bedside, and—found that the dense form which for many years had been her earthly home, was now encasing her cousin Eula.

Shocked into immobility, Nelle had gazed at her familiarly clad body with its face buried in a pillow for but a moment, when it turned, the eyes gazed up at her in recognition, and Eula's voice cried, "Nelle! Oh, Nelle! *Please, please* help me!"

Incapable of speech because of torturing emotion, Nelle turned and fled. Obeying an overpowering impulse to be

far, far away from her cousin-possessed body, she had gone with the speed of light to what she thought must be the end of the continent, for she could see a mighty ocean softly creeping up a sandy beach below a grass-covered bank on which she finally settled down and began to reason.

"Just the same as always throughout my whole life!" she thought. "Whenever I've got used to bearing another affliction, and have educated myself for work that I hoped would bring me some compensation for all the bitterness this life has held for me, something has always occurred to prevent materialization of such hopes. This time even my body has been snatched from me, and I can neither live on the earth nor get away from it, as long as the archetype of that body continues to spin. I could just as well have frittered away my time in amusing myself, as filled it with the hard work of advanced studies, for all the good such knowledge will do me now. That archetype may continue to spin for years. In the meantime, what about me—tag around after Eula and wait for the archetype of my body to end its existence? Time wasted—hopes crushed—work impossible?"

In abject depression Nelle had clasped her arms about her knees, and dropped her head upon them, when a deep masculine voice close by startled her.

"You may do more and greater work while outside of your physical body throughout the remainder of its earth life, than you could have done while within it, if you choose."

Nelle raised her head, saw what appeared to be a shining figure of a man resting on the bank near-by.

"Must be an angel," she thought, and sat up.

"No. Human like yourself," he answered her thought. "Little farther advanced than you, perhaps."

Attracted by his compassionate smile, Nelle studied his face for a moment, then asked, "Mind telling me exactly what you meant by work I could do if I choose?"

"First let us consider your case for a moment. You were not using your body when your cousin took it. She has not

in this life studied the laws of nature as you have done. She knows nothing whatever about after-death-of-the-physical-body life, nor its laws. Fully conscious when thrown from her own body, and almost paralyzed with fright and cold, her one thought was to find shelter and warmth. You have always been a tower of help and comfort to her. Seeing you lying beside the road, she fled to you, felt the comforting heat of your body and in ignorance of the consequences of her act, she crept inside and lost consciousness. When again conscious she could not get out."

"Case of ignorance of the law exonerates no man," breathed Nelle.

"Yes. But sins committed in ignorance are not unpardonable. Are you enraged at your cousin for possessing your body?"

"No-o-o," replied Nelle slowly, "Hadn't thought of that yet. Just enraged at the recollection of bitter experiences of this life, and especially at this latest one that has cut me off from the earth and the work I had studied hard to be able to do."

"Is your present envelope uncomfortable?"

For a moment Nelle turned her attention to her ethereal body, then exclaimed in astonishment, "Why, I have a really lovely body, haven't I—better one than I've ever known! Light as a feather! All senses perfect, and oh, the peace and quiet in my ears!"

"Your cousin's own body was nearly as comfortable as your present one. Have you thought how she must be suffering in your afflicted body?"

"My, no! She must—musn't she? But why should I be so afflicted in this life, and *she* so comfortable?"

"That is the cry of nearly all those who suffer. Even close students of the laws of nature, as you have been, seem unable to accept the fact that we get what we deserve in each and every life. Some of us get what we especially ask for, too. You, a strong soul, when on your way to rebirth this time, asked that you might be permitted to liquidate all evil karma that you could endure in this life, and be helped in your evolutionary advancement. You knew that you were

nearing the beginning of a cycle in which you could make great progress once those karmic debts were liquidated. Often you have rebelled at your afflictions, but you have also often admitted to yourself that being forced into a life of more or less seclusion and loneliness because of those afflictions has but opened the way for advancing studies that otherwise you would not have had time and inclination for.

"This life for your cousin was to be a respite from the severity of past lives. It was hoped that her experiences in those lives would have left their corrective marks so deeply ingrained in her character that this would be a life of great advancement for her. Such has not been the case, however. She has gratified her cravings for mundane pleasures to the fullest extent. Unless you help her, this life may be almost a total spiritual loss to her."

"Her stealing of my body, even though done in ignorance, will be added to her other sins, too?"

"Certainly. That will also depend on you. We can gratify her present intense desire, help her out of your body, restore it to you, send her on her way to reap her reward for a wasted life, and in addition in some future life when she most desires to keep her body for some great work as you have so desired, it will be taken from her as she has taken yours, and —"

"Oh, no! I couldn't bear to have her suffer on my account. I'll get along some way. If I willingly give her my body, she'll be freed from the karma of wrong possession of it?"

"Yes—if she recognizes the fact that she has deprived you of its use, sincerely repents of her act, and tries to make amends for it."

"She may have it. With her natural disposition, living in that body will be all she can endure—maybe more!" said Nelle, wryly.

"That is to be feared right now. If your cousin destroys your body—which will not destroy the archetype—she will suffer in the earth-bound world as a murderer does, see your form drifting about before her eyes until the archetype ceases to vibrate. You, not responsible

for the loss of your body, will rest in dreamless sleep till disintegration of its archetype. You alone can prevent this serious loss of time for each of you."

"Is that the work you thought I could do?"

"Part of it. The harvest of those ignorant of after-death laws, who are continually coming here from the earth plane, is great; the laborers few. You could do great work as one of those laborers for even the comparatively short time that your physical body is likely to exist, as it was injured in the accident more than is now apparent. Also in that possibly short time, the help you may give your cousin is—"

Eula's voice interrupted. "Nelle! Nelle! You must help me, or—"

Nelle appeared to be listening for an instant, then as she sped away her words, "I'll see what I can do—with help of the voice!" brought a smile to the lips of her counselor left resting on the bank above the ocean.

As Nelle entered her former room, she noticed that the right foot of her body was in a cast. Again for an instant she appeared to be listening. Then with a slight nod of her head as if in assent to inaudible counsel she said, "Hello, Eula! What's the matter with your foot?"

"My foot? Your foot you mean!"

"Not any more, Eula. I'm giving it to you of—"

"How generous!" sarcastically. "Think I'm going to live in this old wreck of yours? I'll take care of that later. What I'd like to know now is, why you've kept the real condition of your body covered up all these years! You couldn't cover up palsy and deafness, but why have you never mentioned that you can't smell nor taste a thing, and that a sound like Niagara Falls roars in your ears all the time?"

Hoping to gain time in which to think of some plan whereby Eula could be prevented from carrying out the intention insinuated in her words, "I'll take care of that later," Nelle began a lengthy, though true explanation of why in the past she had kept her heartaches over her afflictions to herself.

"I suffered enough from man's inhumanity because of deafness and palsy,

without being laughed at for other troubles I could have complained of."

"What are you *talking* about? What man's inhumanity have *you* ever suffered from?"

"Isn't it inhuman to laugh or yell or gibe at a person when deafness causes him to misunderstand what is said to him? Isn't it inhuman to trick the deaf—set a price on work to be done, then bill for a higher sum, and if the deaf remonstrates at being overcharged, to tell him he didn't hear right the first price given? That's been my experience many times!

"Isn't it inhuman to stare at a person afflicted with palsy, and for mothers on street cars to permit their children to stand in front of such an afflicted person, imitating the shaking of her head till she is almost in tears from embarrassment?"

"I went with others to visit a doctor's wife who was making piccalilli, and the aromatic odor of it filled the house. 'Oh, how good to be able to smell that piccalilli,' I exclaimed. 'First thing I've been able to smell in months!' Imagine how I felt when that woman shouted with laughter before she cried, 'Oh, how *funny* it must be not to be able to *smell* anything!' Was that humane to say to a person already heartsick over loss of one of her precious senses? Since then I haven't mentioned any of my *funny* afflictions.

"But those have not always been my major reasons for keeping silent about them. I can't bear to hurt the feelings of others, Eula. Randall often proudly brings me one of his pet roses from the garden to smell. How would he feel if I whined, '*Oh, don't bother to bring me any of those! You know I can't smell a thing!*' Instead, I sniff at it, and say, 'Did you ever smell such delighting fragrance?' He just beams with happiness, brings a vase of water for the rose, and sets it near me."

"Doesn't your conscience ever twinge for the lie you've told?" asked Eula.

"No lie about it! I've merely asked him a question that causes him to imagine something from which he gains happiness. The same when we go out to dinner. How would a hostess feel if I

whined, 'You *shouldn't* have gone to the trouble of cooking all these things for me! They might just as well be *rags* for all I can *taste* them?' I've suffered too much from careless words to say upsetting things like that to others!"

"But, Nelle, did the accident ruin your voice, or have you had trouble with that, too?"

"Just another of my *funny* afflictions, Eula. Had bronchitis for years. Coughing has about ruined my voice box. Almost no voice at all at times."

"Oh, Nelle, I can't stand your afflictions! That dreadful roaring in my ears will drive me stark, raving mad! Is—"

"No, it won't! I endured it for years, and it didn't drive me crazy! Now, Eula, don't think for a moment that I'm trying to minimize the suffering I know you must be enduring because of those afflictions. They are worse for you than for me, because they came on me gradually, while they have come suddenly and all at once for you. What I want to point out to you is, that you can use those afflictions as steppingstones to a greatness that you have not yet reached in this life!

"No. Listen!" as Eula began to demur. "You may not believe me, but many times I have thanked the Lord that those afflictions have been mine during *this* life. I believe that I deserved them, or I should not have had them, for one thing. For another and greater reason, they have forced me to learn to stand alone, a point that we all must reach before we can climb far along the path of evolutionary advancement."

"No fun? No companionship? Who would want to stand alone?"

"Physically 'alone' is not the kind I mean. My 'alone' means standing spiritually alone. For instance: Before ear phones were invented deafness shut me within walls of almost total silence. My contacts with others depended to the greatest extent on lip reading. And what occurred? I was forced to use my idle moment in study in order to relieve the monotony of my extreme loneliness, when one friend after another grew

tired of the effort required to communicate with me.

"This study was a priceless step forward for me, for by the time ear phones were invented, there were no friends left for me to amuse myself with, and I found I needed no such amusement. Studies that taught me the laws of nature and spiritual advancement, had become so attractive to me that I was glad to be alone so that I could continue such studies undisturbed.

"Those studies have taught me that heaven or hell is right within myself, and that I can be alone in either place I will to have at any time. Study this for yourself. Now that you've been alone just these few past days, what has your mind been like without your friends to amuse you, your card games, cocktail and dinner parties, horse races, dances, drives and the like?"

"I'd hate you to hear the words I'd say that would even in part express my feelings about that, and I can't stand any more of it, Nelle! I can't sleep night nor day for thinking of the possible empty, lonely years ahead! Are there any sleeping tablets in the house?"

"No. I've never used any. And listen to me, Eula. You've now been given an opportunity to retrieve some, at least, of the wasted years that have filled this life of yours. Future years won't be empty and lonely if—"

"Oh Nelle, I'm down and out! Why preach!"

"Listen, Eula! If you fail to take advantage of this respite from passing over at this time—a boon given you from Higher Beings—you'll regret it throughout eternity. You can't afford—"

The closing of a distant door interrupted. Nelle raised a hand for silence, said quickly, "Randall is coming. Eula, listen to me! That body even with its afflictions, has been my most precious possession. You may find it can be a priceless gift to you! No sleeping tablets till my return! Promise!"

Eula nodded as Nelle touched her finger to her lips in warning. "I'll be back when you're alone again. Good-bye," she said, and was gone.

(To be continued)

Development of Spiritual Sight

By AZTAROTH



IN THE present century the term *clairvoyant* has come to be held in high disregard by the general public. The majority of people, if asked to define the word, would respond that a clairvoyant is a fortune teller, palmist, Egyptian sand-reader, or member of a similar group that plies a dubious trade in mysterious, curtained parlors," or gypsy-bedizened tents in amusement parks, and in questionable sections of large cities.

As a result, self-styled clairvoyants, mystics, etc., claiming occult powers of second sight or divination, have become highly suspect in the mind of the average citizen—and rightly so. The majority of this heterogeneous assemblage are out and out tricksters who by bilking the public make an easy living for themselves. Others are merely self-deceived, believing that they do possess "powers", which in reality are more psychopathic than occult or mystic. Still others may possess, or have at one time possessed, a certain degree of *negative* clairvoyance. However, their sybilline utterances are of no genuine value, for they "see" only in the reflecting ether, which, as every Rosicrucian student knows, is often inaccurate as a source of information.

On the other side of the picture, however, we occasionally find among metaphysical students and occult neophytes a naive belief in practically anything that purports to be of mystic origin. Most of these persons, of course, realize that the "amusement park" brand of clairvoyant is not genuine, but once they are convinced that an individual they personally trust has clairvoyant ability they are immediately certain that all secrets—past, present, and future—are open to such a one; they are firmly convinced that he is practically infallible and able to secure any information desired. Of course nothing could be farther from the truth.

Let us define the word *clairvoyant*. It means simply *clear-sighted*. "Well,"

you say, I say, everyone says, "I *am* clear-sighted!" But you are probably not clear-sighted. I am *not* clear-sighted. Humanity as a whole is not clear-sighted. Our sight is dimmed, darkened, and distorted by countless evils—hate, envy, pride, jealousy, and the rest of a heinous tribe. Were we truly clear-sighted, our gaze unblurred and focused directly through the crystal-clear lens of love, then we should be clear-sighted, and the world and all therein would appear far different from our present conceptions.

Actually, clairvoyant sight, or the ability to see in the higher worlds, in itself is of secondary importance, and its acquirement before the Ego is prepared to receive it can be, and often is, a curse. For this reason one should shun all methods which hasten such development unduly. The exercises of Concentration and Retrospection are acceptable because they build character at the same time that they unfold the spiritual powers. Thus they prepare the aspirant to handle clairvoyance properly when it comes.

As a matter of fact, the primary object of human life and endeavor is spiritual growth and development, whether we are consciously aware of that fact or not. As the Ego, usually by the trial and error method, finds its way life after life through the labyrinthine maze of human experience, slowly and painfully learning from Rebirth and the Law of Consequence, bitter lessons from selfishness, hatred, and pride, it turns more and more to the path of unselfishness and brotherliness. However, the journey is long, and fraught with much suffering.

"Is there no other way," you may ask, "to attain the wonderful faculty of clear-sightedness? The way of the masses is a long, tortuous, and painful road; I believe if I had this clear-sightedness of which you speak, I could avoid many of the pitfalls and dangers along the path."

To you, my friend, we say, "Yes, there is another way—a safe, sane, and sure way—the Way of Understanding through knowledge, given to the Western World by the Brothers of the Rose Cross. It is the short cut of Initiation."

In his book *Ancient and Modern Initiation* Max Heindel clearly describes the purpose of this Path, stating that: "The Rosicrucian method aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in him the latent faculties of

spiritual sight and hearing at the very start of his career as an aspirant to the higher life. It teaches him to know the hidden mysteries of being and to receive intellectually the unity of each with all, so that at last through his own knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves, which puts him in full and perfect tune with the Infinite, making him a true helper and worker in the divine kingdom of evolution."

The Awakening

(An Allegory)

By MARGUERITE A. WING



WHEN SHE was very young, the maiden dwelt in the Lowlands, in the Kingdom of Unhappiness, under the dictates of the mad ruler, Desire. This troubled country was bounded on the north by the icy caves of Selfishness, on the east by every veering wind of Emotion, on the south by the unpredictable volcano of Anger and Temper, and on the west by the swamp of Doubt where hung the chilling fog of many Fears. Here she lived, subject to the whim of Desire, prisoner to Terror, and aggravated by Pests of Little Things until she knew not whither she was going.

And always there was the great, voracious vulture of Jealousy to torture her.

Occasionally, her grandmother came down from the high mountains of Wisdom to visit her, being besought of her gentle pity to rescue the fair maiden out of her sad plight. But always her words of how to escape from this unhappy land fell on deaf ears, and she would go back to the great, winging spaces without accomplishing a thing. The young soul was attached to the Kingdom of Unhappiness and quite fixed in slavery to her Fears. In fact, she felt the *need* of these things. . . . for how else could she dramatize her drab and uninteresting inner self?

The maiden's mother, from the Land of the Shining Place, watched her, caught in this giant web, and went to the Tall Ones, who dwelt in the stars, for advice. But the Tall Ones said, "Patience! The day draws near for her deliverance." So the mother held her peace, and waited.

Then on a Day of Feasting, at the hour of high noon when the sated inhabitants of the Kingdom of Unhappiness had eaten their fill and lay at ease—there came an earthquake. The great stone steeple tumbled down; the palace was engulfed; the Lords of Desire and Greed ran madly hither and yon to escape the flames. But in vain. Jealousy was swallowed up in the awful holocaust at the very feet of the maiden, fleeing for her life in the midst of a once proud city. The Pests of Little Things scudded ahead of her like bats caught in a great wind. She hurried to catch up with them. Their familiar forms, their very pricks and irritations, were comforting in the midst of this terrifying strangeness. But they too vanished in the maw of the heaving earth.

She looked to the north where stood the icy caves of Selfishness to seek shelter therein. But the pursuing fire overwhelmed their glittering depths with one hissing breath, and melted them in

the twinkling of an eye. She stood helpless and watched the cold waters rush toward the city gates, beyond which could be heard the crackle of doom.

Then, far to the south, she heard the awful eruption of the volcano, Anger, and she knew that retreat in that direction was cut off. She moved eastward to the Moods of Indecision, but could see nothing in the midst of that whirlpool of emotion which had been made ten times more confusing by the shock of the earthquake. So she sorrowfully circled about, picking her way blindly through the fallen wreckage and smouldering resentments that clutched at her with their flaring sparks as she passed.

At last she stood on the edge of the Swamp of Doubt and peered into the livid fog of many fears. Her feet were bruised, her gown torn, her fair face streaked with dirt and tears. Desire would never claim her now; Jealousy would surely pass her by. She looked on the weaving shapes of the chilling fog, and lo! it, too, now met the purifying heat of the fire. Even as she gazed, it shifted, enveloped her in a sudden last breath which shook her to the core of her being . . . and was gone.

There lay the Swamp of Doubt, quagmired with Uncertainty and Delusion. She cringed from the stagnant pools that lay between the black patches of dead grass ahead, but hot tongues of Awakening Fire drove her forward. On she stumbled, blinded by the smoke and overcome by Terror, who had survived the catastrophe to be with her.

The way was clammy with many Dreads, and she fell often, always chained to the horrid figure of Terror. . . and there was no one to help her.

Finally she reached an island, so far from any other land that she knew she was lost. Before she could save herself, she had slipped into the black waters where dwelt unmentionable evils. Terror was dragging her down, and she began to fight back. With weak and trembling fingers she loosed the chain and in desperation threw Terror from her.

Then her body became light. It

floated to the top of the water, and she called, "Help me!" Instantly the swamp vanished, and she found herself on a grassy knoll in the midst of sweet-smelling ferns. There stood a noble Prince looking at her, his kind blue eyes filled with wisdom.

"Be still, Fair Maiden," he said, "and rest. I will watch over you. Rest."

Sensing his wisdom and kindly strength, she lay down upon the soft grasses, and a great peace like a warm cloak fell over her. She slept. . . . and dreamed.

There came to her dream the Lady Renewal, with her beautiful sister, Healing, who treated her bruises and her hurts with delicious ointments and salves most wonderful. They removed



her tattered gown and robed her in lustrous Power, placing shoes of Understanding upon her feet, a blue girdle of Humility about her waist.

She lay, after their soft-winged departure, in a deep stillness, and the stillness was strong within her, like the silent growing of ancient trees. It soothed her like a blessing, and she was part of the growing—one with the vast stillness.

Then she rose from her sleep like an angel of light, placed her hand in the strong hand of her Higher Self, and walked toward the high hills. Behind her lay the night mists of Unhappiness; above her gleamed the first gold of dawn on the Castle of Joy. Love walked beside her and Peace had taken abode in her heart. Soon, soon, she would reach the Gates of Wisdom where dwelt her grandmother.

And in the Shining Place beyond, her mother smiled.

Sealed Lives

By KATHARINE H. POOR



OWN through the centuries the lives of many great and notable Egos have been as an open book spread before the gaze of the multitude, and in their effect upon the minds and hearts of the people of their day and age, have become a powerful force upward or downward in the scale of life.

At various epochs of world history these lives have been marked by certain predominant characteristics which peculiarly belonged to that age and nation, and the outstanding Egos of that period would excel in those qualities which in a sense dominated at that time. The age of pre-eminent philosophical thought, of intellectualism, the age of chivalry, of art, and in the early days of humanity's sojourn upon this planet, the age of preponderant physical strength, were all instances of such specialization.

There are phases of the growth and progress of humanity en masse. Today in view of the dawning of the new civilization, of a new world cycle, they are worth notice only as stepping stones to greater things. The great lives of those days—important in their own era—are worthy of retrospect only in the sense that by studying them and by coordinating the past with the present, we may trace our own individual life history, our chain of lives upon this earth planet.

Through these correlations of past and present lives, we may learn to understand to a greater extent the reasons for the environment and circumstances of our present life periods and the causes that led up to them. We may learn that we are a consensus of all that we have been: that the Ego—the identifying consciousness *I am*—is an immortal individual entity, which is gradually working through various phases of existence in matter, to the great destiny awaiting when it shall have achieved the purpose to be gained through earth experiences

and its life journeys in a myriad of forms.

What of the countless millions of lives apparently gone down to oblivion unnoted and unmarked? Lives of humblest, poorest kind, of seeming utter unimportance and worthlessness, adding nothing to the great sum total of human existence; lives never heard of, never dreamed of, by the more powerful civilizations of the earth. These lives since time began whose beauty and significance are sealed to all save those beings who possess the faculties of inner sight and understanding—who can view them in the Book of Life?

Yet these very lives have been those of ourselves, and from them we have learned lessons of stupendous importance in human soul growth to swell the total perfection which is yet to characterize the chord of perfect harmony arising from unified life experiences.

An individual Ego, for example, journeys from the infancy of the Aryan race, ensouling and animating repeated physical vehicles of expression, reborn again and again in various countries and nations, wherever and however the Law of Equalization or Adjustment directs, for the purpose of absorbing all phases of life experience in which to gather up that which is necessary for its further progress. Out of its myriad lives—personal existences—a few perhaps are outstanding in power, in fame: as monarchs, warriors, statesmen, as those of undying record in art, music, and letters.

These—ourselves—all make their imprint upon the Book of Life and upon world history. The reverse of these, for all manifestation is dual in essence and there must be the counterpart to all that exists, the lives passed as slaves, peasants, in all the humbler and indis-

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The Lord's Prayer

IV--The Prayer for the Mind

By VIOLET M. SHAW

PRAYER FOR THE MIND: The threefold Spirit in man unites in the prayer for the Link of Mind: *Deliver us from evil.*

In discussing the Rosicrucian interpretation of The Lord's Prayer, we have previously dealt with the prayer for the desire body—"Lead us not into temptation"—in which we pray for desires so purified, so controlled by the true will of the Spirit, that they will lead us to the realization of spiritual life, rather than into those things which result in disintegration and death. On the other hand, in attempting to control *desire* through the power of reason, we have to avoid the dangers of the *mind* path; so now we pray, "*Deliver us from evil.*"

To help us understand the functions of mind, let us use an analogy in which the mind is the interpreter, translating the will of Spirit to the lower self which puts that will into action. The potentialities for evil in this situation are readily seen.

Imagine, for instance, two persons of different nationalities who wish to work together on some project; for argument's sake, let us say the building of a house. One of them has an idea, a conception of how the house should be built; the other has the tools and skill to carry out the work. Becoming aware of this, they try to get together. They engage a third person to act as interpreter, to explain the ideas of the first man to the second one, and to explain to the first man the difficulties which the second one encounters as he works out the design.

But unfortunately the interpreter has only a smattering of the language of each. He gives the workman a faulty notion of the ideas and plans; and then he fails to present the problems of the workman to the planner. Thus, the the-

ories may not get a fair trial, or if they are faulty they may not be properly corrected. In a short time confusion ensues, misunderstandings, perhaps discord, and the work is done poorly or not at all.

According to our teaching, the Spirit of man conceives ideas, plans which have to be tested out in the working of the physical world in order that they may be perfected. The desire body is the force by means of which the Spirit works. The mind is the link, the go-between, the interpreter. It must, as it were, speak the language of both Spirit and emotion. It presents in picture form the blueprints of our activities, awakens the desire to work upon them, but as we work upon them we may find that we cannot do the things we want to. Then they must be resubmitted to the scrutiny of the Spirit, acting again through the mind.

"Why is this a failure—what is hindering—what is needed to make perfect this scheme of things? What are the laws governing the manifestation of such and such?" These are the queries encountered by the man who has a desire to investigate things or to put projects into effect, and working through the mind he endeavors to find a solution.

But there are times when the mind is ill equipped for such work. Either it is not sufficiently developed to interpret the wishes of the Spirit, or it is not sufficiently intelligent in controlling the desires, or too often it becomes allied with the lower self in working against the Spirit. So day by day we must pray for the mind—carefully, earnestly, with deep longing, that the way of the Spirit may be made plain to us. "*Deliver us from evil.*"

When the mind loses its true func-

tion as a reflector or interpreter of the Spirit, man sees in his life only a duality of force—on the one hand, the power of emotion leading to extremes of feeling and ultimate disintegration, and on the other hand the power of the intellect, crystallizing into complete selfishness. It is well to pray that the desires do not lead us into temptation; to restrain excess of emotion and curb feelings by the use of discrimination and reason; but there is a danger then of cultivating the cold reasoning attitude, and losing the vitality and wisdom of love.

The connection between the two is shown in The Lord's Prayer by the fact that these two phrases are connected by the word "but." Lead us not into temptation—but deliver us from evil. In other words, may the weaknesses of the desire body be overcome, *but* let us not make a god of reason, which after all is quite limited in scope because of the comparatively undeveloped condition of the mind. Or, to return to our analogy, our interpreter is not to be completely relied upon. We cannot take his comment, *too* seriously, for he has not yet attained full knowledge of his subject. That is where the higher wisdom of love comes in.

There are two classes of people who need the prayer for the mind. The first is the man suffering from lack of development, whose abstract mind is very elementary and cannot readily deal with concepts. It is indeed tragic to observe that an Ego may be deeply perturbed by conditions it meets, may desire most earnestly to know the reason behind things, may even follow one's explanation up to a point—and then be quite unable to "see the picture." It cannot form concepts, cannot discard old traditional forms and break through to new ideas.

There may be other reasons connected with the emotional life why this may be so. Perhaps a person may not want to face certain facts; but often the trouble lies in the mind itself. Such persons cannot reason from cause to effect. They drift along from day to day, waiting for the after-death panorama to learn the

lessons of life, and unable to make very much progress in this incarnation because the mind is not equipped to reflect the light of Spirit into the darkness of the earthy vehicles.

So we pray for deliverance from the evil of an undeveloped mind, and seek to make it a better vehicle. However, the prayer for the mind is really directed to the second class of people, those whose minds are quite capable, perhaps over average, but do not "speak the language" of the Spirit.

This is where the mind may have brilliant reasoning powers, be a wonderful vehicle in itself, but be shut off from the Spirit by lack of faith. Sometimes it would appear better to have a poor mind, provided the feelings are good, than to have a mental vehicle that is well-developed but which is affiliated with the lower desires. All its organization, its penetrating logic, its swift leaping to conclusions, its brilliant marshalling of facts and working out of concrete problems, its ability to form concepts—all are merely potential sources of danger if uncontrolled. This is the interpreter who speaks fluently the language of the desire body, but who cannot or will not interpret the will of the Spirit. This is the mind which thinks itself master, but which in reality is the slave of the lower self, and in turn enslaves the Ego whom it should serve. Then indeed do we need to pray "*Deliver us from evil,*" for the evil that can be concocted by an unchecked mind is too terrible to contemplate.

It is sadly true that mind cannot stand by itself. It must attach itself either to the desire body or to the Spirit—must reflect the impulses which originate in one of those two creative bodies. It will reflect either impulses of selfish desire, or those of spiritual wisdom. With the average person, there is a combination of both; but the stronger the union between mind and desire, the greater the need to pray for deliverance. The alliance of these two, blending selfishness and cunning, forms the basis for this crucial period in evolution, which threatens our world so seriously today.

In *The Rosicrucian Cosmo-Conception*, in the chapter on the heart, the conflict is dramatized, showing the Spirit as a general who seeks to regain lost territory by penetration through the forces of the heart. When the Spirit finds its mind is unresponsive, the only work that can be done is through the love power of the heart, and a gradual building of intuition. But for those who are consciously striving to educate and develop the mind and bring its tremendous powers under the Spirit's control, this prayer for deliverance from evil is a constant reminder.

"Reason's torch" is a good guide in wisdom's quest, but logic has its limitations. It is astonishing, how far afield one may travel under the guidance of reason alone, only to find the steps must be wearily retraced to regain contact with the Spirit. We may trace the laborious processes of the philosophers, based on what seems to be logic—but if the way is not illumined by the love-power of Spirit, they end upon barren mountains or impassable swamps. Even well-intentioned religious persons can go far astray when simply trying to "reason things out."

Then, also, we may let reason, expedition, overrule the deeper wisdom of the Spirit. The expeditious way of doing things—getting practical results—may produce effects that are immediate, but they are not necessarily good. The thing looks reasonable, it works for a time, but in the long run may be wasteful or harmful. The enlightenment born of Spirit perhaps would have counselled a different course.

It is easy, too, to crystallize in thought; to become critical, carping, cold; to become enslaved to petty niceties; to lose the vitalizing power of love. From evil of this nature we also pray for deliverance.

And as we have said above, it is all too easy to "think with one's feelings," to let emotions dictate one's thinking, color and shape it until we are doing what we *want* to do, which may or may not be the best course of action! Anyone who has studied psychology knows how almost

all people will rationalize situations, finding perfectly splendid reasons for doing what is unwise or perhaps actually wrong. Unless a person has actually trapped himself doing this, he will hardly believe how cleverly the mind acts, under the direction of the desire body.

This unraveling of our motives is one of the most important phases of character development, as we prepare to discover why we *really* did this or that, and so gradually break up the alliance between mind and desire, and force mind to learn the language of Spirit and convey its commands to the bodies. For this purpose, the retrospection exercise given by the Rosicrucian Teachings is extremely valuable. Each night we review the events of the day in reverse order, judging ourselves as to the **good and evil** done, and trying to see how cause led to effect. This is a purification of desire *through the correct use of mind*, and trains both vehicles simultaneously.

Are we willing to work, therefore, to make our minds true interpreters of the plans of the Spirit—knowing that ultimately those plans will show results far in advance of anything we can at present conceive? Mind must interpret, not dictate. That is the meaning of this prayer. There shall be no abuse of mental power, no cold and ruthless exploitation, no finding of reasons for doing what the heart knows to be wrong.

So let us say, "Deliver us from evil," knowing that we are asking that Spirit send its glorious outwelling of light into our darkened little minds; knowing that we are saying to God:

"I promise to discipline my thought, to develop my mental body, really to think; I promise to make sure that my thoughts are not guided by selfish desire;

"I promise to subject each thought to the love-wisdom of the heart;

"I will make my mind a bridge, over which my Spirit may pass to take control of its bodies, that my life may be lived to Thy glory."

CONCLUSION: The Ego takes its leave of the God of the solar system with a parting salute: *for Thine is the Kingdom, the Power and the Glory.*

This conclusion was not given by our Lord in the original prayer, but was added afterward. However, it is not, as some think, merely a high-sounding appendage tacked on to round out the prayer. It has deep meaning.

For know that all of our praying is useless if it fails in this last provision: that we ascribe all glory to God.

When the kingdom of the Spirit is established, He is to be King. All our development is by Him and through Him and to Him. We give our allegiance and our service. The life of prayer, strongly lived, confers great power—but His is to be the power.

His power flowing through us! We must understand that. No setting up as little tin gods on our account, as soon as we feel a bit of power surging through.

There is one thing that happens with monotonous regularity as soon as an Ego achieves a certain amount of spiritual development. In some cases it comes earlier than others, but sooner or later there arrives by various stages that condition of mind which tends to think that it is doing the work, rather than that God or spirit is acting through it. Gradually the link with the higher power is lost. The individual goes on under his own momentum for a while until the machinery runs down, and then there is no way to recharge it until he again contacts God.

It is a subtle thing, not easily recognized at first, but it is the natural reaction of the human being to power. "This is *mine*—I have done this—," and presently if the thing is not checked, the man becomes arrogant and vainglorious and working for his own "kingdom and power and glory" rather than that of the Father.

Occult history has recorded cases of those such as the Lucifers who arrogated to themselves the powers of gods. It works for a time. But always in the end the results are the same. When the relentless law of cause and effect is

through with them, in bitter remorse they start back to God, and acknowledge His sovereignty.

As an unknown hymn-writer has put it:

"My hands were strong in fancied strength,

But not in power divine,

And bold to take up tasks at length,

That were not His but mine.

The Master came and touched my hands

(And might was in His own!)

But mine since then have powerless been

Save His are laid thereon.

'And it is only thus,' said He

'That I can work My works through thee.'"

The man who cannot wholeheartedly pray the concluding sentence of The Lord's Prayer, has not prayed at all. He has missed the whole point, failed to make the contact. But if he has *really* prayed the first part of the prayer, then the conclusion is the natural outwelling of a heart cleansed of self. It eases the burden of a feeling too strong to be borne in silence. It is like the hallelujahs of an old-time prayer meeting—like the cheers when the king goes by!

Thine be the glory. We are back where we started, in the throne room of the God of our solar system: *Our Father who art in Heaven.* And as we glorify Him, render to Him the homage of humble, adoring hearts, what we have rendered up comes back to us. The light of that glory breaks all around us. The love that we poured out, pours back upon us.

Like the climax of a great symphony it comes. After all the thrilling harmonies which we have experienced through each phrase of this mighty prayer, as every atom of body and soul vibrated in varied effects and tones—after the symphony of spirit comes the climax with full orchestration, and the roll of distant drums. Will we be hearing it now?

"For Thine is the kingdom, and the power, and the glory, for ever and ever! —Amen."

(The end)

MAX HEINDEL'S MESSAGE

Taken from His Writings



The Web of Destiny

(TWENTY-SECOND INSTALLMENT)

*The Effects of Remorse—The Dangers
of Excessive Bathing*

(Continued)



WHEN THIS influx of fresh ether has replaced the poisoned substance carried off in the water, we feel renewed vigor which we might rightly attribute to the bath, though usually without realizing the full facts as here stated.

But when a person who is not in perfect health makes a habit of bathing every day, perhaps even twice or three times, an excess of ether is taken from the vital body. The supply entering by way of the spleen is also diminished on account of the loss of tone of the seed atom located in the solar plexus and the attenuated condition of the vital body. Thus it is impossible for such people to recuperate between such oft repeated depletions, and as a consequence the health of the dense body suffers; they lose strength continually and are apt to become confirmed invalids.

“*As above, so below, and as below, so above,*” says the Hermetic aphorism, enunciating thereby the great law of analogy which is the master key to all mysteries. When we use the centrifugal force of remorse to eradicate the acts of evil from our hearts during the evening exercise of retrospection, the effect is similar to the action of the water which removes the miasmatic poisoned ether from our vital bodies during the bath, and thus leaves room for an influx of pure health-promoting ether. After

we have burned out the wrong-doings in the sacrificial fire of remorse, the poisonous substance thus eradicated leaves room for the influx of desire stuff which is *morally* healthier and better soil for noble deeds. The more thoroughly we are purged by this remorse, the greater the vacuum produced and the better the grade of new material we attract to our subtler vehicles.

But, on the other hand, if we indulge in regrets and remorse during every waking hour as some do, we are outdoing Purgatory, for though the time there is spent in eradication of evil, the consciousness turns from each picture when it has been torn out by the force of repulsion. Here, because of the interlocking of the desire and vital bodies, we are enabled to revivify the picture in memory as oft as we please, and when the desire body is gradually dissolved in Purgatory by the expurgation of the panorama of life, a certain small amount is added while we are living in the physical world, to take the place of that which is ejected by remorse. Thus, remorse and regret, when continually indulged in, have the same effect on the desire body as excessive bathing has on the vital body. Both vehicles are depleted of strength by excessive cleansing, and for that reason it is as dangerous to the moral and spiritual health to indulge indiscriminately in feelings of regret and remorse as it is fatal to physical well-being to bathe too often. Discrimination should govern both cases.

When we perform the exercise of retrospection, we should give ourselves over to the feelings of regret and remorse

with our whole soul; we should endeavor to shed tears of fire that may burn into our very innermost being; we should make the cleansing process as thorough as possible, to the end that we may grow in grace thereby to the utmost. *But having finished the exercise we should do the same as is done in Purgatory—consider the incidents of the day closed and forget all about them, save in so far as they demand restitution of something, the making of an apology, or such subsequent acts to satisfy the demands of conscience.* And having thus paid the debt, our attitude ought to be one of unflinching optimism. *“Though your sins be as scarlet, they shall be as white as snow.”* “If God be for us, who can be against us?” By that attitude we die daily to the old life and we are born each day to walk in the newness of spiritual life, for our desire bodies are thus renewed and ready to serve a higher aim in life than the day before.

And while we are discussing regret and remorse as applied to the problem of soul growth, with their effect on our subtle bodies, we may also profitably mention the effect of regret directed into other channels. There are people who live with regret as with a boon companion, who take it to bed with them at night and get up with it in the morning; they take it to the office, shop, or church; they sit with it at meals; they nurse it as the most precious thing in their possession; and they would sooner part with life itself than give up their regret for this, that, or the other thing.

As a vampire sucks the ether from the vital body of its victim and feeds upon it, so perpetual thoughts of regret and remorse concerning things become a desire-elemental which acts as a vampire and draws the very life from the poor soul who has shaped it, and by the attraction of like for like, it fosters continuance of this morbid habit of regret.

We are not helping the loved ones who have departed this life by our regrets which we love to fancy are evidences of our faithfulness, but we are hindering them. They have left the present sphere of experience and are going onwards to other realms where there are other les-

sons to be learned, and we are holding them back by our thoughts. They feel us most acutely for some time after they have passed over, and we owe them a duty to think thoughts of cheer and love instead of selfish regret which hurts both us and them. Regret is subversive of all spiritual growth, for while the thought-elemental thus created hangs about us as a vampire we cannot climb the rugged path.

Loathsome as the vulture which feeds upon the noxious, decomposing carcasses of the dead are the vain regrets which live upon the morbid contemplation of the past and its mistakes. It is our duty to drive them out of our mental habitation as we would eject a vulture from our physical abode were it to seek entrance.

Instead, let us cultivate an attitude of optimism in all things, for all things work together for good—God is at the helm, nothing can go really wrong, and all will turn out right in God’s good time.

(To be continued)

It is well-known to physiologists that joy will sometimes bring the patient out of the sick room quicker than any medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic; and conversely, even though he may seem to enjoy good health, the moment a depressing influence comes into his business affairs he begins to feel ill in body. A letter containing bad news may sometimes stop digestion entirely, and give the person who receives it a very serious attack of indigestion. Thus the truth of the Savior’s teaching that “As a man thinketh in his heart, so is he,” is amply demonstrated in practical, everyday life.

When we realize this we also see the necessity of cultivating an attitude of optimism. A hopeful mind is the greatest of all medicine, and a constant reiteration of a resolution to overcome the present ills, is better than all the medicine in the world.—*Occult Principles of Health and Healing.*

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.

Initiation

(Continued)

Q. What is meant generally by initiation?

A. The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society; that it may be conferred upon anyone willing to pay a certain price, a sum of money in most cases.

Q. Is this not true?

A. While it is true of the so-called initiation of fraternal orders and also in most pseudo-occult orders, it is altogether an erroneous idea when applied to initiations into various degrees of truly occult Brotherhoods.

Q. What is the requirement in such Brotherhoods?

A. In the first place there is no golden key to the temple; merit counts but not money.

Q. How is such merit acquired?

A. Merit is not acquired in a day; it is the cumulative product of past good action.

Q. Does a person know when he is ready for initiation?

A. The candidate for initiation is usually totally unconscious that he is a candidate, simply living his life in the community and serving his fellow man for days and years without any ulterior thought until one day there appears in his life the teacher, a Hierophant of the lesser Mysteries appropriate to the country in which he resides.

Q. What qualifications does the candidate possess?

A. By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, of which he is usually uncon-

scious or which he does not know how to utilize properly.

Q. What is the task of the initiator?

A. He shows the candidate the latent faculties, the dormant powers and initiates him into their use. He explains or demonstrates to him *for the first time* how the candidate may awaken the static energy into a dynamic power.

Q. What may be told of the lesser Mysteries?

A. The lesser Mysteries deal only with evolution of mankind during the Earth Period.

Q. What is the reason for this?

A. In the first three and one half Revolutions of the life wave around the seven globes the Virgin Spirits had not yet attained consciousness. Therefore we are ignorant of how we came to be as we are today.

Q. What is done about this?

A. The candidate is to have light upon that subject, so by the spell of the Hierophants during the period of initiation into the first degree his consciousness is turned toward that page of the memory of nature bearing the records of the first revolution when we recapitulated the development of the Saturn Period.

Q. What is his state of consciousness?

A. He is still in full possession of his every-day consciousness; he knows and remembers the facts of twentieth century life, but he is now consciously watching the progress of the evolving host of Virgin Spirits of which he formed one unit during the Saturn Revolution.

Q. What does this teach him?

A. Thus he learns how the first steps were taken in the Earth Period toward the goal of attainment which will be revealed to him in a later step.

Reference: *Cosmo* 524-526).

WESTERN WISDOM BIBLE STUDY

"My Grace Is Sufficient for Thee"



And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

II Corinthians 12: 7-10

There have been many speculations as to what constituted the "thorn in the flesh" to which St. Paul refers, but whether it was his partial blindness, his occasional prostrations (which seemed to come at the most inopportune times and caused him intense embarrassment), or some inner difficulty which tortured him, it served the high purpose of keeping this proud and fiery Spirit humble and compassionate. Only those who have had a similar experience (and all who have attained must have had it in some measure), can fully appreciate the inner agony he suffered, but which carried him to the spiritual heights. St. Augustine put it aptly when he said, "Well-nigh the whole substance of the Christian Discipline is humility."

It is not easy for the Son of Cain, imbued as he is with "pride of intellect, intolerance, and impatience of restraint," to devote himself so wholeheartedly to loving and serving others that he forgets his own problems and infirmities, even taking pleasure in "distresses for Christ's sake," but when accomplished, the reward is spiritual treasure without

price. If he be a student of occult philosophy, he is moved and encouraged to strive in this direction by the realization that the Christ, our indwelling Planetary Spirit, is constantly suffering in the cramped confines of our planet, as He makes it possible for us to obtain purer substance for our desire bodies, to unfold the *Christ within*, and thus to progress from the regime of law into the realm of "grace."


Concerning the real meaning of "My grace," Max Heindel has written: "John tells us that the *law* was given by Moses, and *grace* came by the Lord Jesus Christ. But *what is grace?* Can grace work contrary to law and abrogate it entirely? Certainly not. The laws of God are steadfast and sure, or the universe would become chaos.

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

"It was the sin of our progenitors in ancient Lemuria that *they scattered their seed* regardless of law and without love, but it is the privilege of the Christian to redeem himself by purity of life in remembrance of the Lord."

TODAY'S SCIENCE

The New Materialism

OR CENTURIES, it has been customary for the intellectual and cultured in general, and the idealistic or religious people in particular, to disparage machinery. Machinery has often been regarded as a somewhat gross expression of earthiness, as something standing on the scale opposite from the end occupied by those phases of human experiences regarded as "spiritual". Such a view probably stems from the emphasis upon the abstract rather than upon the concrete, emphasis upon the mystical rather than the scientific, which orthodox religion has fostered during the Piscean Age. However, as we approach the New Age, an adjustment is gradually taking place. Due to an increase of understanding and liability to think clearly, it is becoming obvious to many that just as religion is not necessarily synonymous with spirituality, so, too, things mechanical scientific are not par force divorced from the spiritual. The realization on the part of many that God can and does work through the means of science and machinery just as readily as He does through mystical and religious channels will eventually lead to desirable changes of attitude and to the reunion of science and religion.

Pursued far enough, scientific research inevitably reveals the divinity of all substance. In the ultimate, all things resolve into energy, and energy is spirit. In its lowest or densest manifestation, spirit is matter; at its highest levels of manifestation, matter is spirit. God is spirit, but He is also matter.

We are told that "Order is the first law of Nature." It is when God imposes His Will (or Law) upon the various planes of matter that "God geometrizes," and the infinite diversity of organized forms, systems, cycles, species, etc., appear. Mineral, as well as human, animal, and plant forms pass through a gradual, orderly evolution towards a

predetermined goal. The manifestation of law is apparent everywhere, but in no kingdom of Nature is the manifestation of God's law so inflexible and therefore so easily observed as in the mineral kingdom. The highest Aspect of Divinity, the Will, is "reflected" in the lowest (because densest) kingdom and law is paramount. This offers us a clue as to why a machine has to be "just right" in its designing, construction, adjustment, etc., if it is to perform its intended function. All working parts must conform to scores of laws and be in order, or it "won't work." Now, since it is true that basically God is the Maker of the solar system, its laws and all else it contains, it follows that machinery and all other material things as well must be as spiritual as anything else in Nature. All will eventually come to see that it was the divine intention from the beginning that humanity should control the matter of the physical plane, that humanity's conquest of the air, water, fire and earth of our planet is as definitely a part of God's purpose as humanity's esthetic and devotional development.

The increased leisure machinery will eventually bring to all mankind will not only free man from the need of long hours of toil now required in order to earn a bare means of existence, but it will also bring all men opportunity for creative self-expression. Humanity as a whole will then learn to shape matter lovingly and constructively so as to bring joy and beauty to the entire world. Since matter is inherently good, always, it has been man's misuse through ignorance, his selfish possessiveness, and a tendency to place more emphasis upon the material than the **spiritual values** of life which has made matter seem anti-spiritual. As the Christ Love and Wisdom supersedes old mental and emotional trends, attitudes and activities will change, allowing Spirit and matter to meet and blend harmoniously in man.



Astrology Department

The Moon--Principle of Motherhood

By ELMAN BACHER

PART I



IN THE STUDY of the sign positions and aspects of the Moon in a horoscope we deal with one of the fundamentals of life-expression: the basis of feminine polarity. The Moon is one of the "cornerstones" of a chart; she is the root from which springs all the other variations of the passive, receptive, and emotional phases of the personality. The fullest significance of the Moon vibration can be comprehended only when every human being is understood to contain within himself, or herself, the essences of both polarities; every chart has Sun-Mars as well as Moon-Venus, in some pattern or other.

Physical sex, in the world of forms, is a specialized emphasis of either polarity for the purposes of perpetuation. But, on the inner planes of subconscious impressions, feelings, karmic memories, and racial patterns, the Moon influence prevails. Fulfillment of evolutionary processes is thus seen to be made in the physical aspects of both polarities, usually alternating, and, since physical sex is attended by a specialization of experience, everyone must know the life of male as well as of female. This "specialization" is not only of expression but, automatically, of karma; thus certain "lessons" can be learned only through incarnation as female. In this connection, much in the karma of males may be traceable, by cause and effect, to unfulfillments and misdirections of the feminine urges in past embodiments, and the Moon, in male charts, is the key to these karmic patterns. The karma that a man experiences through women

is merely the objectification of his own unregenerate feminine polarity; he is manifesting as male, but, by reflection through his contacts and exchanges with "the women in his life," these inner disorders are manifested.

Mars, dynamic and vitalizing, is the function of impregnation, the essence of male sex; the Moon is that which receives this energizing and nurtures the dormant seed into form. Thus, the Moon is the link between Ego and family race. She is the agency through which man as male—projects himself into the streams of life.

Thus, the Moon is seen as the Principle of Motherhood and, in mundane or objective astrology, this is her primary signification. Through experience as mother, mankind receives "lessons" that are second to none in scope, depth, and importance. It is as mother that the potentials of Mars selfishness, Mars egotism, Mars domination, and Mars destructiveness receive their first alchemicalized transmutations through the initiation of self-sacrifice demanded by the functions of motherhood.

Much has been said, for ages past, about the sacredness of motherhood; how few people realize that the same urge which moves a primitive, animal-like woman to lend her body to pain in order that the stream of life may be perpetuated is, in microcosm, the same urge by which a Master, through highly developed forms of transmutation and alchemy, "nurtures" the spiritual life of the race. The primitive woman responds instinctively to the urges of blood and

desire; the Master fulfills his transcendent aspirations in impersonal love. When the nurture of the life of another—or others—is concerned, the motherhood principle is expressed. (Astrologically, of course, the woman in the above example is Moon-Mars; the Master, as an expression of spiritual Light synthesizes the planetary spectrum. In his case, the Moon is cosmically expressed as Neptune and Mars is expressed as Uranus.)

How, might be asked, can each child in a large family have the Moon in a different sign, since all have the same mother? Because of the quality of experience involved in maternity, and the changes of "capacity", psychological and emotional levels and in domestic situations which may occur during the years of fruition, a woman is not quite the same "person" at the birth of her sixth child as she was as a mother of one. Each child in a family group has an individual pattern, and his, or her, Moon reflects or indicates an individual "mother picture".

Hence, though the mother is the same individual she is "seen" differently, according to the consciousness or subconsciousness, by each child. And—and this is very important—she may have a different kind of karmic bond—some expression of basic attraction or repulsion—with each child. Thus, each child's Moon indicates a different pattern of reactions and feelings in his relationship with the mother.

The sign position of the Moon in the chart of a girl—a potential mother—shows, basically "what kind of a mother she will, or can be"; the Moon aspects describe her basic motherhood experiences. In a boy's chart, by reflection, the Moon describes the general trend of his domestic experiences and the essence of his attitudes toward women generally. **There is an important point to be made**

in this connection: because of the transition of the mother of a family, the father may, in his children's life, have to take her place; his Moon is indicative of his ability to fulfill this responsibility. In other words, he, then, must be mother as well as father and not only his Sun-Mars but his Moon as well are all given direct expression. The reverse holds true: a woman's Sun-Mars indicates her ability to exercise the power and initiative to make a living for her family if the father passes. Both polarity patterns are then synthesized through the Uranus vibration for the transcending of relationship responsibilities and family karma.

WORKING TOOLS OF THE SPIRIT

The planets of the natal horoscope, characterized by their respective signs, houses, and aspects, give a concrete picture of the working tools of the Spirit. They indicate the traits of character, both positive and negative, which the individual has ready for use in this life, and show where the areas of energy exist within the nature. Thus may astrology be used as a guide to the greatest accomplishment and progress.

The Moon as a mental factor: The Moon symbolizes the processes of the subconscious "mind of feeling", not of detached, impersonal thought. She is *opinion*, based on family or racial patterns which may, or which may not, have much reference to actuality. In other words, she is "thought that is motivated by feeling responses". Here the Moon is seen as "personal viewpoint" which is certain to make itself evident when a person discusses anyone or anything while in a state of emotional disturbance. As the basic factor of the mental triad—Moon, Mercury, Neptune—the Moon finds her regeneration through the processes of emotional discipline and control and the development of personal detachment. We are connected to people and things only to the degree—and in the kind of degree—that we have feeling about them. It is our feelings that make for "reality" as far as personal preference is concerned. It is only when feeling has been eliminated, prejudice removed, parental and family influences transcended, and inner poise developed that "things are seen"—through Mercury—"as they are in themselves".

Thus Mercury says: "This hat is blue". An impersonal fact. The Moon

might say: "I think this hat is lovely—the color is just like my baby's eyes." Personal feeling. These are, of course, trite examples, but they serve to indicate how personal feelings can influence our interpretations of fact.

This trick of the Moon to disorder our perceptions, by feeling, can manifest in larger ways to produce tragic results. A young woman is "jilted" by her sweetheart; she reacts, in feeling, with intense resentment and suffers for years with the (subconscious) conviction that "all men are cheats and liars". (We can just see her tense face and hear the shrill words.) She is not thinking with her intelligence but with her feelings of disappointment, outraged pride, and loneliness. A man suffers some unkindness or injustice at the hands of another man of different race or nationality. He reacts with bitterness that spills out on his children. One of his sons "takes in" this unhappy impression, and, because one person gave his father a "bad time" he, the son, is from then on prejudiced against the people of that nationality and he feels the strong urge to condemn them all, without reservation, to perdition. In this example, a weakness in the son's make up is revealed. He was not using his own ability to think, but left himself wide open to the negative impulses of the father's disturbed emotions. And, until he strengthens his power to discriminate and think—consciously—he will continually victimize himself, through his uncontrolled feelings, in his attitudes about that particular nationality.

This retention of subconscious patterns, through feeling, represents on a large scale that which is known as "race memory", and in this connection the Moon, as "mother", stands for identification of the individual with his nationality or race. Mars urges us to "fight for our country", but through the Moon we "love our country as a child loves its mother." The symbolism is paralleled, exactly. As long as race consciousness pertains to the subconscious patterns of a person, he is in the same kind of bondage to his "feeling of nationality" as a child is "in bondage to his mother"

when he sees, in the protective security of her love, the be-all and end-all of his living. These states of mind are, in essence, identical; one is infantilism with reference to an individual, the other is infantilism in reference to a race pattern. When emotionality is matured, all mothers are Mother, persons of whatever nationality are Brother and Sister, and any—or all—nations can be Home. However, in the scale of things, each race pattern provides a "nurturing mold"—or home—for specific and evolutionary purposes. Each is "good" in its own time and for its own purpose, just as each mother is, "the right mother for each child".

Since the Moon, as a mental factor, pertains to the interpretation of the horoscope for a psychological or psychiatric standpoint and so cannot be dealt with in detail here, we offer a few points of basic interpretation of the Moon, as Maternity, in combination with the other planets.

(To be continued)

Are you doing your part to help spread the New Age Teachings?

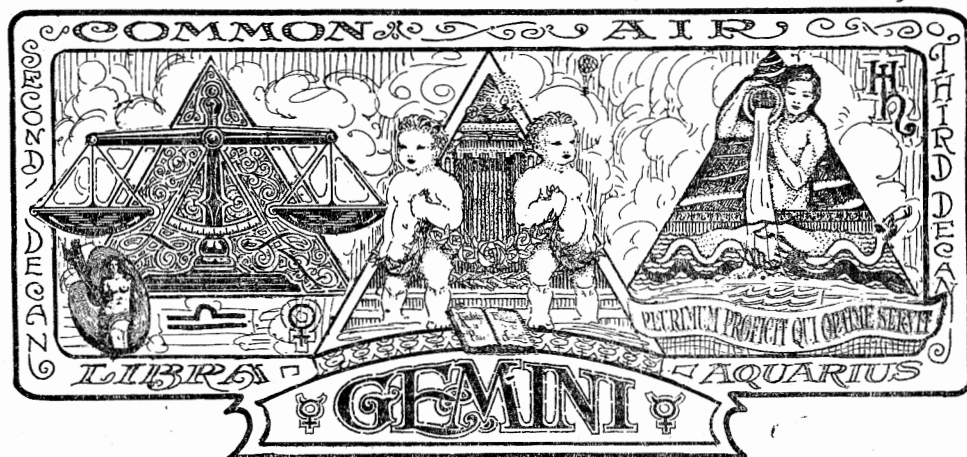
Your Child's Horoscope

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.



The Children of Gemini, 1948

Birthdays: May 21 to June 22

THE SIGN Gemini, the first of the airy triplicity, is a common, mental sign, symbolized by the Twins. Duality of nature, as well as flexibility and versatility are paramount traits of those born with the Sun in this sign.

Mercury, the "Messenger of the Gods," and "the mental educator of men," rules Gemini, and we therefore find those born under the positive influence of this sign possessed of the ability to learn quickly and express themselves clearly and to the point. They are interested in many different subjects and usually acquire a considerable fund of knowledge by much reading. Conversation never lags when a Gemini native participates, and he may monopolize it entirely if permitted to do so.

This facility of expression may become a hindrance if the native has negative aspects to the Sun or Mercury, for then he is apt to be an inveterate chatterbox, talking incessantly on any subject that may pop into his mind. Therefore, parents of children whose horoscopes indicate these tendencies should take particular pains to train them in constructive thought and expression, thus insuring their congeniality with associates and harmony in their environment.

The children of Gemini are usually

very adaptable, affable, and easy to get along with. In fact, they may be too flexible and easily swayed for their own good, and should therefore be taught early to embrace high ideals and persist in their efforts to attain. Definite training in concentration and application to a given task will be of inestimable benefit to these children.

Mercury rules the sensory nerves and Gemini the lungs. We consequently find the natives of Gemini rather high-strung, impatient, easily irritated, and prone to be shallow breathers. Unless taught poise and deliberation in manner, along with deep breathing exercises, they may develop nervous disorders or lung trouble. They are apt to be careless of their health, too, another reason for teaching them the proper care of their "temple of the living God."

The children born during this solar month will have certain basic traits in common, due to the four planetary aspects which will be in operation all month: Venus square Neptune, Jupiter square Uranus, Pluto conjunction Saturn, and Pluto sextile Neptune. These configurations indicate the need for training in honest, upright dealings with partners and other close associates, thrift, carefulness in making decisions and acting thereon, as well as in unselfishness. There is a sensitivity to superphysical vibrations, which can be

used to spiritual advantage if properly directed.

Two other aspects usher in this solar month; Sun square Mars (lasting until June 7), and Saturn sextile Neptune (lasting until May 23rd). The square of Sun to Mars indicates an abundance of energy and the faculty of leadership, but the tendency to direct both destructively. There is apt to be a fiery temper, an overbearing, swaggering manner, and an inherent opposition to constituted authority. This aspect also disposes toward accidents and fevers. The sextile of Saturn to Neptune is good for success in worldly affairs, for it indicates such virtues as honor, self-reliance, determination, etc. This aspect also indicates the ability to delve into occult and mystical subjects.

Beginning May 23 and lasting until June 9, the Sun makes a trine to Neptune, which favors the development of the spiritual faculties. The native may hear the harmony of the spheres and become a highly inspirational musician.

Two days later, May 25, Mercury begins a sextile to Mars and continues in effect until June 15. This gives a keen, sharp, ingenious, and resourceful mentality, capable of much practical accomplishment. There is a love for argument and debate, along with considerable wit and humor. Dexterity, versatility, and enthusiasm are also indicated by this aspect.

From May 28 to June 17, Venus sextiles Mars, imbuing those born during this period with an ambitious, aspiring, adventurous, and amorous nature, fond of sports and pleasures. There is an abundance of energy and business acumen, and consequently good earning capacity. However, there is also a tendency toward extravagance and love for display which should be controlled.

The Sun sextiles Saturn from May 31 to June 17, endowing those born during these days with such fine traits as foresight, organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined upon to a successful conclusion despite

delays and obstacles. Success in political or judicial positions, as well as those connected with mining and agriculture, is favored.

Beginning June 2 and lasting the rest of the solar month, Mercury squares Neptune, indicating a lack of memory and a tendency toward indolence. Children with this aspect should be taught early to pursue the path of honesty, truthfulness, and general constructive thinking.

The beneficent mental aspect of Venus conjunct Mercury is in operation from June 3 to June 22, indicating a cheerful, companionable disposition. The native is apt to be musical and poetical, and possessed of a suave, affable, and persuasive nature.

From June 7 to June 22, the Sun is square Jupiter, an aspect which gives a tendency to indulge in habits bad for the health. The native is apt to be too fond of physical comforts and rich food, and to suffer consequently from blood and liver disorders. There may also be a false pride and an inordinate love of display. Children having this aspect should be given special training in self-restraint, thrift, honesty, and religion.

Two aspects are in effect from June 8 to June 22; Sun conjunction Uranus, and Saturn trine Jupiter. The former makes a person high strung, nervous, impulsive, and unconventional. Inventive abilities may be directed destructively, and the native is liable to accidents from lightning and electricity. The trine of Saturn to Jupiter will do much to offset the conjunction of Sun to Uranus, giving a strong character with a deep and profoundly philosophical mind, a benevolent disposition with a strong sense of justice and fair play. There is good financial judgment, devotion to duty and religion, and the ability to grasp opportunity.

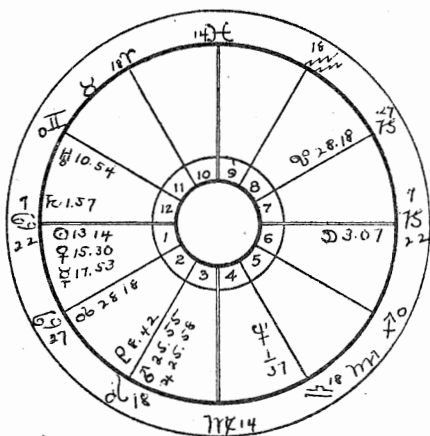
Beginning June 19 and lasting the rest of the solar month, the Sun is in conjunction with Venus and Mercury. Those born during these days will be musical, artistic, and sociable, with a bright mentality and good memory.

Reading for a Subscriber's Child

VICTOR N.

Born July 5, 1944, 4 A.M.

Latitude 42 N. Longitude 88 W.



Although this little boy has both the personality (Ascendant and Moon) and individuality (Sun) focused through the emotional, psychic, and receptive sign Cancer, and Saturn, Venus, and Mercury, also posited in this sign, there are conflicting planetary forces which indicate a nature rather difficult to understand and handle to advantage.

The Sun is within six degrees of the Ascendant, in conjunction with Venus and Mercury. This calls out the artistic side of the child's nature, making him fond of music, art, and poetry; it strengthens the love nature, as well as the constitution, increases the popularity, and makes social intercourse smooth. There is also a fruitful imagination and a strong devotional tendency.

Saturn is also within six degrees of the Ascendant, sextiling Mars and Jupiter, squaring Neptune, and opposing the Moon. This configuration indicates a different side to the personality, tempering the sunshine of Sun and Venus on the Ascendant, and making Victor quiet and serious at times—perhaps to the point of fearfulness and timidity. Thoughtful parents who understand the child's nature through astrology will be a great boon to him in helping from his earliest years to stress the more cheerful, optimistic side of his nature. Unless he is taught to eat wisely—chiefly an abundance of fresh fruits and vegetables—

he is apt to have digestive difficulties, which will in turn make him gloomy and morose.

This child's extreme sensitivity, will add to the difficulty in understanding and handling him. The Cancer Ascendant, all the planets in this sign and in the first house, and the opposition of Saturn to the Moon will give him a tendency to be self-centered and apt to take offense at the slightest excuse, or at some purely imaginary slight. The more cheerfulness and happiness there is about him the more apt is he to yield to that side of his disposition.

Mars and Jupiter in conjunction in Leo, trine the Moon, and sextile Saturn is a fortunate configuration which will help powerfully in brightening the mind and giving physical energy and constructiveness, and ingenuity, executive ability, and ambition are also indicated.

Uranus is in Gemini in the 12th house, making a sextile to Pluto. This bespeaks an interest in electricity, aviation, and the occult, along with an intuitive, original, and versatile turn to the mind.

The Moon in Capricorn, trine Mars and Jupiter, square Neptune, and opposed to Saturn brings quite contradictory forces into play. From the square and opposition will come a tendency to melancholy, worry, and impaired digestion; from the sextile an urge toward optimism, generosity, friendliness, and high ideals. The trine of Jupiter to the Moon favors general success in life, both physically and spiritually. Here again is indicated the need for early training in emphasizing cheerfulness, unselfishness, and a general constructive attitude.

With well aspected Mars and Venus, rulers of the 11th house, this child should have a goodly number of friends, in spite of the tendency toward timidity, and aloofness. They will be of both the artistic, musical type and the more practical, energetic type.

The 10th house, is governed by Pisces, which is ruled by Jupiter and Neptune. Work in a laboratory, hospital, hotel, or the navy should prove satisfactory as a profession.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. place of birth, year, day of month, hour. Since advice is based on the horoscope, we No readings given except in this Magazine can give a reading ONLY if supplied with and ONLY FOR PERSONS 14 to 40 the following information: full name, sex, YEARS OF AGE.—Editor.

Auditor. Radio Artist

JOAN C.—Born December 28, 1931, 6:35 A.M. Lat. 36 N. Long. 96 W. This young lady, with planets considerably scattered in common, cardinal, and fixed signs, should be able to give efficient service in a number of different professions. Libra is on the Midheaven, and its ruler, Venus, is intercepted in Aquarius in the 2nd house, unsuspected. Mercury, the planet of the concrete mind and short journeys, is in the sign of long journeys, Sagittarius, in conjunction with the Ascendant, trine Uranus in Aries, and Jupiter and the Moon in Leo. Sun, Mars, and Saturn are intercepted in the mathematical sign Capricorn in the 1st house. As a telephone or telegraph operator as well as an auditor or radio artist Joan could be proficient. She could also be a successful teacher or an airline hostess.

Athletic Director. Real Estate Dealer

PAUL N. H.—Born May 24, 1932, 8:49 P.M. Lat. 42 N. Long. 88 W. In this chart also we find the sign Libra on the Midheaven, the outdoor loving sign Sagittarius rising, and Capricorn intercepted in the 1st house. However, in this case Venus, ruler of the Midheaven, is in the home sign Cancer, intercepted and in the 7th house, sextile Mars and Mercury in Taurus in the 4th. The Sun is in the dexterous sign Gemini in the 5th, trine Moon and Saturn in Aquarius, and square Neptune in Virgo. Paul would obviously be fond of outdoor life and sports, and should make an excellent athletic director for some school. He could also do well as a real estate dealer, or as manager of a hotel or pleasure resort.

Teacher. Artist

CHARLENE S.—Born June 5, 1934, 10:15 P.M. Lat. 45 N. Long. 93 W. The fixed, energetic sign Scorpio is on the 10th house cusp of this chart, and its ruler, Mars, is in the mental sign Gemini, squaring Saturn, Moon, and Neptune. The Sun is also in the literary sign Gemini, trine Jupiter in Libra, and square the Moon (9 degrees) and Neptune. Capricorn is rising. Venus is in the artistic, musical sign Taurus, in conjunction with Uranus, sextile the Moon in Pisces, Saturn in Aquarius, Mercury in Cancer, and trine Neptune in Virgo. Mercury is in Cancer, sextile Neptune and Venus, and trine the Moon. Charlene has considerable musical and artistic ability, along with a quick mentality and a retentive memory. She could give excellent service as a teacher of art or music, as a commercial artist, or as a musician.

Demonstrator. Actor

RONALD L. B.—Born March 9, 1933, 0:52 A.M. Lat. 41 N. Long. 74 W. Here again we find the artistic, musical sign Libra on the 10th house, and the travel, animal loving sign Sagittarius on the Ascendant. Venus, ruler of Libra, is in this chart posited in the musical, dramatic sign Pisces in the 3rd, opposing Neptune and Mars. The Sun is also in Pisces, in the 3rd, opposing Jupiter. Mercury, significator of the concrete mind, is placed in Aries, sextile Saturn (7 degrees) in Aquarius, and trine the Moon in Leo. This boy will undoubtedly be attracted to music, the stage, animals, and the roving life. Unless he becomes an actor, probably in a traveling group, he might become an animal trainer, a zoo keeper, or a demonstrator for musical instruments.

Monthly News Interpreted

You Needn't Mention Religion to Teach It

Not long ago I met one of our English schoolmasters—a veteran in that high service.

"Where in your timetable do you teach religion?" I asked him.

"We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in the playground by fair play. We teach it in kindness to animals, by courtesy to servants, by good manners to one another and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."—*L. P. Jacks—New Age Magazine, Jan., 19, 1948.*

The author of this article has advanced some thoughts well worth consideration. Religion is recognized as being a method or system of worship and can be practiced either within or outside of an organization, the value being the way it affects the individual and not in an organization or place of worship. As there is nothing in our solar system which is not a manifestation of the Creator, all departments of knowledge ultimately lead the student nearer to the Source of Being which is God. Knowledge develops the consciousness, and the greater the scope of consciousness the easier it becomes for the individual to contact consciously the Source of his being, and when once such a contact has been made, no power on earth can take that knowledge from him. Many and devious are the paths that lead to this conscious contact with God, but inevitably the contact will be made by all, for that is the real object of evolution. The way is long and tedious, but each obstacle met and overcome develops the consciousness and gives greater confidence and surety that the contact will be made. When will this time come? There is no time given. It is a matter of individual development. The Christ gave a clue to the mystery—"Blessed are the pure in heart: for they shall see God."

Expert Scores Jazz Music

Jazz music is "the clearest of all signs" of the barbarian in modern society, a University of Chicago college instructor asserts.

"It is a music not of dreams, but of drunkenness," declares Richard M. Weaver in his book, 'Ideas Have Consequences,' published by the University of Chicago Press.

He views the wide popularity of jazz as a "manifestation of declining faith in the value of culture . . . a triumph of grotesque, even hysterical, emotion over propriety and reasonableness.

"It is understandable that jazz should have a great appeal to civilization's fifth column, to the barbarians within the gates."

In his book on the decline of Western culture, Weaver sees jazz as an indication of a deep restlessness, of a desire to get on, "to realize without going through the aesthetic ritual."—*Los Angeles Examiner, February 18, 1948.*

To explain jazz it is necessary first to understand voodooism. Voodooism is a Negro religion originating in Africa as a form of opiholatory, and now found among the Negroes of Haiti, and to some extent, of other West Indian Islands, and the United States. In practice, voodooism consists largely of sorcery (the use of power gained from the assistance or control of *evil spirits*, especially for the purpose of foretelling or foreseeing coming events by means of black magic). It formerly, in some rites, included human sacrifice and cannibalism.

Let us examine the word opiholatory. This word consists of two parts: *ophio*, meaning a serpent, and *latory*, a combining form denoting *worship* of, or a fanatical devotion to a specified *object*. As the first part of the word, *ophio*, means serpent, and the last part, *worship*, then it is clear that voodooism is a serpent worship. The Negroes, we know, belong to the first world race, and this form of worship takes them back to the Taurian Age, approximately 7,000 years ago to the *serpent wisdom teaching* which belonged to that age. The serpent head was a symbol of Initiation at that time. The sting in the *serpent's tail* was a *symbol of mediumship*. Voodoo-

ism consists largely of sorcery, and sorcery is a mediumistic practice. This brings us to the point that Negro voodooism is mediumistic and connected with the negative activity of the old Taurian serpent wisdom teaching. And this negative activity had to do with sex perversion in its worst form.

The voodooism rites were accompanied by loud, discordant noises which to the primitive minds of that early race represented what they sensed as rhythm. All deep occult students know that jazz, with its weird, groaning, squawking, thumping noises, has been borrowed from the Negro race and has its origin as far back as the Lemurian Epoch of our present World Period, when infant humanity was making a feeble effort to develop that which later became speech, and the realization that he had a physical body.

In the light of the foregoing, it is easy to see where this wriggling, writhing, slithering, rhythmic serpent noise, mis-called music, is leading the people. It is one of the most demoralizing creations that has entered into our civilization in ages upon ages, and today the air is full of this low form of throwback to the unevolved Lemurians plus the degeneracy of the old Taurian Age.

What has here been said does not refer to the Negro spirituals. They are an expression of the higher religious aspirations of this race and reveal a deeply reverent attitude.

There is no standing still in evolution. Humanity must either move forward or else it retrogrades. Great Beings from higher worlds, though usually unseen by mankind, are diligently working with the most advanced of our race to assist them in furthering humanity on the path of evolution, and this throwback is very detrimental to the progress which these Higher Ones are encouraging and music is their most effective means in obtaining their desired results. True music has the power to lift the individual up to the very heights of spiritual attainment, and its antithesis, jazz, can cast him down to the very depths of degradation. A knowing philosopher well

expressed an unusual understanding of the power of music when he said, "Let me write the music for a nation, and I care not who makes the laws."

Ingersoll's Vision

"I see a world where thrones have crumbled and where kings are dust; the aristocracy of idleness has perished from the earth.

"I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of earth and air are the tireless toilers for the human race.

"I see a world of peace; adorned with every form of art; with music's myriad voices thrilled; while lips are rich with words of love, and truth; a world in which no exile sighs; no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward; where work and worth go hand in hand; where the poor girl in trying to win bread with the needle, that has been called 'the asp for the breast of the poor'—is not driven to the desperate choice of crime or death, of suicide or shame.

"I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

"I see a race without disease of flesh or brain; shapely and fair; the married harmony of form and function, and as I look, life lengthens, joy deepens, love canopies the earth; and all over in the great dome shines the eternal star of human home."—Robert G. Ingersoll.—*Human Culture Digest*, December 1947.

Robert Ingersoll, lawyer, lecturer, and politician, critical as he was of the Christian religion as he saw it practiced by his fellow men, still was able to catch a vision of conditions as they should and eventually will be.

Every human being has within the physical body his own Spirit self which is in direct contact with the Creator of our solar system within whose Being he was created and functions. The real man is pure Spirit—a differentiated part of God Himself; and thus being in direct contact with God there are times when it is possible for him to glimpse a part of the working out of His divine plan.

READERS' QUESTIONS

Moses and Elijah

Question:

On page 121 of *The Rosicrucian Magazine* for March I find that Moses was reborn as Elijah. Then in Matthew 17:3 it is stated that the three figures on the Mount of Transfiguration were Moses, Elijah, and Christ. If Moses and Elijah were really one and the same person, how could they manifest as two different beings on the Mount?

Answer:

Moses and Elijah were the same Ego, but at the Transfiguration the Christ was teaching His disciples the doctrine of rebirth by showing them the two lives of the same Ego. The pictures shown them were recalled from the Memory of Nature, one from the time when the Ego functioned as Moses, and the other from the time when the same Ego functioned as Elijah. Later on this Ego was reborn as John the Baptist.

SIGNIFICANCE OF PRESENT PRAYER MOVEMENT

Question:

Do you teach any particular significance to the present widespread prayer movement, and do you think it can help substantially in solving the problem of bringing peace to the world?

Answer:

Yes, we certainly do believe the present prayer movement is of significance—tremendous significance. In fact, we feel sure that it was instigated by and is being encouraged by those Higher Ones who are ever active in the behalf of humanity, and particularly at times of crises. Surely those who are diligently promoting the different prayer groups are blessed servers in the vineyard of

the Christ, and it is a most encouraging sign to see that more and more people all over the world are taking advantage of this wonderful opportunity to aid in assisting humanity through the present crisis by joining in with these groups.

Peace can come to the world only through the hearts and minds of the individuals composing the world's population—there is no other way. People must desire peace to the extent that they actually think, talk, and act peace, and we know of no better way of forming the habit of such constructive thought and action than prayer. However, it must be real prayer (which involves an effort to live in accordance with divine law, and not merely asking God to send peace to us. It is a waste of time to petition God to help us in solving a personal or collective problem unless we first try to cleanse the channel (ourselves) through which the divine Power flows. Such negative thoughts and emotions as selfishness, fear, jealousy, dislike, etc., of course obstruct the channel and prevent the inflow of Spirit.

Perhaps this is the most difficult idea that most people have to learn in becoming proficient helpers through prayer: that their own hearts and minds must first be cleansed before they can be efficient instruments for the manifestation of divine Wisdom. Nevertheless, it *must* be learned, as every reputable metaphysical school teaches. Thus, if we have a personal problem to solve and wish to obtain the assistance of Deity in solving it, it is essential that we first turn the spotlight upon ourselves and try to find out just what *we* have done to bring about the undesirable condition. In short, *we* must take the blame for whatever has come to us (and indeed how can we object to doing so if we believe in the law of cause and effect?) an ear-

nestly strive by sincere repentance to cleanse our hearts of all negative feelings—saying fervently in effect: “Dear heavenly Father, I know that I have erred in some way, or this would not have come upon me. Please help me to know what to do in order to rectify my mistake and become a channel for the manifestation of Thy divine will.”

Prayer of this kind never fails to bring results, and it may be used as effectively by a group (when the individuals are sufficiently united by a common purpose) as by an individual. The very act of entering into spiritual communion through prayer has a tremendously unifying effect upon those taking part, and the combined aspirations of those praying are bound to bring down a bountiful spiritual downpouring. Knowing something of these facts, Benjamin Franklin suggested at the Constitutional Convention of the United States that the meetings be opened with prayer. Thereafter, he records in his *Autobiography*, the meetings were much more harmonious and fruitful. Many instances have been recorded where people came together and prayed for hours in order to solve a collective problem, demonstrating unmistakably the efficacy of this spiritual method to bring about harmony and peace.

In the Rosicrucian Fellowship Teachings are presented the following practical and inspiring ideas about prayer: “It is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in heaven. The main object, therefore, of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and His likeness. . . . If we work for a good purpose with our whole heart, soul, and body, and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time. . . . Thousands of people, the writer included, have found that ‘Our Father

in heaven’ will take care of our material needs when we endeavor to live the spiritual life. However, in the final analysis, it is not the spoken prayer that helps. . . . Unless our whole life is a prayer we cannot be pleasing to God, no matter how beautiful our petitions may be. On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we ourselves know that we fall short of our ideal, and though we, like the publican in the Temple, are of halting speech and can only smite our breast saying, ‘God, be merciful to me a sinner,’ we shall find that the Spirit itself, knowing our needs, makes intercession for us. . . and that our modest supplication before the Throne of Grace will avail more than all the flowery speeches we could possibly make. . . . Prayer is accompanied by a feeling of love and devotion of equal intensity to the depth of concentration, which renders prayer far more efficacious than cold concentration can ever be. Furthermore, it is exceedingly difficult for the great majority of people to concentrate their thoughts coolly, calmly, and without the slightest emotion, and exclude all other considerations from their consciousness. The devotional attitude is more easily cultivated, for the mind is then centered on Deity.”

The late eminent scientist, Dr. Alexis Carrel, showed a high degree of spiritual insight when he wrote: “Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the Spirit, must be actively practised in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the Spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.”

NUTRITION AND HEALTH

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

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

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

Dangers of Meat Eating

By ENID S. SMITH, PH. D.

EDITOR'S NOTE—Although this article is written largely from the material viewpoint, we believe that the dangers it describes are grave enough to warrant the serious attention of the general public. Occult philosophy teaches that animal flesh was introduced into the diet of man during the Atlantean Epoch and has aided him substantially in conquering the material world. However, the nadir of materiality has now been passed, and to align ourselves with the trend of evolution toward a higher state of existence based upon the harmless life, it is necessary that we adopt the fruit and vegetable diet. Occult philosophy also teaches that such diseases as syphilis and cancer are results of the misuse of the creative power in past lives, and the transmutation of the sex force into mental and spiritual channels is the only remedy which will bring a permanent cure of these loathesome afflictions. The eating of flesh food undoubtedly caters to the desire nature and keeps the consciousness focused on the material plane. Therefore, it is a direct aid to the diseases described, even if not the actual cause of them.

bidden in the Bible, is largely responsible for such dread diseases as cancer, syphilis, infantile paralysis, and tuberculosis. These diseases are the direct result, prophesied five thousand years ago, of not eating according to divine regulations.

It will be remembered (as taught in the Rosicrucian Philosophy) that the divine plan of God was that man should be a vegetarian. In the Garden of Eden, He said, "The fruit of the trees shall be meat for you." After the so-called "Fall of Man," when he became a hunter and murderer, the Lord pointed out to him certain types of food that were absolutely forbidden, such as pork, hare or rabbit, shellfish, scavengers, any fat or blood. "Thou shalt eat no manner of blood, whether it be of fowl or of beast. Thou shalt not eat it." The latter clause is repeated three times for emphasis. Likewise, we have the words, "Thou shalt eat no manner of fat, of ox or of sheep or of goat." The food laws in the Old Testament are quite as important to correct living as any commandment in the Decalogue. They equally carry their penalties for infraction. Many doctors are now realizing that practically all diseases, and especially the scourge of cancer, are primarily due to breaking of the food laws of the Bible.



MILLIONS of persons in this generation, through their habits of diet, are eating themselves into disease rather than into health. Authorities are telling us that the eating of meat, and especially the meats for-

The twenty-eighth Chapter of Deuteronomy, verses twenty-two and twenty-seven, describe cancer and tuberculosis,

two of the most devastating diseases: "The Lord shall smite thee with consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword and with blasting, and with mildew; and they shall pursue thee until thou perish." Cancer is described as a "blotch that cannot be healed." The word *blotch* in the Bible, which was one of the diseases of Egypt, is our cancer of today. It is nothing new. It is one of those diseases due to the breaking of the food laws of the Bible and in particular to the consumption of forbidden meats. The fact that this disease has increased alarmingly during the past forty years is largely because the commercialized firms of the world have greatly increased the production of processed foods, especially meats, putting them up in such a manner that they look appetizing, and advertising them attractively on the radio, on the billboards, and in magazines—when in reality they are an abomination unto the Lord and a destruction to man.

"That blotch that cannot be healed," which takes at least one of every eight persons, when once it has started to form in the body, is practically hopeless, yielding neither to surgeon's knife nor to radium. It has been stated recently that the use of radium, extolled as a cure to the great profit of radium owners, is a failure. To use radium on a cancer, especially in the lower parts of the body, will not only destroy the cancer, but it will destroy the live and good tissues, and the cancer will, therefore, be distributed throughout the body. Many think that radium will increase the growth of cancer. There is actually no cure for neglected cancer; the only alternative is to prevent it.

There are so many thousands dying daily from cancer all over the world that medical scientists are spending ever-increasing amounts of money and time in an effort to find a cure. Even infants are now being born with cancer—it reaches them prenatally, whereas rarely in the past did people ever have cancer until they reached the age of forty to forty-five years. England's leading cancer experts, Doctors Robert Bell and

Ellis Barker, declare that "Unless some means of checking this scourge is discovered, the next generation is going to be wiped out by this fatal disease. Yet cancer is a self-inflicted and preventable disease."

Animals and fowls are also cancerous and are therefore unfit for food. Not only are they cancerous, but they are tubercular as well. Inspectors at markets have recently discovered that fifty per cent of the carcasses of poultry examined were infected with tuberculosis. They were chiefly old birds sold for boiling.

The hare, and of course rabbits belonging to the same group, both classed as rodents, are subject to one of the most loathsome of diseases, syphilis, and are in the Bible outlawed as food. An examination made by the Minister of Public Health of British Columbia of diseased persons discovered that eighty per cent were syphilitic, though they were not guilty of any social errors. They had merely been eating rabbit and hare. These animals were never intended for human consumption, and those who eat them break an ancient law that has a drastic penalty attached to it.

The pig is especially condemned because it is wholly unclean. Its flesh is highly parasitic; its muscles teem with tapeworms; the poison it eats—refuse, filth, scum—goes right into the blood stream and flesh. The average pig which finds its way to the breakfast table as bacon, ham, or sausage is fed on filth—the farm's refuse. A scavenger he is and always an abomination unto the Lord. The Bible declares, "Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." The flesh of the pig was held in such detestation in the Scriptures that the Israelites would not even pronounce its name—they called it "that beast" or "that thing," as in Second Maccabees 6:18. This apocryphal book further records the instance of old Eleazer who was taken one day by the servants of Antichus Epiphanes and vehemently urged to taste swine's flesh or at least to pretend to taste it. They opened his

mouth by force, to compel him to eat it, but he chose rather to suffer death than to break God's commandment or to give offense to the weaker people of his nation.

Many physicians claim now that infantile paralysis and spinal meningitis are the results of meat eating. There is little doubt that all rheumatoid diseases, including neuritis, are caused by eating pork, either on the part of the person afflicted or of their parents. *Trichina*, a nematoid parasite, a worm which infests the muscles of swine and of human beings, consumes all the oil between the joints and thus causes the rheumatoid diseases. Through the eating of pork these trichinae get into the joints of human beings. The eating of pig is considered in the Bible the same as being a cannibal, not only because the pig is considered to be the most unclean of all animals, but possibly because in the ancient times it was considered to be half human.

Other forbidden scavengers are shellfish, oysters, clams, and crabs. They feed on offal and dead matter, which, when taken into our warm bodies, have a high fecundity and quickly breed poisons. Many people have died from eating eels, as well as from eating oysters, lobsters, or crabs. Cooked eels used to be a dainty dish for the kings in old England, but many monarchs are reported to have died feasting on this delicacy.

What a pity that people do not heed God's injunctions, "Out of the ground have I made to grow every tree that is pleasing to the sight and good for food," and "Thou shalt eat the herb of the field; in the sweat of thy brow shalt thou eat bread till thou return unto the earth." Health and longer life are the rewards for heeding these divine injunctions—surely greatly-to-be-desired objects!

The Bible sings the praises of fruits and vegetables, mentioning many of them by name. It tells of the sons of Anak, fruit eaters who were giants, living in the land of Canaan. They ate figs, grapes, pomegranates, and sometimes milk and honey. We read that

these people were strong, lived a long life, were superior in stature, and of a vigorous constitution. Moses speaks of their king, whose bed was fifteen feet, four and one half inches long, and adds that because of the simplicity of his food, he was long-lived, strong, and healthy.

In the face of all the evidence indicating the detriment to life and happiness of meat eating, are we not foolish to continue such a habit? Why not exercise enough intelligence to cease building up our already enormous debt to our younger brothers, the animals, and woo health and long life by nourishing our bodies upon the superior foods furnished us by the plant kingdom? The odds are all in favor of a non-flesh diet, and, as a matter of fact, since it is one of the requirements of the Coming Age, we not only impair our health by continuing it now, but we retard our progress in the great scheme of evolution.

. . . during the Polarian Epoch man had only a dense body; he was like the present minerals . . . inert and passive.

By absorbing the crystalloids prepared by plants he evolved a vital body during the Hyperborean Epoch and became plantlike both in constitution and by nature. . . .

Later he extracted milk from the then stationary animals. Desire for this more readily digestible food spurred him on to exertion, and gradually his desire nature was evolved during the Lemurian Epoch. Thus he became constituted like the present day *herbivora*. Though possessed of a passional nature, he was docile and could not be induced to fight save to defend himself, his mate, and family. Hunger alone had the power to make him aggressive.

Therefore, when animals began to move and sought to elude this ruthless parasite, increasing difficulty of obtaining the coveted food aroused his craving to such an extent that when he had hunted and caught an animal, he was no longer content to suck its udders dry but commenced to feed upon its blood and flesh. Then he became as ferocious as our present day *carnivora*.—*Gleanings of a Mystic*.



Eating to Live



VERY sincere spiritual aspirant regards his body as a "temple of the living God," and therefore realizes that it is his sacred duty to learn to *eat to live* in the highest sense of the word—to provide his physical vehicle with the kinds and quantities of food which will enable it not only to function at a maximum of efficiency for as long as possible, but also to become more refined and responsive to the Spirit's urge. This necessarily requires a study of diet from both the physical and the spiritual viewpoints, with a consequent realization of the necessity for abstinence from intoxicating liquors, meat, and all highly seasoned foods.

Of primary importance is a substantial knowledge of the fundamentals of diet—the elements and amount of each required by the body, and the foods which furnish the needed proteins, carbohydrates, fats, vitamins, and minerals in the most easily digested and assimilable form. Obviously, the vegetables, fruits, and nuts best provide these nutritive elements, but since each person is a law unto himself and reacts to foods in his own peculiar way, it is necessary that each person adapt his basic knowledge of diet to his own individual needs. Impersonal observation and intuition are the two best means of learning to do this, and the more one listens to his intuition in this matter (as in all others) the more clearly does it speak.

A dominating factor for most people in learning to *eat to live* is the mastering

of the desire body in eradicating undesirable eating habits and establishing desirable ones. In fact, herein lies the crux of it all, for no matter how much information one may have about diet, it is of no consequence unless *used*. So it is that learning to *eat to live* becomes a definite form of spiritual training. It may require much exercise of will in order to subdue the clamorings of desire and physical appetite before our tastes are trained to appreciate the proper foods. However, *patient persistence* always wins, and the reward is worth all the effort.

* * *

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:

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June	1— 8—14—21—28
July	5—11—18—26

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

SEALED LIVES

(Continued from page 258)

tinnet phases of life which leave no mark to go down in history as an epoch maker, what of them?

To the far seeing eye of spiritual vision—the developed perception of him who has to some extent transcended time and space—these lives are as important and fruitful, possibly more so, than their opposite poles, those of power and plenty. In them are gathered up many past causes to be worked out, many debts to be paid, many lessons to be learned, much suffering of a peculiar character to be endured. Out of this is to be garnered a harvest which shall be built into the soul structure in an enduring and lasting monument.

Those lives, small and weak, starved for expression, dwarfed in capacity to outward seeming, are yet ever working out the great purposes of the energizing Ego behind, ever moving onward to the great goal of conscious unification with all life expression, the mark set for this planet's evolution.

Let us not despise even the smallest, weakest, most humble or degraded of earth's children. In preceding lives, such a one may have inhabited a kings' palace or worn a cardinal's robe, or swayed the hearts of multitudes with eloquence or song. Now he may be digging a ditch or toiling at a sewing machine, or working out his existence in a deformed body, a burden to himself and to all in his environment.

All of these, constituent atoms of the same humanity, cells of the one parent cell, are traveling the same great road and pass dimly and obscurely along the way. Some occasionally glimpse the light beacons along the path and make for the great goal beyond. Shall we not remember the omnipotent Law of Love—the Divine Fire—which has brought into being all conscious existence in form? Shall we not cultivate kindness to each atom we contact? A trite word perhaps—kindness—yet even now in our marvelous *advanced* civilization its potency is too little known.

“Man's inhumanity to man makes
(Continued on page 286)

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Children's Department

Spring Sprites

By B. COURSIN BLACK

TITA WAS angry. Tita was very angry. The very idea of a music lesson today! On Saturday, of all things, and the Sun golden as the heart of a daisy. So Tita had skipped out and hidden in the grove by the brook.

She lay on the cool earth. The brook sang to her. The song of the brook was gurgly with joy. Tita felt quiet now, and happy. She stared at the creamy clouds and wished she could ride them.

Then came the music. So faint, so sweet she thought it was a lazy humbee. But no, it was different. She turned her head. Then she looked hard.

The creature was tiny as a minute. All shimmery green, with yellow hair like a filmy robe. And she was playing! Playing a violin of two of the smallest blades of grass that ever were. Tita rubbed her eyes.

"Ah! so you finally can see me!" The creature's voice was tinkly, like a cube of ice in a glass you shake.

Tita only stared harder. But she was full of wonder.

"My name? Seeba," the elfin girl said, as though reading Tita's thoughts.

"But—but—what, why—" Tita spoke at last, her eyes very big.

"Nobody ever sees me," Seeba read her thoughts again, "unless she has caught the spirit of Spring."

Tita opened her mouth for more questions. But Seeba smiled and waved her hand. "Come," she said, "I'll show you."

All at once Seeba grew tall, till she was big as Tita. They were standing in a huge forest. Monster trees were all around, and hills and a roaring, rushing river so very wide the far shore was not even in sight. Tita looked around, frightened.

"No," Seeba said. "Everything is the same. You have just been changed to my size. The trees are just grass, the hills are clumps of earth. And see the little brook." She pointed toward the roaring, rushing river.

Seeba took her hand. They walked over the strange ground till they came to a cave. Tita kept thinking. She had so many questions. But she was so busy looking at things. A monster rock stood by the cave. It was blue and shiny.

"Remember the blue bead you lost?" Seeba asked, touching the giant rock and smiling at Tita's expression of surprise.

Suddenly Tita screamed. A great

snake went wiggling by. Seeba spoke softly. "An angleworm. He carries away the gravel and brings rich earth instead, so the flowers will grow."

They came to a log that crossed the tunnel. "The root of a violet," Seeba explained. She spread silken wings that Tita had not seen. Together they flew over the root.

Tita could no longer see. It was dark as ink. Then she was aware of a faint silvery glow. Brighter and brighter it grew. Flying birds seemed to glow with the light. "Fireflies," said Seeba. "Our lighting system."

Then they saw a number of queer little men, dressed in brown, with empty buckets. "Gnomes," the elfin creature told Tita. "They collect the dew in buckets and water the roots."

Then there came a line of dainty creatures like Seeba. Some were orange, some rose, some green. They had full buckets and were pouring the dew on some roots. "Sprites of Spring," Seeba said, like a guide on a sight-seeing bus. "They were lazy today and are late."

"Are you a Sprite of Spring?" Tita asked. She was still afraid of things. And her voice sounded so tiny when she spoke.

"Oh, yes. I went to the South all winter. We came North in a cloud train, a few weeks ago."

Suddenly she stopped. She turned pale and started to tremble. "The Queen," she said quickly. "She will punish me. If I could hide somewhere. But it's too late."

A gleam of dazzling yellow light shone against Tita's eyes, and before them stood a vision of loveliness. She was taller than Seeba, and wore a bright green gown that shone in all the colors of the rainbow. Her hair was bluish in color, but it didn't look strange. Tita thought she had never seen anyone so beautiful. But the Queen's eyes were flashing.

"You didn't come to practice," the Queen spoke, looking at Seeba. "You ran away and went outside to play. Well, for that you will stay in the cave all night and not go up to the clouds. And you'll play your violin all night."

Seeba began to plead. "It will rain

tonight, dear Queen," she said tearfully. "I do love to ride the raindrops, and there will be so many new Sprites coming."

One of the vast snakes came in sight. Tita forgot that it was only an angleworm. She began to run. Faster and faster she ran. And then she was out in the sunshine. Alone. She rubbed her eyes and stared about. It must be very late. The sun had almost set. Dark clouds were gathering. Tita did not wait. She ran home. . . .

That evening Tita played her violin.



Her mother played the piano. Dad read his newspaper. Brother Jan was oiling a baseball glove.

Then Tita heard the music. Faint and sweet it was, as fairy bells.

"The Spring Sprites," she said eagerly. Brother Jan looked up and sniffed. "Aw," he grumbled, "it's raining. Now we may not be able to play ball tomorrow."

Tita tilted her nose at him. How could a boy know? But she understood. The Spring Sprites were coming in full force. Now all the glory of spring would burst forth. The woods and fields would feel the magic.

She wondered if Seeba was riding the raindrops. Or if she had to stay in the cave and practice. Tita took up her violin and began to play again. Hard.

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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.
World Headquarters

SEALED LIVES

(Continued from page 283)

countless thousands mourn." Those who see behind the veil of dense matter, who know truth concealed from ordinary physical vision, who know the realities of existence, can but look on with supermortal patience and longing for that day when man shall raise his gaze unto the skies, realize his actual being and place in the universal scheme, and take consciously in hand the task of fitting himself for his destiny.

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