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The Hound of Heaven

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

.....

*Now of that long pursuit
Comes on at hand the bruit;
That Voice is round me like a bursting sea:
“And is thy earth so marred,
Shattered in shard on shard?
Lo, all things fly thee, for thou fliest Me!
Strange, piteous, futile thing,
Wherefore should any set thee love apart?
Seeing none but I makes much of naught” (He said),
“And human love needs human meriting:
How hast thou merited—
Of all man’s clotted clay the dingiest clot?
Alack, thou knowest not
How little worthy of any love thou art!
Whom wilt thou find to love ignoble thee
Save Me, save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might’st seek it in My arms.
All which thy child’s mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come!”
Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
“Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me.”*

—Francis Thompson

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The Open Way

By KITTIE S. COWEN



MATERIAL science has done a wonderful work in the world, and so great have been many of its achievements, that too much credit cannot be given to the men and women who have devoted their time and talents to scientific investigation, discovery, and the practical use of many heretofore unknown forces.

Only a few short decades ago the existence and use of electricity, telegraphy, the telephone, radioactivity, radium, and the release of the force confined in the atomic bomb, to name but a few, all of which have virtually revolutionized the world, were practically unknown; but when rightly used (as they should be) every one of them can be of inestimable value in furthering the progress of humanity. Unfortunately, however, all too frequently these great nature forces have been employed by mankind in the most diabolical practices.

The force confined in the atomic bomb is correlated to the third, or activity power of God, who brought all things that are into being; therefore all the possibilities of that tremendous power. So great is its force that it can moderate the heat of the tropics, redeem deserts, and transform the arctic regions of the earth into veritable paradises. It can heal diseases and it can illuminate the world or—it can destroy the earth and all that exists thereon. The choice is ours—we, the people of the world; and the responsibility rests particularly on the thinkers, not of one nation or country, but upon every one of them. Those men and women in each country who have come into prominence are the most responsible, but every man and woman who is able to think, shares in this responsibility also. No individual has the right to let another do his thinking for him. Counsel is good, but dictation stagnates.

In the beginning when God created our life wave as Virgin Spirits, all were equally endowed, potentially, with His threefold divine powers; and each individual is responsible for the degree to which he has developed these potentialities. The Spirit, being truly a differentiated part of the Creator's Being, has direct contact with His consciousness through this *oneness*. Each Spirit was aware of this fact, until its individual consciousness became focused on its external surroundings on the physical plane to such an extent that its awareness of spiritual activities was excluded from its conscious employment. This condition is responsible for a feeling of separateness which has engendered selfishness, greed, suspicion, craftiness, deceit, and sharp practices, along

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with many other undesirable traits of character, the results of which are everywhere evidenced in the world today, all of which are contrary to the Divine Plan; and are therefore bringing about all sorts of evil practices in perfect keeping with their degrading tendencies. The most alarming of all is a growing inclination to doubt, and in many cases, even the denial of the very Source of their being.

All life is centered in God and any attempt to shut off the connection between God and man more or less interferes with the activity of the life force upon which all existence on any plane depends, and is therefore disastrous in the extreme, and if not remedied will lead to certain disaster so far as the globe we inhabit is concerned.

There are, however, an increasing number of thinking men and women in the world today who have discovered the dangerous way toward which humanity is drifting, and are not only warning the people of their perilous position, but are also pointing out the way of escape. Conscious contact with the divine consciousness of God and His divine plan must be restored without interfering with the separate consciousness of the individual; and this renewed contact can be made only through the medium of concentration and prayer. Concentration belongs to the highest power of God, which is will, the power to incite



action; and prayer belongs to wisdom-love, the second power of God, which attracts, binds, and holds together; and the unity of these two forces creates the activity necessary to reopen the channel which connects the individual consciousness with the divine consciousness of God. There is no other way, but it is a glorious way, open to all, regardless

of station, wealth, or personal position.

Dr. Alexis Carrel, physician and philosopher, discovered the truth and unhesitatingly told it to the world in no uncertain terms which every one could understand: "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 practiced 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."

Ralph Waldo Trine in his beautiful message contained in *In Tune with the Infinite*, states: "All through the world's history we find that the men and women who have entered into the realm of true wisdom and power, hence the realm of peace and joy, have lived in harmony with this higher power. . . . When the Israelites acknowledged God

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and followed according to His leadings they were prosperous, contented, and powerful, and nothing could prevail against them. When they depended upon their own strength, we find them overcome, in bondage, and despair."

Max Heindel, messenger of the Brothers of the Rose Cross, tells us that prayer is a magic invocation, and opens up a channel through which the divine life and light of God may flow into the Spirit. The efficacy of prayer he asserts depends upon the intensity of concentration attained by the devotee and must be accompanied by a feeling of love and devotion of equal intensity to the depth of the concentration. Max Heindel further states that prayer, no matter how sincere and earnest, can never take the place of work. But if individuals work for a good purpose with their whole heart, soul, and body, and at the same time pray God to bless their work, there is no doubt that their petition will be granted every time. Furthermore, that unless the petitioner puts his shoulder to the wheel he has no right to call on God for assistance.

When through concentration and prayer, we have established a direct communication between our individual consciousness and that of God, we shall never again be in doubt as how best to proceed under any given circumstance no matter how difficult conditions may appear, for we shall know and understand His divine plan, and we shall walk in the light as He is in the light. Where now we see through a glass darkly, then our spiritual sight will show us the way, and the spiritually blind will no longer be able to mold our thoughts and dictate our actions, and individuals—a united whole in the bonds of unity and brotherhood—will move forward, happy in the sure knowledge



that they have become co-workers with God in carrying out His divine plan. This does not mean that we shall become mere automatons, automatically following directions as given by outside agencies, but that through the conscious contact of our own individual consciousness with the all consciousness of God we shall come into a realization of our destined goal which can only be attained by the development of our own potential powers directed and guided by the dictates of our own Spirit will. Then the most advanced among us instead of oppressing those who are farther behind in their development will become ready and willing helpers to those who having themselves become awakened will be eager to profit by the kindly assistance offered.

The way has been long and tortuous since mankind strayed from the divine guidance of God. But the way of return has not yet been closed. However, there are danger signals ahead which should warn every thinking man and woman that evil will eventually destroy itself and all who follow its dictates, and that only the pure in heart will ever be able to see God.



THE MYSTIC LIGHT



Friendship

By VIOLET M. SHAW

SOME years ago, when working for a man who was frequently called upon for public speeches, I took some notes for him on the subject of friendship. At that time I was very bored with what seemed to be platitudinous remarks, and observed to myself, "Friendship is indeed very much over-rated! So many people seek the company of others because they have nothing within themselves worthy of solitude."

That was a number of years ago, and I have learned many things since. One of them has been the value of friendship. My friends have come to mean so much that I have set down some meditations on the subject.

The pathway of the occultist, as we know, is fraught with great danger—the danger of becoming too hard, too cold, too self-centered, so preoccupied with laws and their operation that he loses sight of the greatest law of all, which is *Love*. For the brief space of this article, therefore, we shall rather tread the mystic's heart path—give reign to the warm emotion that wells in the soul when one says to us, "Friend."

We may say there are three classes of friendship, the first being those to whom we *give*.

Are we sufficiently grateful for the privilege of giving? Considering that this is the way in which we develop mental and spiritual power, should we not be profoundly thankful for our **opportunities of service**? I think most students are, for to find a real need

and be permitted to fill it, in some degree, is indeed a heart-warming thing.

It is no small part of a friend's function to provide the need through which his friend can find fulfillment, in some way or another. Whether it be the one who gives wise counsel, the one who instructs in some art of skill, or the housewife who prepares a meal for a sick neighbor—these are finding one of the joys of friendship.

Recently I saw in an occult magazine a picture of a thought form created by one who "has earned the right to bless." That phrase makes one stop and think. After all, the right to give a blessing is not a casual thing. It is something earned in struggle and suffering, even as a man must earn money before he can draw a cheque on a bank. There are some lives so rich in spiritual power that the very gaze of their eyes is a benediction. When we have earned this right to bless and to give, what an exquisite pleasure it is!

A second class of friends are those from whom we *receive*. What words have we to express gratitude for the benefits received from friends? How much some of us owe to their beneficent activities! When the idea of receiving is not acceptable to some proud and independent Spirit, let him remember this and feel that by receiving—by opening his heart to the gifts of friendship, whatever they may be—he is in reality conferring a favor upon his friend. In other words, let us not be "stingy receivers."

It is true that the happiest relationship is one in which there is give and take, and some degree of balance is maintained. Yet there are always relationships in which one is constantly the giver and one the receiver, and these also have their place.

Now, as a third class of friends, what of those companionships based upon *reciprocal relations*? We might define friendship as an opportunity to become part of a greater whole. For instance, in marriage—a true marriage, that is—we see the miracle whereby something is created which is greater than the sum of its parts. The same principle holds true with a close friendship.

We find it stated occultly that when two or three persons unite in concentrating on a given subject their power increases in square to the number present, and friends, who follow the same general principles of life, in amalgamating their thoughts and feelings are building a reservoir of power which cannot help but enrich and assist them. Through our friends we actually, literally, become greater than we are.

Again we find in the subtle play of polarities between individuals there occurs a great enrichment and fructification. We are speaking now of true friends of congenial Spirits, of currents charted by the respective horoscopes that stimulate into greater endeavor and fertilize into true creativeness. These are the true friendships, and fortunate is he who has one or two such in his life.

Yet on the lower scale of more casual acquaintances, there are moments of rare beauty, and there are long periods when their mild geniality, scarcely noticed, nevertheless contributes markedly to one's well being and effectiveness. Let us not despise the casual acquaintance. Though there be no intellectual bond nor common interests, still there may be a feeling of good will which helps to take the chill from life.

Many a frosty morning is cheered by the greeting of some person we scarcely know. Yet to many people—and per-

haps to most, at some time or other—comes the experience of having no real friends, and the loneliness then may well be overwhelming. At such times the craving for companionship with one who "speaks our language" is as real as a physical hunger—the need for soul fellowship such as we have just now briefly mentioned.

It is possible at such times to find some consolation in cultivating the acquaintance of all the great and good persons who live for us in literature and biography, and to one who has a vivid imagination these may become more



real than the men and women of his everyday life. Indeed, there is some danger that he may retire altogether into the world of books, but there is a wonderful life to be had in this way—when we realize there is no time or space, that by our mental attitude we draw to ourselves the company of the very greatest of earth's men and women.

Finally comes the realization that, actually, we are not alone—that there are in fact thousands upon thousands of people in the world at least as idealistic as we are, and that on the inner planes, in the finer media of thought and feeling, we are in communion with them. *Every thought, every prayer, finds an instant path to those of like thoughts*, and their thoughts come to us, drawn by irresistible law. Could we but see, the "empty air" would appear in its true light—full of the beautiful forms and colors built by thoughts *to which we are in tune*, and those forms and tones are working upon our finer vehicles.

We are very fond of saying that evil draws evil. Do we realize as truly, that good draws good?

Suppose the man in the next apartment is perpetrating swing music; are there not at that very moment many persons in the world thrilling to the divine harmonies of Beethoven? Though you cannot physically hear them, nevertheless by your appreciation you are one with all men who are attuned to those harmonies.

This leads naturally to another realization that those belonging to an organization such as The Rosicrucian Fellowship enjoy a more than usually close touch with companions of the invisible planes.

The physical affiliations further strengthen the spiritual ones, for all those working along occult lines automatically follow the ray of the Mystery School with which they are most in tune, and it is no mere figure of speech which calls these "brotherhoods."

It is a very great thrill for those who are at the very beginning of the Path to feel this mystic kinship with great ones who have gone before—to realize that those of one's own school, as well as in a wider sense all those of the great White Brotherhood, are bound together by **indissoluble bonds.**

I do not mean, of course, that every neophyte could consider himself on terms of familiarity with the **Elder Brothers**—far from it. However, there is a definite relation, and every sincere effort which we make strengthens that tie.

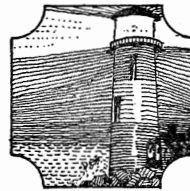
Have you ever tried to think what it would mean to converse with such men as Pythagoras or Plato or Fludd, to take a few names at random? Probably it is unlikely that you or I will stand in the presence of Christian Rosenkreuz for quite a long time to come. Yet so long as we try to follow his ideals, we are forging ties of kinship with that great Elder Brother.

This brings us to the thought of our own beloved Max Heindel. As we consider the subject of friendship in general, and of Christian friendship in particular, we shall be mindful of the debt

we owe to Mr. Heindel, and to his deep love of humanity. We shall be happy indeed if our loving and grateful thoughts find their way to one we would delight to honor.

His wonderful efforts toward spiritual enlightenment, his quiet heroism under suffering and discouragement and difficulty, all endear him to us. We feel him to be a very dear friend, and it is significant that we think of him as such, rather than as a teacher or master.

The significance of this is apparent when we consider the greatest of our human Elder Brothers, and of the mighty Being who worked in his bodies: Jesus and the Christ. Here we have an astounding thing. Where we would expect to come most in reverence and in awe, we have Christ Jesus say-



ing, in the simplest possible words: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends."

Not servants. Not disciples, even—but *friends!*

I have not found words to picture the stark drama of it, but you realize it, do you not?

This One whose powers proclaimed His Godhood, who could have demanded our obedience as servants or our profound respect as disciples, saying simply, "Friends." There is a condition to be fulfilled, however: "Ye are my friends, *if ye do whatsoever I command you.*"

We note that the command is given to a servant. It is when we come to Him to say, "It is done, Lord," that we find ourselves looking into the eyes of a friend. We have to prove ourselves worthy of that priceless gift.

And these commands which are to be

kept? He made those simple, too. "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

Of course there are very few among us—very few, indeed—who could claim strict obedience to those commands, or to the laws given in the Sermon on the Mount. However, our fellowship with Christ is definitely limited by the extent of our obedience, and all who struggle upward to that Light are drawing themselves slowly but surely closer to its source and center.

What does His friendship mean? Can we expect from it, give to it, what we do in our earthly friendships?

Ask any devout Christian. Whether he thinks in terms of a personalized Lord in the form of our Elder Brother Jesus, or in the terms of the Christ Spirit, there is a sense of communion with a superior intelligence from which we not only receive needed help and inspiration, but to which, strangely enough, we can also give—the exquisite pleasure of giving love and service to one who is worthy of our devotion.

The satisfying sense of being needed to cooperate in His plans for humanity!

On these counts, then, the friendship of Christ is like unto earthly ones. Further, if we are true to Him, we find there is brought home to our minds a gentle reminder of our shortcomings and an encouragement of all that is good in us. And is not this one of the great benefits of friendship?

It is extremely difficult to assess one's own true worth, and a valuable service is performed for us when we are helped to self-realization. However, the greatest joy of all in friendship, as we have mentioned, is that semi-divine state where minds meet and Spirits mingle in an ecstasy of harmony—the "counterpoint of ideas" that is perhaps life's choicest blessing.

It is here, in the sharing of ideas and ideals, that the friendship of Christ becomes so precious to us. Here, indeed, we participate in a greater whole, tran-

scending our poor selves.

In Thoreau's words, "I would take my friend out of her low self and set her higher, infinitely higher, and there know her." Thus by the power of friendship at the core of the Christian religion is our progress in evolution made possible.

We are "pulled, magnetized from beyond," as Douglas has it. The "mind which is in Christ Jesus" excites our admiration, stimulates us to develop similar qualities in order that we may enjoy its companionship. By the very excellence of its contribution it forces us to higher levels.

Actually, all friendship is the result of the Christ vibration—the qualities we admire in our friends and the quality of the love we give them, are all part of the working of this ray. "This feeling we understand and trust each other and wish each other heartily well."

Yet, if human friendship is denied, where there is frustration and loneliness, we can pour out before Him this perfume distilled in the heart, like the box of precious ointment broken by Mary upon His feet. It is a double-distilled essence—fragrant drops in a crystal vessel, sparkling against the light. It is a potent elixir for the ills of the world—this Balm of Gilead, this spiritual fellowship that transforms life, even as at Christmas time the Christ Spirit transforms for a few hours the drabness and the cruelty of the world. It is a cooperation with the force of Light—no coercion, no duty, but a glad giving, as one gives to a dear friend.

Think of the dearest friend in whom your soul delights—the one who most thrills and exalts you. Then try to realize what it would be like to stand in the presence of our Savior, in the outpouring love and compassion of that radiant Being—*who has called us friends!* And that companionship is ours for the taking! How many fail to claim it, even though they may have to some extent at least fulfilled the conditions?

If you think of it in terms of human

relationship compare it, as we have just said, with the dearest human friendship we know, how does our fellowship with Christ stand? Have we accorded Him even the civility we would show a human associate? Have we consciously sought His companionship, which we can do simply by thinking thoughts of love and compassion? Have we *given* and *received* and *shared*, as it is our privilege to do?


On the wall of a little country church there appear these words: "If God loved *you* as much as *you* love *Him*, where would you be tonight?" The

student of the Rosicrucian Philosophy echoes, "Where, indeed, would we be?"

Each year at Christmas we celebrate the birth of our earth's great Comrade, in His annual redemptive work, and at Easter we celebrate His temporary release. As we contemplate this annual cycle and the deep, patient love that prompts it, may we be stirred to respond—to *give* to the *Christ*, through service to the lives that mingle with our own; to *receive* the irradiation of His divine power; and to *share* the life of Him who said, "I have called you. . . friends."

Tangled Lives

By KITTIE S. COWEN

ORDON HALLECK, seated in a large swivel chair, sat quietly at his desk. Beside him lay a pile of manuscript sheets. Before him was a half edited page. But Gordon Halleck was not thinking of the work that lay before him. Even the luxurious room with its perfect appointments had quite vanished from his sight. The dark, piercing eyes were closed, the massive head, heavily covered with slightly graying hair, rested quietly against the back of the upholstered chair.

Gordon Halleck had not been exactly well of late. Something pertaining to his physical body had evidently gone wrong. Twice quite recently this sudden lethargy had unexpectedly swept over him, bringing with it a desire for rest—rest, regardless of the fact that the manuscript pages of what he considered to be his best literary production were as yet unfinished—this poetic fantasy which he wished to give to the world lacked more than a third of being completed.

But why should he care for poetic fantasies when such delightful lassitude

enfolded him? He had worked through more than half of the night, anyway. Come to think of it, he often did spend many of the quiet, midnight hours in work. He had formed the habit directly after Caroline went away. It had been such a relief to him to have the house quiet and still. There never had been any quiet and tranquillity where Caroline was. Quietness and tranquillity! How alert his mind was tonight. This weariness of body, this lack of muscular urge, seemed veritably to have quickened his brain and stimulated it into almost supernatural activity.

Caroline, the beautiful, wealthy, voluptuous one; the lover of sound, sensation, admiration, and feminine power, was dead, passed into the Great Beyond. Really, it was very hard to think of Caroline as being dead. What had become of all her bouyant energy, her love of display—and being displayed? Gordon really had not been sorry when Caroline went, except for Caroline. They had been separated, far apart, spiritually, for years. When Caroline came to the beautiful country home, bringing

with her a retinue of admirers and hangers-on, he, Gordon Halleck, her husband, the student, poet, and author, always greeted her and her accompanying train with the greatest cordiality, and then, as soon as courtesy permitted, in answer to what appeared an important telegram, departed on a trip to some particular place of interest which he had intended visiting when time permitted—and time always “permitted” when Caroline came down from town.

Caroline had bought the place and laughingly given it to him for a wedding present. Incidentally, it was amusing to think back and recall the day when Caroline proposed to him. Caroline was beautiful, very much alive, and abundantly supplied with the good things of life. He had just given to the world his first volume of real poetry, mystic, elusive, beautiful. Overnight he had sprung into prominence. But he was poor, terribly, restrictingly poor. It was about this time that Caroline had become tired of the many and varied amusements which her world had to offer her, so when a friend placed in her hands a volume of his poetry, not a poem of which she was able to understand, but the very illusiveness of which caught her fancy, the undefined suggestiveness of some thing—or was it some one?—that she could not quite comprehend, she became interested at once. And the author’s face on the fly leaf, particularly the big, somber eyes, fascinated, drew her. Even in the picture the man’s face actually portrayed hunger—bodily hunger for the material necessities of life, and spiritual hunger for the mysterious, intangible things which eluded the search of the Spirit.

About this time some very unusual things began to happen. The author’s landlady told him that a gentleman who did not give his name or wish to be known had paid his room rent for the next six months. The gentleman had read Mr. Halleck’s book and wished to show his appreciation in this way. Fruit

and many other delicacies were delivered at his door, presumably through the agency of this same admirer. Then, through the same unknown friend, an invitation came to him to attend a small, exclusive party at the home of Caroline Mavorney to meet a number of celebrities. After much debating, much wavering, he finally accepted the invitation and went.

That night proved to be the turning point in his whole career. His young hostess was attracted to him at once and took no pains to conceal the fact. Caroline never resorted to subterfuges—unless they suited her purpose exceeding well. She spent the greater part of the evening with him although there were several notables of much prominence present; and just three weeks from that night she told him, “Gordon, I have plenty of money—enough for both of us. I am spending what I have, the most of it, foolishly and extravagantly; but for once I wish to do something with it that is worth-while—I want to help you give your message to the world. There is only one way in which I can do it, and that is to marry you. I like you better than any one else that I know, I feel that you need me, and I know that I need your brains to prevent me from becoming bankrupt before my life is well begun.”

Caroline finally settled it, of course. She had never been denied anything in all her life, and soon they were married. Fifteen childless years they spent together apparently as man and wife; and then Caroline lost her life in an aeroplane accident. The years immediately preceding her death contained long intervals during which they seldom saw each other, and yet they were always on really very good terms. There seemed to be an invisible tie between them such as might exist between mother and son, although Caroline was three years his junior. Gradually they had drifted farther and farther apart, yet the tie was there, and Caroline never

wavered in her determination that he should be surrounded with all things conducive to bringing out his best work, for it was his achievements that really fascinated her and not the man who produced them. But the unseen something, or some one, that so intangibly inspired his work she was never able to discover.

How could Caroline be expected to cognize or contact the gentle, fragile, intangible Rosalee—Rosalee, the angel presence who inspired in him, Gordon Halleck, a subtle intuition not born of this world? How could this woman of the world be expected to understand the intensity of anguish that swept over his soul on that never to be forgotten day when he stood beside the open grave of Rosalee and saw her frail body lowered into mother earth? Rosalee, whom the angels loved so much that they could not spare her longer from her heaven world home. Rosalee, who was to become his bride, and before whose sweet womanhood his six feet of brawny manhood bowed down in tender, loving homage. Rosalee, whose flowerlike hands he scarce dared touch with his own strong, coarser ones; whose cheeks outrivalled the fairest rose, whose eyes were disks of heavenly blue, and whose hair was bright as gleaming gold. And yet with all her dainty grace, her fragile sweetness, she had loved him.

How often in the days gone by she used to thread her slender fingers through his tawny hair and whisper, "Poet boy of mine, you are so dear to me, for I am like another self of you, and whether here or over in the Great Beyond, my work shall be to gather the floating, gossamer threads of light which poets weave into the woof of their musical lays and hand them down to you to twine into rhythmic song whose melody will touch the hearts of men, and whose message will help them to be good and strong. For unseen by mortal eyes, beloved, these mystic, fairy fancies float and flutter about us everywhere in trembling notes of iridescent light, each

thought a trailing, silvery strain in God's great symphony of tone, only waiting for the master ear to catch its mystic harmony and weave it into harmonies of melodious verse."

"Ah, Rosalee!" the strong man groaned, "such bright Spirits as your own the angels only loan us mortals for a time to encourage us to continue in our search for the shining path that leads us up to God."

Sweet, gentle, inspiring Rosalee; what man could ever know such a one as she and then go really wrong? Why, even the worst escapades of Caroline, poor, erratic, undisciplined Caroline, the vivid, fervent one, he had always been able to overlook and condone for the very reason that she belonged to the same sex as did Rosalee, the shining Rosalee.

Now, the mind of Gordon Halleck began to wander farther back, and the dreamer was a boy again; one whom none of his companions understood. How could they be expected to understand a boy who talked of seeing fairy forms dancing on the leaves, a boy who loved and crooned to birds, who heard music in the rustle of the long grass, who communed with the spirits in the water, and who talked of the music he heard floating in the breeze? And there were fairies and water sprites, how well he knew it, and sylphlike figures that floated in the air. The man *remembered* what the boy had *seen*.

Poor, tattered little vagrant. The people with whom he had lived for a time cared nothing for him and finally told him to get out. But who was his father, and who was his mother? Even orphan children must have had parents some time, and there were times—there always had been times, when haunting memories flitted across his mind. Why here they were now just like pictures passing before his inner vision. Ah, he had always felt that sometime he would catch and hold that fleeting something that would tell him who he was.

But what was this in the picture? A

dainty slip of a girl was laying a baby on the doorsteps of a large house; a girl with wide, dark eyes filled with anguish, fear, and pain. A white note pinned on the baby's coral coat fluttered in the breeze. The girl rings the doorbell timidly, then flees into the night. Presently an old man opens the door, peers down into the darkness, starts back quickly, then stoops and peers again, and then half fearfully picks up the sleeping child and carries it into the house, placing the basket in which it lays upon a table that stands beside his favorite armchair. At once he sees the white missive and sternly, almost angrily, loosens the paper, unfolds it and reads: "This is your son's child. I am unable to keep him concealed longer so I have brought him to you. I am not a bad woman. Your son deceived me with an illegal marriage, and when he found that the baby was coming, told me the truth and deserted me." That was all.

The old man grunted. "A pretty mess, a pretty mess to have thrust on me." Then he turned to gaze for a moment on the pictured face on the wall—the face of his own son, the youthful face of the man who became Caroline Mavorney's stepfather, the man from whom she had inherited her home and fortune. Another look at the sleeping child. There certainly was a resemblance. Doubtless the boy had been indiscreet, drat him, but he would marry later some one in his own class. (That some one proved to be Caroline's widowed mother.) A period of thought, then another muttered grunt, followed by a ring for the servant and the order: "Here, James, carry this basket to your room, take the child out of it and carry it down to the gardner's house. Tell them to call the child Gordon Halleck. Tell them also that I want him and his wife to care for it and raise it in their family. They move to my country estate near Norfolk tomorrow. I'll give them further instructions before they leave. When you

have carried out my instructions, forget this incident ever took place. Understand?"

Outside the mansion concealed in the shadows a palefaced, trembling girl watched until the child was taken into the house and then, half staggering into a closed carriage, was hastily driven away.

So this was the answer to it all. Caroline's stepfather, from whom she received her fortune was Gordon Halleck's own father and he and Caroline were really stepbrother and sister. This was the subconscious tie which had drawn and held them together.

Queer how everything seemed to be growing dark now. A sort of peaceful, soothing calm swept over the man in the big chair, and somehow he seemed to be drifting gently, blissfully out into space. Such a restful, quiet, happy sensation; a sort of trailing off somewhere into something—or could it be just sleep? And then a—why it must be an awakening, but where in the world was he? Not in his luxurious, well-appointed library, that was sure, for here was peace, infinite peace, yet it was filled to overflowing with ineffable harmonies like unto those of which he had so often dreamed. And there were flowers, and rare perfumes, and glinting sunlight which seemed to come from nowhere but which floated in the air. What was that sweet, familiar cadence? Whose was that filmy, fairy, bouyant form with white hands extended, eyes of blue that shone with gladness, lips parted with a smile of greeting, and floatng sun-kissed hair?

"Rosalee!" in an ecstasy of delight burst from the lips of the figure now reclining in the cushioned swivel chair. "Rosalee!" and something strangely like, and yet unlike, the motionless form seemed to untangle itself from the figure in the chair and glide out through the closed door. By its side a radiant

(Continued on page 336)

Woman to the Rescue

By ARLINE D. CRAMER

*"Bright like the comforting blaze on the hearth,
Sweet like the bloom on the young apple tree,
Fragrant with promise of fruit yet to be,
Are the home-keeping maidens of earth.*

*"Better and greater than talent, is worth;
And where is the glory of brush or of pen
Like the glory of mothers, the molders of men,
The home-keeping women of earth?"*

*"Crowned since the great solar system had birth,
They reign unsurpassed in their beautiful sphere;
Queens who can look in God's face without fear,
The home-keeping women of earth."*

—Ella Wheeler Wilcox

The passing of the Sun through the sign Cancer reminds us to study those phases of the Rosicrucian Philosophy related to the Cherubim and their labors for humanity. We are taught that they awakened the Life Spirit in man. They helped man to penetrate the second veil of matter. With the Lords of Individuality they helped to link the Human Spirit to the Life Spirit. When their work was done in the awakening of the threefold Spirit of man, they withdrew from all human relationship.

Cancer is the symbol of the home and family. It is particularly related to motherhood. The Moon, as ruler of the sign, relates to the life processes of fecundity.

History, studied in the light of this Philosophy, reveals the regular orderly evolution of the Mother-Soul in her work parallel with the evolution of the Race from primitive to enlightened states of consciousness.

During the early cycles of evolution woman was kept apart from the cares of government, but her authority was supreme in the home. She instructed the youth in the traditions of the tribe. The religious ideals and the purity of the

language were in her care. The domestic arts were the field of her creative ability.

The sin of Adam was begettal in lust and ignorance. The redemption of the Race forms must come through begettal in Love and Understanding. The New Race must be loved into existence. Woman has a tremendous responsibility in this great work. There must be education into the knowledge of the great natural law of heredity, and understanding of the right times and conditions under which conception should take place. Thus fit human temples will be built for the incoming of the more advanced Egos who wait for proper vehicles to be prepared for their incarnation.

For ages women found most of their social exchanges with those of their own sex. Homemaking and the rearing of children claimed most of their time. Later, by means of the church and school, much of the former labor was delegated to teachers.

It is supremely important that women insist that education include preparation for adulthood, parenthood, and citizenship in the nation where their children are born.

Time has evolved distinct types of women souls who must have their place in the Great Plan. The Mother Type holds to the traditions of home and family. She is the pillar of the social edifice and establishes all social customs.

Economic conditions (the influence of environment), ever becoming more complex, have called many women out of the home life into industrial life. Many have entered into competition with men in various fields of endeavor.

Many women have been forced into labor apart from homemaking by the necessity of survival. Others have chosen a business career as an outlet for their creative ability. Many of these women workers have borne children and kept a home for their husbands while earning the money to afford better opportunities for their children.

What a challenge to the imperfections of our present economic system is presented, when the having of a child seems to be dependent upon the *money* to afford one! God never ordered it thus. The mother in business creates a new demand in social life. There is urgent need of day nurseries in which children can be taken care of and loved by mother souls dedicated to that service.

We can see that this order of family life is by no means the end to be attained. Women are called out to business, economic, and government affairs to create a better condition for our children, the hope of the nation.

The influence of women is needed to redeem the works of men from too great a subservience to materialistic values. The ultimate influence of women in business, economics, and politics will be to idealize and give a moral uplift. It will be of enormous benefit to the race when women are given equal rights with men in every field of human activity. For those who choose the field of social service we pray that wisdom and love may bless their efforts for the greatest good to the greatest number. We need the refreshing innovations that women will bring into public work.

Many refreshing phases of social life are denied to the woman worker in industries. There is a great need for the opportunity to live in a fuller measure apart from the labor to survive. Herein is a field of endeavor for the woman of leisure, who does not need to labor for survival under the great law of cause and effect. With every blessing comes a responsibility for the use of it. Many women have used their liberty, to enter the field of social welfare, and out of these efforts will come a happier balance of labor and liberty. We must not evolve a nation of industrial slaves.

There must be freedom from fear, and freedom from want. There is abundance for all. Applied Christianity labors to establish the Kingdom of Heaven on earth, in which human beings have the



time to learn the real nature of the complete *self*, the purpose of life on earth, the way of attainment, and the glorious goal, the ideal set before us by Christ Jesus, Lord of the Earth. The intelligent care of the body, the beauty of the dance, music, and sports shall have their proper place in the balanced life of the future.

By all new liberties in fields of endeavor we shall see woman emerge with a larger motherhood, a greater love nature, broader social and political service, and master of the meaning of all experience. Women are to become a power, hitherto unknown in the world, a power for peace, love, and harmony. It is then that the world will see their divine fire, life giving, as mothers of emancipated men and women.

Bondwomen are bound by religious and social customs of the patriarchal age. Development must come from within. Women shall learn that they

are personalities which are the expressions of individuality as old as that of any man. The Virgin Spirit manifests as male or female in alternating earth lives.

The love life we experience individually and collectively, is of the nature of our own causation. What we do about it determines the future. In this machine age, early marriage is made difficult by the complexity of economic conditions. But we are progressing toward the ideal we hold, of a government and economic structure with true liberty, justice, and abundance for all.

In the natal chart of our country, four planets are in Cancer, in the house of finance and liberty. Three move to a square with Saturn in Libra (the marriage sign) in the fifth house of love. The Moon in Aquarius in the tenth

house, trines Mars in Gemini, and Saturn. In this configuration the astrologer beholds the problems and the promise.

Here in America is the seed ground for the birth of a new Race Type, the Aquarian. We, their forebears are coping with the problem of discipline, greed, selfishness, and materialism. We shall overcome evil in high places by putting into action the ideals set before us at the birth of our nation.

Rousseau wrote "Man is born free, and yet today he is everywhere in chains." We pray for "Some common wave of thought and joy, lifting mankind again."

Womankind is called to "take her place in the Sun" and may her inspiration be a fulfillment of our hope.

The Still Small Voice

By S. B. McINTYRE

PART II



T WAS midmorning the following day, when Nelle, beside her familiar bed, looked down into the troubled eyes of her cousin, and ordered, "Hook one of your crutches under this soft, blue-covered armchair and swing it around to face you. I've often longed to rest in this chair, but somehow never got round to it before."

Eula did as directed. Nelle sank into the chair, smiled and said, "Now tell me all about it from the beginning. Be good for you to get some of your grievances out of your system."

Eula tucked her crutch under the bed and began: "First let me tell you that your smiling face yesterday, gave me the only ray of comfort I've had this past five days, during which I have been almost distracted. I think Randall

fears most of the time that I really am crazy."

"He does! Last evening I studied his mind for a bit, and he feels sure the accident has temporarily unhinged your reason. But he hopes you'll be normal again when recovered from shock. I'd keep silent as much as is possible for you"—Nelle smiled mischievously as Eula glared at her—"and stop your crying. Randall has never seen me cry more than once or twice in twenty years. Now for him to see a tearful niobe instead of my usual self—no wonder he thinks something is wrong with me."

"You never cry?" asked Eula, incredulously.

"No. Too proud, too stiff-necked to let anything make me admit that my powers of endurance are not supreme. One cause of my afflictions, I suppose. A pliant reed bends with the wind and

weathers the gale, while the stiff unbendable tree breaks under it. But go on. You can think that over when you're alone!" as Eula appeared to be deeply thinking.

"Well, when that car wrecked ours, I lost consciousness for a minute. When I regained it, I was paralyzed with fright until I saw you lying on a blanket beside the road. You were smiling so sweetly, that I just made a dive for your arms. You were so warm and I so cold, that I was not satisfied until I had crept as close to your heart as I could get. Then I went to sleep. When I awoke here I was. Randall had me in his arms, and between sobs was saying close to my ear, 'Oh, Nelle, I'm so glad you're alive!'" over and over. I tried to scream at him that I was Eula not Nelle, but could only croak."

"The voice is worse when you're excited. If you don't try to talk as much as you usually do, it will be easier for you, and you'll not suffer so much." Nelle grinned.

Eula glared at her for a moment, then said, "I was in this bed with a broken ankle feeling as if in an ice box—I'd been kept unconscious through the operation on it—and a maid was bringing breakfast on a tray."

"Where is the maid, Eula? I don't hear any one around!"

"Bounced! I couldn't stand her look of horror at this shaking head of yours, and her staring as if I were something escaped from a zoo! Oh, Nelle, it was simply awful!"

"I know, Eula! It really is dreadful! But if you'll listen to me you'll reach the point where you, too, will learn to stand alone, rise in the spirit above paying attention to herd reaction to anything. You're lucky to have this pointed out to you. I had to learn by hard experience. But the learning has brought peace as far as that affliction is concerned."

"Then there was that delicious looking breakfast. I tried to eat it—just couldn't taste a thing. Randall had

put one of his most beautiful roses on the tray. I picked it up, sniffed at it, and oh, Nelle, I pushed the tray away, laid my head on Randall's shoulder, and cried till I couldn't shed another tear! It was such a shock! You had never said anything about not being able to smell or taste. I told Randall about it. He sent for a doctor right away. The doctor said nothing could be done about it. But Randall blames it on the accident, and thinks I'll get over it. Do you think so, too, Nelle?"

"No, dear. No help for it—don't even know what caused it. But you'll get used to it in time. Maybe the best thing that could have happened to you. It will help you to eat to live, instead of live to eat, as it has me. And you have memories of delighting perfumes. Think what loss of power to taste might



have done for a woman I met last night!"

"Nelle! Can you go places nights?"

"Of course! Same as I can come here day times!"

"Tell me! Where were you last night?"

Glad to see Eula forgetting her troubles for the moment, Nelle acquiesced: "Yesterday I hadn't time to tell you that I expected to work with those ignorant of the laws governing the after-earth life, who come to this earth-bound region where I am. Last night I began that work, and my first patient was a woman who was absolutely crazed by her craving for liquor, which she no longer had physical organs to enjoy.

Oh, Eula, I can't begin to picture to you the suffering of that woman!

"I tried to explain to her that the craving would wear itself out in time, but she would not listen. And it was a dreadful experience to me to see that beautiful, highly educated woman enter one low dive after another, and embrace most repulsive looking men in her efforts to get some satisfaction for her craving through fumes of the liquor they were drinking."

To Nelle's astonishment Eula buried her face in a pillow and began to cry hysterically. When she was again quiet, Nelle solicitously asked, "Dearest, what did I say that upset you so?"

"Oh, Nelle, that patient's feelings have been just like mine for these past five days! I'd give my very soul for a drink!"

"Eula!"

"True! And there's no way I can get one! I can't hear over the telephone! No one has been in to visit me! In my longing for a drink, I forgot that you never drank, and asked Randall to get me some cognac. He was so horrified that I haven't dared mention it to him since. I'd already told him I wouldn't have any strangers around staring at me. Now, I'm afraid he'll think I'm too crazy to be left alone all day, and will take me to a home for mental cases! What can I do?"

Nelle was thoughtfully silent for a moment, then said, "It seems to me, Eula, that you have been especially favored by being permitted to live in that body a while before you pass on—give you time to rid yourself of that habit and its consequent craving. You may not believe it, but the suffering from that craving is many times worse for the being who has discarded his physical envelope, than for the one still within a body. Denseness of the physical body deadens the suffering considerably. True!" as Eula's raised hand brushed the idea aside.

"Maybe so, but how does that help me any now?" irritably. "I'm to be

forced to rid myself of the liquor habit—that's plain! But how get rid of the craving? From afternoon cocktail hour till nearly daylight when exhaustion forces me to sleep, I'm practically tortured frantic with craving for liquor!"

"In this world and the next, too, that craving ceases when the desire for liquor is overcome—a craving more quickly gotten rid of in this world than in the next, Eula. Here, will power does the work. On the next plane, suffering because of ungratified desire eventually tears the craving out of the desire body—a long, hard road of intense suffering. Here, pure candy will ameliorate the craving to an extent."

"I hate sweets!"

"Alcohol lovers usually do. You can move about the house easily?"

"Not easily, but I can do it."

"Let's go to the kitchen while you make a cup of real chocolate for yourself with lots of brown sugar in it.



Then you'll feel better. Come, I'll tell you where the makings are! You'll find that you have three tastes left—extreme salt, sour, and sweet. Use lots of sugar!"

Some minutes later Nelle was pleased to see Eula sipping hot chocolate with evident relish, and was decidedly happy when between sips Eula asked, "Nelle, what are the desire bodies, planes, and earth-bound regions that you speak of as glibly as if you know all about them?"

"Often I've wanted to tell you about them, but you'd never listen."

Eula sighed. "I know. But I have an impression that I may not be here long, so I think I'd better learn all I can about the next world, while I have you to explain to me what you know about it."

"No sleeping tablets!" Nelle admonished.

"No. I've given up that idea. Randall would surely send me away if I asked for them. It's just a notion I have, caused by a peculiar weakness that sweeps over me occasionally. Left from shock, probably. What about my questions?"

"I know something about the earth bound region because of my experience here last night. Intuition and reason have caused me to accept those others after study about them in books. I think you'll get more out of my *Rosicrucian Cosmo-Conception* than any other book. I liked that best, and tried to study some special points in it daily. You'll find answers to all your questions in it. If I tell you those answers, you'll forget them. Study them for yourself, and they'll stick. We'll discuss them next time you're alone. Let's go to the living room. My *Cosmo* is at the head of the couch where I rested evenings. You'll look quite natural to Randall if he finds you reading that book when he comes home this evening."

They were slowly progressing through the dining room, when shouts from boys playing in a vacant lot next door, attracted them to a window overlooking it. Nelle reached the window first. One glance outside and she sprang back. "Oh, Eula, how cruel!" she cried. "How inhuman! None but the Father Himself knows the suffering endured by His Group Spirits, because of the cruelties forced upon their charges, the animals, by beings of the human race!"

Eula reached the window, threw it open, couldn't shout, instead shook her crutch at the boys using a little kitten for a football. The boys glanced at her,

then fled in all directions, while the kitten fell among shrubbery close to the line fence.

Nelle went to investigate, but quickly returned. "The kitten will soon be dead and past all suffering," she said to Eula, who had sunk into a chair. "Tell Randall about it tonight. Describe the boys to him. He knows all the boys who play in that lot, and will report them to the police. If parents won't teach their children humane treatment of animals, our police force must. Ask Randall to get the kitten for evidence. Let's go for the book!"

Eula rose. Slowly they proceeded to the living room. As Eula raised the indicated book in her hands, she asked, "Does it tell about Group Spirits in here, too? I never heard of them before!"

"Yes, and not only will you find answers in it to all questions you could ask about future lives, Eula, but it will point out to you a way of living while here and now, that if followed will help you to stand alone, as we all eventually must do. It will also help you to move forward to where the vanguard of the race is marching.

"You won't be alone through the coming week-end, dear, so you'll not see me. But, Eula, pray for deliverance from your craving for liquor. Prayer will bring you the only real and permanent help for that or for any other trouble you may ever have."

Eula was about to speak. Nelle motioned for silence, listened, then said, "Randall just drove his car into the garage. See you first of the week. Good-bye, dear."

She raised a hand above Eula's head as if in benediction, then was gone.

(To be continued)

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness.—W. Robertson.

The Lost Song

By BESS FOSTER SMITH



KEPT wondering why I had taken time out to attend the meeting of the Woman's Club. True, I am a member, and besides, I had a special invitation from the hostess to attend the tea given in honor of our State President, who was to address the meeting. But I do not have much time for clubs, and when I do go I have a feeling that I should get something extra special meant just for me—something besides taking an inventory of the latest styles in hats, and listening to the town's small talk.

I knew it was not the business of the day that attracted me to the meeting, as my opinions on these matters amount to very little. I soon knew it was not the address of the president, either. I had heard those platitudes before. During the program I studied the faces in front of me. There was a lovely little white haired lady near where I sat whom I did not know. I kept studying her. Her face had a special spiritual quality.

After the meeting she introduced herself to me, but her English was broken, and as there was the confusion of much talking, I did not catch her name. When she took my hand she spoke of seeing my verses in the evening paper, and continued, "I write songs, myself. Music—that is what I love. They come to me in the night."

"Do you get up and write them down?" I asked, wondering how I could ask such a bromidic question.

"Sometimes, yes" she answered, "sometimes, no."

She sighed. "One time—no—I did not—and I am always sorry." Her words were a little hard to follow, but this was the story.

"My husband was killed on his way to work. That was thirty-two years ago.

That morning as he stood in the doorway saying good bye I could see a light all around his head—I cannot speak. Then later, when they come and tell me he is killed in an accident I already seem to know it.

"I cry myself to sleep for two years and I pray, O God, why did you take him away and leave me the little ones here so lonely?"

"Then one night in my sleep he comes back to us. It is Sunday night, and he always made the Sunday night supper. There he was making supper—the hot chocolate, toast, and cheeses. After supper he sits down at the piano and begins to sing. It was a new song. He sang three verses. I could remember every word and the melody, perfectly. His voice was so beautiful! I say, How much more beautiful your voice is! He says they are all that way in heaven. Then he says he must go and he kisses me good bye, and I feel all aglow with a strange light all about me. There was a light all over him, too. It was very wonderful.

"Then I woke up crying. I could remember the song clear through and I thought I could never forget it. I just lay there still to hold the feel of it. But I fell into a deep sleep and when I woke up this time the song was gone. No matter how I try it never comes to me. Some day . . ."

Just then our hostess bore down on us with more tea and I was moved away to meet Mrs. So-and-so.

On the way home I suddenly realized that the little white haired lady's story was the very special thing I had been privileged to receive, and I sealed it in my heart with a prayer that I should be worthy of such pure confidence and trust, and might never betray it with doubt or unbelief.

Your Mind: Your Art Gallery

By PATRICIA D'ESTE

RICH OR poor, young or old, man or woman, we have our treasures. Some of them have intrinsic value, such as gold or precious stones; and many are valued for the association. We all have a passion for treasure—this is a human trait.

Our country was first discovered by people who braved the dangers of strange waters, beset with unknown terrors, to find treasure. In the year 1849 all sorts of hardships were undergone that gold might be found, after it was discovered to be in the state of California, and later in the Klondike, and in Africa.

We are so fond of treasure merely for treasure's sake that places must be specially built to protect it from just such people as you—and me! We must lock our jewels and other precious things from the sight and perhaps, also, from the temptation of others.

Why? Because of covetousness—another human trait. So we build strong boxes and vaults with massive iron doors and intricate arrangements for opening, to protect these earthly treasures of ours.

When we die we leave them all behind us for our relatives, if we have any, or to our friends, in case we have no kin, to quarrel over. We take with us only our spiritual selves, or the sum and substance of our thoughts and actions during this lifetime upon the earth.

It is said that when we are leaving this body at so-called death we face our past—this state is known to occultists as the “panorama of life.” It is said to be either a frightening apparition or a beautiful vision, according to whether we have transgressed or upheld the law. Not the man made law, but the God-made law—the law of cause and effect. In any case, this past we must

meet and answer ere we are allowed to pass on.

Christ Jesus said: “Where your treasure is there will your heart be, also.” We have loved the treasures we have accumulated, and we take that love with us. It holds us down to earth until this earthly love has been eliminated or transmuted into a higher equation.

By “heart” it is not supposed that Christ Jesus referred to the physical organ which pumps the blood through the arteries. He meant that imperishable part of us that illumined men and women call the *Spirit*—that part which *thinks* and *knows* and *purposes*.

Our thoughts are real, live things and have a tangible influence upon our lives, both now and hereafter. In this sphere our thoughts are gathered together and form a “thought house.” This thought house of ours is an interesting room which may quite properly be called an art gallery. In it every image we have ever glimpsed, created, or fabricated has its place upon the walls. It is referred to in modern times as the subconscious mind. Occultists realize that by means of our inbreathing we transfer the pictures of the outer world about us to the “storehouse” of our vital body, the etheric counterpart of the physical body.

When we read books, see pictures, associate with people, etc., up go the records upon the walls of our “thought house,” or subconscious mind, to exert either a harmful or a helpful influence upon our present life, as well as upon future ones. The more uplifting the books, the more truly beautiful the pictures, the more spiritual the people, the more constructive and helpful are the records.

The poet Wordsworth sang:

*“When upon my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude.”*

So it is that we may call our mind our treasure house—the real treasure house of the Spirit. It contains treasure that cannot be counterfeited or stolen.

An interesting thing about these treasures of ours is that they are being constantly exhibited to others, both in speech and in action. “Out of the heart the mouth speaketh.” From the good heart, good; from the bad heart, bad!

As that enlightened Ego, Ralph Waldo Emerson, put it: “A man cannot speak but he judges himself. With his will or against it, he draws his portrait to the eye of every person.”



We are, for the most part, quite unconscious that we label ourselves for the world to see and to judge.

Frequently we “listen in” quite inadvertently, on street corners, or other public places, to conversations among those about us. These persons are exhibiting the “treasures” from their “art galleries.” Is gossip their theme? Is it faultfinding? Profanity? Abuse? Then imagine the ugliness of the thought house which is theirs!

On the other hand, is their theme kindness, tolerance, love, or loyal support of someone who is absent? It is an inspiration to imagine the beauty and richness of their thought houses.

Watch conversations for these revelations of the inner self. You will soon develop your powers of discrimination to so fine a point that you can instantly

judge of the real worth of all persons whom you meet.

However, of course we are not to judge with any sense of condemnation. As Emerson again so aptly states: “I do not judge them; I merely read and record their own estimate.”

In every treasure house there is a curator who says what shall or shall not be brought into that house. We are our own curators. We judge as to whether or not we desire a certain thing to be placed in our own art gallery. Is it a thing of beauty—something we shall later view with joy? Something that we can exhibit to the comfort and happiness of those we love and wish to help? If not, then only we are to blame.

We may make our choice and then see to it that nothing inferior is superimposed over it to dim its beauty and usefulness. How? By using the will to fill our mind with harmonious, constructive thoughts. Nature abhors a vacuum. We must learn to use the law of substitution. Force accomplishes nothing in the ultimate, but all things yield themselves to the law of love. Kindness and gentleness are its fruits. Constant repetition of constructive, uplifting thoughts establishes a power within us which prevents undesirable pictures from gaining admittance to our thought house.

“If we must have great actions, let us make our own so,” said Emerson, the teacher. Do we wish to be true teachers, as he was? If so—and we thus set ourselves up *as* teachers—we must watch our thoughts, words, and acts carefully, that the thing we would teach is a part of us. Only then can we teach it!

For ourselves let us choose wisely—the good, the true, and the beautiful. Then our “treasure house” will be filled with magical jewels which will enable us to share in the Christ’s great work of helping and healing others.

MAX HEINDEL'S MESSAGE

Taken From His Writings

The Web of Destiny



(TWENTY-THIRD INSTALLMENT)

PRAYER— A MAGIC INVOCATION

Part I

*The Nature of and
Preparation for Prayer*



THE SUBJECT of prayer is well worth the attention and study of all who aspire to spirituality, and we trust the following hints may help our students in their efforts in this direction.

There is only one force in the universe, namely, the Power of God, which He sent forth through space in the form of a Word; not a single word, but the creative fiat which by its sound-vibration marshaled the millions of chaotic atoms into the multitudinous shapes and forms from starfish to star and microbe to man, which constitute and inhabit the universe. As the syllables and sounds of this creative Word are being spoken, one after another through the ages, species are being created and the older ones evolved, all according to the thought and plan conceived in the Divine Mind ere the dynamic force of creative energy was sent out into the abyss of space.

This, then, is the only source of power, and in it we really, truly, and literally live and move and have our being, just

as surely as the fishes live in the water. We can no more escape or withdraw ourselves from God than the fish can live and swim on dry land. It was no mere poetic sentiment when the Psalmist said: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there. If I make my bed in the grave behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

God is Light, and not even the greatest of modern telescopes which reach many millions of miles into space have found the boundaries of light. But we know that unless we have eyes wherewith to perceive the light, and ears which register the vibrations of sound, we walk the earth in eternal darkness and silence; similarly, to perceive the Divine Light which alone can illumine our spiritual darkness, and to hear the voice of the silence which alone can guide us, we must cultivate our spiritual eyes and ears; and prayer, true scientific prayer, is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.

Preparation for Prayer. Ora et Labora

But be not deceived, prayer alone will not do this. Unless our whole life, waking and sleeping, is a prayer for illumination and sanctification, our prayers will never penetrate to the Divine Presence and bring down upon us a baptism of His power. "*Ora et labora*"—pray and work—is an occult injunction which all aspirants must obey or they will meet with but scant success. In this connection an ancient legend of St. Francis of Assisi will bear repetition because of the light it sheds upon the life of one wholly dedicated to the service of God.

One day St. Francis stepped up to a young brother in the monastery with the invitation: "Come, brother, let us go down to the village and preach to the people." The young brother addressed responded with alacrity, overjoyed at the prospect of a walk with the holy father, for he knew what a source of spiritual upliftment it would be. So they walked to the village, up and down its various streets and lanes, all the while conversing upon topics of absorbing spiritual interest, and finally turned their steps homeward toward the monastery. Then suddenly it dawned upon the young brother that they had been so absorbed in their own conversation that they had forgotten the object of their walk to the village. Diffidently he reminded St. Francis of the omission, and the latter responded: "Son, while we were walking the village streets the people were watching us. They overheard snatches of our conversation and noted that we were talking of the love of God and His dear Son, our Savior; they noted our kindly greetings and our words of cheer and comfort to the afflicted ones we met, and even our garb spoke to them the language and call of religion; so we have preached to them every moment of our sojourn among them to much better purpose than if we had harangued them for hours in the market place."

St. Francis had no other thought but God and to do good in His name. Therefore he was well attuned to the divine vibration, and it is no wonder that when he went to his regular prayers he was a powerful magnet for the divine Life and Light which permeated his whole being.

We who are engaged in the so-called secular work of the world and forced to do things that seem sordid, often feel that we are hampered and hindered on that account, but if we do "all things as unto the Lord and are "faithful over a few things," we shall find that in time opportunities will come of which we do not dream. As the magnetic needle temporarily deflected from the North by outside pressure instantly and *eagerly* returns to its natural position when the pressure is removed, so we must cultivate that yearning for our Father which will instantly turn our thoughts to Him when our work in the world is done for the day and we are free to follow our own bent. We must cultivate a feeling similar to that which ensouls young lovers when after an absence they fly into each others' arms in an ecstasy of delight. This is an absolutely essential preparation for prayer, and if we fly to our Father in that manner, the Light of His presence and the sweetness of His voice will teach and cheer us beyond our fondest hopes.

The Place of Prayer

The next point requiring consideration is the place of prayer. This is of very vital importance for a reason not generally known even among students of occultism; it is this: every prayer, spoken or unspoken, every song of praise, and every reading of parts of the scriptures which teach or exhort, if done by a *properly prepared reader who loves and lives what he reads, brings down, upon both the worshipper and the place of worship an outpouring of spirit.*

(To be continued)

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. With what does the second degree of the Rosicrucian Initiation deal?

A. When the time has arrived for the candidate to take the second degree, he is caused to turn his attention to the conditions of the second Revolution of the Earth Period, as depicted in the memory of nature.

Q. What does he see in the third degree?

A. In the third degree he follows the evolution of the third or Moon, Revolution, and in the fourth degree he sees the progress made in the half-Revolution we have made of the fourth.

Q. Is there a further step in each degree?

A. Yes, the pupil sees in addition to the work done in each revolution also the work accomplished in the corresponding Epoch during our present stay upon globe D, the Earth.

Q. How does this apply to the fourth degree?

A. During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth.

Q. Which Epoch would this period cover?

A. The first half of the Atlantean Epoch which ended when the dense foggy atmosphere subsided, and the Sun first shone on land and sea.

Q. What was the state of man's consciousness then?

A. Then the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened and he was able to turn the Light of Reason upon the problem of conquering the World. That was the time when man as we now know him was first born.

Q. What does the fifth degree reveal?

A. Having become familiar with the road we have traveled in the past, the fifth degree takes the candidate to the very end of the Earth Period, when a glorious humanity is gathering the fruits of this Period and taking it away from the seven globes upon which we evolve during each day of manifestation, into the first of the five dark globes which are our habitation during the Cosmic nights.

Q. Where is the densest of these dark globes located?

A. The densest of these is located in the Region of Abstract Thought and is the "Chaos" spoken of on page 249 and the following pages.

Q. Is this in the heaven world?

A. This globe is also the Third Heaven, and when Paul speaks of being caught up into the Third Heaven and of seeing things there which he could not lawfully reveal, he was referring to the experiences of an equivalent of this fifth degree, in the present Rosicrucian Mysteries.

Q. What revelations follow the fifth degree?

A. After being shown the end in the fifth degree, the candidate is made acquainted with the means whereby that end is to be attained during the remaining three and one half Revolutions of the Earth Period; the four remaining degrees being devoted to his enlightenment in that respect.

Q. Of what advantage are these initiations to the candidate?

A. By the insight he has thus acquired he is able to co-operate intelligently with the Powers that work for Good, and thus he will help to hasten the day of our emancipation.

Reference: *Cosmo* (526-528).

WESTERN WISDOM BIBLE STUDY



Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfill the law of Christ — *Galatians, 6:12.*

This beautifully simple, but profoundly significant plea, written by St. Paul to the Christians of Galatia and imbued with the fervor of a heart completely dedicated to the Cause of Christ, presents a tremendously important truth for every spiritual aspirant, just as vital today as it was when penned nearly two thousand years ago. Those who embrace it with ardor are wise, for actually it constitutes a fundamental steppingstone to the spiritual heights. It is a treasured ideal of those on the Way of the Christ.

It has been the all-too-common practice, even among so-called Christians, to criticize and judge, if not actually to condemn, when a brother or sister is "overtaken in a fault," utterly oblivious or forgetful of the fact that we are all *one* in the great body of God, and each responsible in a measure for the "faults" of our brothers and sisters, who are indissolubly bound to us by the tie of Spirit. And who of us is without fault, having any right to judge or condemn another? If we have not evolved the *Christ within* sufficiently to carry out St. Paul's injunction in the true "spirit of meekness," we will at least do well to heed the injunction of Christ Jesus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."

However, it is not enough that we merely cease to judge and condemn. We must take the initiative and put our powers into constructive use in serving

our fellow men. We must evolve the humility and compassion that will enable us cheerfully to embrace the privilege of bearing "one another's burdens, and so fulfill the law of Christ."

Fulfill the law of Christ! Yes, that is the task which confronts humanity today. The Age of the Race Spirits, during which separativeness and selfishness have been fostered, is to give way to the Age of Christ, when unity and brotherhood will prevail. We are now in the transition period from the former into the latter—a last opportunity, we may say, for those who wish to take the next step upward on the evolutionary ladder. It is a time when a decision must be made: to go forward under the Christ's banner of unselfishness and service, or to be retarded in our progress. There is no third choice.

Students of occult philosophy have more responsibility than others in striving to "fulfil the law of Christ," for they have the knowledge which has been given to satisfy the reasoning mind and thus make possible the living of the spiritual life. They understand the great cosmic mystery of the Christ: that He, the mightiest of all the Archangels, came of His own free will to the earth and became its indwelling Planetary Spirit so that humanity might be lifted out of the mire of its materiality and selfishness. Thus He is continually suffering in the cramping confines of the earth as He sends forth His tremendous Love Power to redeem humanity, and only by living according to the precepts He taught can we liberate Him from His prison.

The transformation of the proud and haughty Saul into the humble, selfless Paul, who served his fellow men so nobly, should challenge us to heed his admonition and thus aid in strengthening the tie of brotherhood and fulfilling "the law of Christ."

TODAY'S SCIENCE

Ultrasonics



DURING recent years science has found an interesting field of research in powerful sound waves and their effects on various substances. While still in the pioneer stages of development, many practical uses have already been found for this form of energy. Mixing chemicals, collecting dust and smoke, and testing machinery are a few of an increasing number of industrial uses. Exposing seeds to intense sound vibrations has proved to be a means of bringing about an increased productivity which may well result in far-reaching changes in agriculture. Quite as surprising are the effects of sound on living tissue. It is possible that when it can be perfectly focused and controlled, silent sound, as it is sometimes called, may be used as a surgical instrument for the destruction of pathological growths deep within the body. In other forms, sound may be used to stimulate growth and healing. A less pleasant possibility is the "death ray."

Briefly, ultrasonics is the science dealing with the study and production of the effects of powerful sound waves which lie beyond the range of the human ear. The same sound which would be a painfully loud roar at a lower pitch becomes "silent" to our ears at a higher vibration. This occurs somewhere between the 14th and 15th octave of vibration, at about 20,000 vibrations per second. Material substance is capable of responding to 62 or more octaves of vibration. There is, of course, a point beyond which sound merges into what cannot be regarded strictly as sound, but is classified as electricity, heat, and other forms of energy. Yet, from the occult viewpoint, all that exists is sound—the Word of God in manifestation.

In the new science of ultrasonics, the

rate of vibration, or note, as it may be called, seems to be of little importance since it is the great force with which the note is "struck" that causes the unusual and often weird effects produced. The force applied to a siren or other sounding device is converted into an equal amount of force traveling over sound waves. Depending upon its power, this force may then be used to jar, disrupt, or rearrange the molecules of substance.

It is an interesting fact known to the occultist that whatever man may accomplish in the outer world by scientific means, he does or will eventually accomplish through inner, spiritual means. Depending upon its evolutionary experience, the Ego, the Real Self within man, is able to use its spiritual energy to emit sound which manipulates the lesser forces of the mental, emotional, and physical worlds and thereby gain further experience and power. Through patient effort during countless incarnations, the Ego becomes able to set up the sound or vibration of correct pitch and strength that brings about a desired result. It is thus, by the firm and steady application of its own inherent energy that it transmutes physical and other forces from one form to another and also improves the personality, its instrument, in order to carry out its purpose. Self-mastery is largely a matter of acquiring the ability to manipulate skillfully the substances which constitute the personality. As he does this, man gradually comes into his inheritance as a son of God. With almost unlimited ability to concentrate, release, and direct force within his own being and his environment, he frees himself from the limitations and tyrannies of a spiritually unawakened human being.



Astrology Department

The Moon--Principle of Motherhood

By ELMAN BACHER

(Conclusion)

THE DEGREE or intensity of maternal capacity is indicated by the sign position of the Moon, "experience-patterns," by the aspects made to the Moon by the other planetary bodies. In the sign Cancer the Moon is at her most motherly position; the "urge to nurture" is here the most marked. The next two "best signs" for maternal capacity are Taurus and Pisces. In Leo, the Sun sign, she glows with warmth and power, but with a positive quality that contrasts with her basic passivity of nature. In Libra, she "blends beautifully" with the Venusian vibration of the partnership sign which emphasizes the seventh house impulses. In Gemini and Aquarius she is at her most purely mental, and in Aquarius the Moon is as impersonal as she can get—detached, scientific, and friendly rather than purely motherly in feeling. In Capricorn she blends with the form side of life through the Saturn vibration; here she is practical, capable, dependable, but somewhat lacking in the responsiveness and sympathy that mark the maternal urge. In Scorpio she is intensely emotional and generative, but the watery Mars vibration emphasizes force and severity. This position is considered unfavorable for the Moon from a physiological standpoint. In a man's chart it does not reflect a particularly harmonious or happy "picture of women." In Aries,

the Moon is most definitely "un-herself." Here she expresses with a dynamic, egoistic and masculine quality that is the antithesis of her feminine nature—the keyword is "self-assertion."

It must be emphasized that the Moon *focuses* the maternal urge, but there are several kinds of "variation of experience." These are indicated by planets which are found in the sign Cancer, ruled by the Moon; these planets are said to be disposed by the Moon. Also, planets in the fourth house—regardless of sign—indicate, to a large degree, the objective side of the "home consciousness"; it is through "home experience" that these planets find their chief channel of expression and highest potential for fulfillment.

The *faculty* of instinct is one of the keywords of the Moon function. In this connection, the Moon symbolizes a "race urge," a "biological compulsion." She represents the most deeply rooted expression of the "drive" of the feminine polarity. Though passive and receptive in nature, the Moon finds her rulership and detriment in Cancer and Capricorn, both cardinal signs; thus a certain "dynamic" or "generating" faculty is seen in the Moon functioning.

To the degree that the Moon is allied with signs that are congenial to her, she expresses with strong drive, deep fulfillment needs; when she is allied to uncongenial signs, she must express her urges through qualities that are not congenial

to her basic keynote; to the degree that she is well-aspected, she promises fulfillments, harmony of give-and-take in experience, and health; to the degree that she is afflicted, she indicates "feminine karma," both objectively and subjectively, the needs for transmutation and regeneration of feeling, physical disharmonies — particularly in women —; and the indications of transmuting the feminine expression are shown by any affliction to the Moon in the charts of men as well as of women.

The following interpretative notes must, of necessity, remain basic and simple, for clarity's sake. Remember that the Moon rules the function of the subconscious mind, and any afflicted aspect represents a negative "picture" which, brought over from the past, is "close to the surface of consciousness," and will manifest, definitely, in childhood. The transmutation of a horoscope starts with the transmutation of afflicted Moon aspects.

Moon-Sun: The maternal impulse is here identified, in some way, with Power. Afflicted, feeling and purpose are in conflict—either one tending to predominate; excess of the Moon influence tends to deterioration of inner strength; with excess of Sun influence, maternity is expressed in terms of domination and tyranny. This is a disintegrative aspect because the person, through "feeling about herself," is not fully aware of inner capacities, therefore, self-assurance is lacking; to regenerate this aspect, power, in domestic experience, must be redirected for Moon fulfillments, not expressed just for its own sake. Benefic feeling and purpose are harmonized; maternal experience is expressed and fulfilled with capability; a certain "positive-

ness" is found, thus indicating the possibility that the mother may be the "leader" in the family. Moon in good aspect to the Sun is a redemption in any chart because it shows an integration of basic polarity.

Moon-Mercury: Afflicted, feeling and maternal concern conflict with thought; the mother with this aspect needs mental disciplining because she tends to "interpret" according to her feelings at the moment, and not in line with actuality. She should watch her words carefully and not give way to "overmuch" talking" while she is emotionally disturbed because she is apt to commit herself to untruths and injustices. "Take

time to think" is a good policy for redirecting this impulse, and, when this aspect is found in the chart of a child, the mother will recognize that the child is very impressionable to her words—she must not inflict on his mind her negative impulses and thoughts. Many people who have this aspect have been, karmically, impressed with the negative expressions of their mothers' emotions,

STELLAR VIBRATIONS

Each sign of the zodiac, as well as each planet, is the body of a great spiritual Intelligence, radiating streams of force having powers and colors peculiar to its nature, which are imparted to the beings with whom it labors. Thus there is a genuine science of mineralogical correspondences, each group of minerals vibrating to a certain keynote which blends with the vibrations of the particular sign and planet with which it is most nearly attuned.

and have lived for many years with unhappiness because of the "pictures" which were impressed on their subconscious minds in childhood. In either case, mother or child, mental discipline and emotional poise, are of prime importance to creating happiness and success. Establish the habit of "finding out the facts," (Mercury) and by acting in accordance with them, feeling can be controlled.

Moon-Venus: These two form the basis of the fulfilled feminine polarity in the sense that they indicate woman's emotions as mother and as mate. Since Venus is "cultivation and refinement," her inharmonious patterns with the

Moon indicates a lack of sympathetic feeling; depending on which of the two is the more strongly emphasized in the chart, the maternal urge will obscure the "response to the other fellow," or the esthetic or partnership urge will obscure the needs for motherhood. This is an aspect symbolizing an inharmonious relationship with the mother, as far as emotion is concerned. And, in the chart of either a man or woman, it represents a need to balance and "complete" the feminine patterns. This process may be done by (for the Moon) taking advantage of opportunities to express the "urge to nurture" and (for Venus) development of courtesy, cooperation, "thinking in terms of the other fellow" which, after all, is the basis of all civilized (Venusian) living. Benefic aspects between Moon and Venus indicate a basic cultivation of the emotional nature. Refinement and charm, courtesy and good taste have been "built in"; these qualities may be reflected, physically, as beauty and grace. Harmonious relationships with the mother, or women generally, are promised. Cultivation of esthetic faculties are also indicated, since the subconscious mind has been strongly impressed by the redeeming factor of "thinking and acting in terms of harmony."

Moon-Mars: this, in whatever form, is a "touchy aspect," since the two form the basis of "primitive emotion." Intensity of subconscious impressionability is indicated and the maternal feelings are highly charged. If negative, particularly the square, this is "hot-temper," irritability, jealousy, and resentment. The urge to dominate is strong and such mothers tend to "lead their children by the nose." This aspect indicates the possibility that ambition and the "urge-to-achieve" is stimulated by the experience of motherhood—such women feel the urge to "fight for their children." With the negative aspects, this urge is expressed with great force; the "law of fang and

claw" is much in evidence. Potentialities of hatreds and enmities are strongly evidenced by Mars afflicting Moon, since the subconscious mind is keenly impressed by the "urge to defend and defeat." Harmonious patterns of Mars-Moon indicate the possibilities of much more constructive action—energy is expressed through the "urge to achieve" rather than the impulse to destroy. This is a courageous mother, intrepid and valiant, who is capable of living her maternal experiences in terms of positiveness and hard work. A good Saturn, Venus, and/or Jupiter aspect to the Moon—Patience, Harmony, and/or Benevolence—are good correctives for Mars-Moon afflictions.

Moon-Jupiter: the maternal urge is expressed through benevolence and abundance. Afflicted, the mother may be inclined to overindulgence—she seeks to "overprotect" her children; a superabundance of maternal concern is indicated, and though the motives may be utterly sincere and unselfish, the mother with Moon afflicted by Jupiter is lacking in judgment—her feelings obscure her sensible evaluations and she

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.

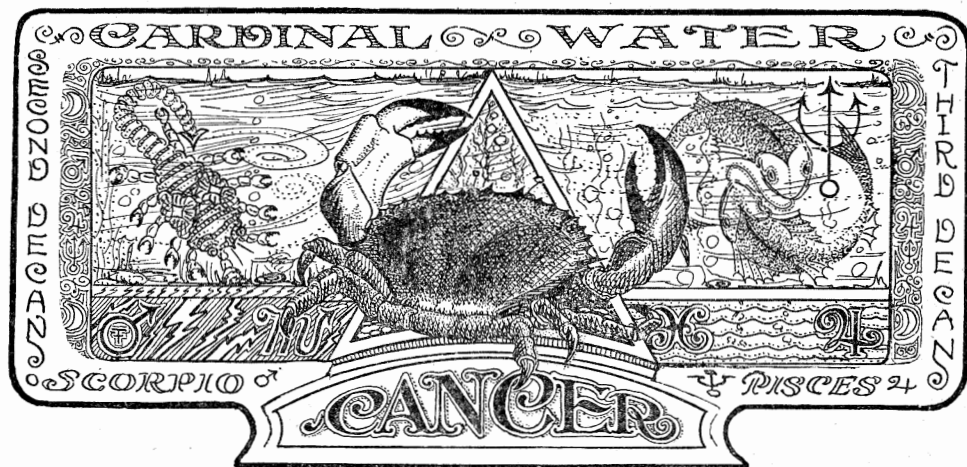
tends to weaken her children by making things "too easy for them." She must discipline herself by, to some degree, disciplining her children. She must allow them the privilege of developing through the exercise of their own initiative and in fulfillment of responsibilities. In thus "freeing herself" from them she, to a degree, gains in perspective and emotional control. Benefic aspects between Moon and Jupiter form a very beautiful pattern of amplitude, generosity, sincerity, and balanced judgment. Such a mother expresses herself abundantly and healthily. She is a radiation of warmth and comfort, a source of well-being for her family, both physically and psychologically. This aspect is an astrological portrait of Ling Sao, the mother in Pearl Buck's book, *Dragon Seed*.

Moon-Saturn: Here the maternal experience is identified with the form-side of life through Responsibility. The conjunction of Saturn with the Moon makes the maternal experience something of a crucifixion—even beyond the ordinary meaning of the word. Maternity, in this instance, "nails" a woman to the exigencies of life, and through domestic experiences, she must fulfill herself through many obstacles which may be actual, but which also may be because of her subconscious viewpoint. This is a pattern of "narrowing"—much has to be done through a limitation of scope. Afflicting Venus and/or Jupiter, Moon conjunct Saturn presents a rather sad picture—a domestic experience lived rather joylessly and in terms of limitation of means. Afflicting Sun and/or Mars, the vitality and "thrust" are depleted — achievement is made against the counteractivities of restraints and inhibitions. Saturn square or opposition Moon steadies the temperament and may prove a necessary counter-active to dynamic affliction, but the Saturn influence will be *felt as impediment, restriction, or inhibition*. The position of Saturn will show a channel

through which the maternal urge will express for the fulfillment of responsibility. The benefic aspects between Moon and Saturn indicate control of feeling and integration of practical abilities. This is the strong, competent mother who lives in an orderly, methodical manner. She is a pillar of dependability and, whether or not she is particularly emotional or loving, she still is reliable and able to put the domestic side of her life on a sound, practical basis. Perhaps somewhat lacking in "expressiveness," she is a loyal and devoted mother who expresses her maternal love in her desire to protect and stabilize.

Moon-Uranus, Moon-Neptune: In these patterns, an indication is shown whereby the basic maternal urge may be redirected into impersonal, spiritual, universal, or creative channels. In contact with Uranus and Neptune, the indications of the Moon take on a scope that she does not have with the lesser planets. The subconscious mind is sensitized and vitalized by attunement to what might be called "cosmic patterns"—intuition and the psychic faculties may be unfolded. Moon-Uranus is much more dynamic and creative; Moon-Neptune is more sensitive emotional, receptive, and compassionate. However, the interpretative approaches to these aspects *must* be made from a comparison with the Moon's aspects to the lesser planets—since they form the "first steps on the ladder"; Moon trine Uranus, square Mars is not as easy as when Moon is sextile or trine Mars. In this example, much control and direction is required of Mars before the Uranus trine can express constructively. Otherwise, Uranus backed by a disorderly Mars, may express destructively. Moon trine Neptune, square Sun is a very sensitive Moon, impressionable, psychic; but with disorder between Purpose and Feeling, or depleted vitality, the sensitivity of Neptune may result in some

(Continued on page 336)



The Children of Cancer, 1948

Birthdays: June 22 to July 23



THE SIGN Cancer, being the cardinal sign of the watery triplicity, gives its natives a basic nature of active emotions, and thus indicates for them a lifeday in which soul growth is to be made by transmutation of the emotions through much activity. Those born with the Sun in this sign are not only strongly emotional, but sympathetic, psychic, and, like the Crab which is the symbol of the sign, very sensitive and retiring. However, they want and need friendship, and when they get well acquainted can be quite exacting and autocratic with their friends. At the same time, it must be said that they are very conscientious in all things entrusted to them, and use considerable discretion in whatever they do, so that one may safely trust them to keep a secret or execute a commission.

The vitality of the Cancerians is not very pronounced, and they may therefore be indolent, even when not actually ill. As a rule, they like peace and avoid quarrels, hence are harmonious and agreeable in the home so long as they are not asked to work too hard. This position of the Sun tends to make the first part of the life barren of fruits

but brings success in the later years.

The restless Moon rules the sign Cancer, and therefore changes of residence, position, vocation, and of all matters, are frequent in the lives of these natives. At the same time they cannot be called fickle and flippant, for they are very tenacious whenever they have undertaken to do a certain work or fulfill a particular obligation. Neither do they run haphazard into anything. In fact, there are times when they are inclined to be too cautious, and may be given to undue anxiety and worry.

The Cancer solar month this year opens with the beneficent conjunction of the Sun with Venus and Mercury, and continues under this vibration until June 29. Those born during these days will be artistic, musical, and poetic, and should have good health, many friends, and a pleasant social life. The mentality is bright and the memory retentive—except on the days when Mercury is three degrees or less from the Sun. Two other beneficent aspects ushering in the solar month, and lasting until the end of it, are Saturn trine Jupiter and Neptune sextile Pluto. These configurations indicate a strong character with a deep and profoundly philosophical

mind, a benevolent disposition with a strong sense of justice and fair play. The native will be honored and esteemed in his community for his integrity, good judgment, high morals, and devotion to duty.

A less favorable vibration existing at the beginning of the solar month and lasting until July 10, is the square of the Sun to Neptune. This aspect indicates a negative psychic side to the nature, and a tendency toward excessive drinking. Children with this aspect should be taught to avoid all mediumistic contacts and practices, as well as the dangers of alcohol.

The square of Jupiter to Uranus is also in effect when the solar month begins, and lasts until July 9. This vibration indicates an impulsive nature apt to act in a sudden or unexpected manner to one's own undoing; loss by speculation, lawsuits, and impulsive extravagance are also indicated, unless these children are trained in carefulness and forethought.

From June 23 to July 12, Jupiter is square Mars, which indicates a tricky, dishonest streak in the nature, with a strong flair for gambling. The circulation is apt to be poor, and there may be liver complaints and apoplexy.

Uranus is in conjunction with Venus from June 25 to July 23, and with Mercury from June 25 to July 17. These aspects quicken the mind and intuition and give an interest in music, art, radio, aviation, etc. The degree of constructiveness of these conjunctions depends largely upon the other aspects to the same planets during the same time.

From July 1 to July 23, Mars squares Uranus, an aspect which indicates an erratic and eccentric disposition, a violent temper, resentment toward the slightest restraint, and a stubborn, headlong, and dogged determination to go ahead in any line of action which has been decided upon no matter what the possible outcome. There is a cruel and unfeeling side to the nature.

Mars is also square to Mercury from

July 3 to July 20, giving mental energy, enthusiasm, and dexterity, but a tendency to use one's mentality destructively. These children will need careful, persistent training in constructive thought, kindness, and similar virtues.

Beginning also on July 3 are two squares to Venus: one, to Mars, lasts until July 18, and the other, to Jupiter, lasts until July 23. The former indicates lessons to be learned in controlling the emotions and passions, as well as in thrift; the latter, a need for training in honesty and uprightness in both business and marriage relations.

A more favorable vibration is that of Venus sextile Saturn, which begins July 5 and lasts the rest of the solar month. This aspect bespeaks a person faithful and true, just and methodical, qualities which make for success in all departments of life. It also indicates simplicity in taste and unimpeachable morality, which will help to bring honor, esteem, and health.

From July 9 to July 23, the Sun is sextile to Mars. This configuration produces a superabundance of vital energy which assures its possessor of the most radiant health, strengthens the constitution, and makes the person able to endure the harder tasks. There is determination, courage, constructive ability, and an indomitable will which admits of no defeat. The disposition is frank and open, but blunt and often brusque.

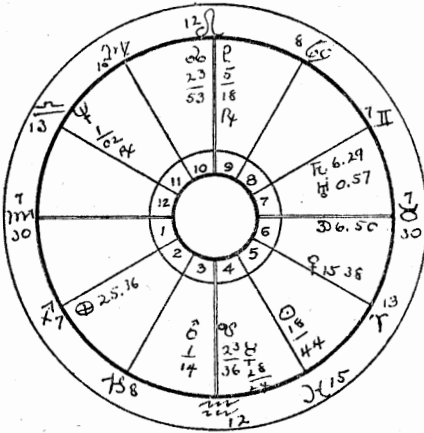
Another constructive aspect, Saturn sextile Uranus, is in effect from July 10 to the end of the solar month, indicating for those who have it ambition and determination, along with ability to concentrate upon large problems and exercise authority. The intuition is strengthened, the mind is mechanical and ingenious, and the native may be a successful inventor.

From July 17 to July 23, Mercury squares Neptune, indicating the need of training in memory, systematic thinking, and constructive activity. Honesty and truthfulness should also be stressed in training these children.

Reading for a Subscriber's Child

JOSEPH D.

Born March 9, 1943, 10:20 P.M.
Latitude 33 N. Longitude 97 W.



In this chart we find all the elements—fire, earth, air, and water—represented by planetary position, though five of the planets are in airy signs. We also notice that the planets are almost equally divided among the cardinal, fixed, and common signs, with fixed signs on the angles. This variety of forces indicates that Joseph will be able to express through many facets of the Spirit in the present earth life.

The Sun is in the common sign Pisces, in the 5th house, making a trine to Jupiter in Cancer in the 9th. Hence the individuality is basically sensitive, emotional, psychic, friendly, and sympathetic. There is a pliability which balances the fixed influences in the chart. The trine to Jupiter favors health, wealth and happiness, as well as travel by water to foreign countries and an interest in religion.

The Moon is placed in the fixed, earthy sign Taurus, in the 6th house, and makes a sextile to Mercury in Aquarius, a square to Mars in Aquarius, and a square to Pluto in Leo. This child should have a liking for music and art, along with a retentive memory, but he will also be inclined toward impulsiveness and a quick temper.

Perhaps the most outstanding feature of this chart is the grand trine of Neptune in Libra, Mars in Aquarius, and Saturn and Uranus in Gemini. This configuration indicates unusual mechanical and inventive ability, as well as much spiritual understanding. Joseph will be able to "bring through" into practical application advanced ideas having to do with aviation, electricity, etc. Since Neptune is in the 11th house, he will have friends among the spiritually enlightened who will be able to aid him in the realization of his highest hopes, wishes, and aspirations. As Saturn and Uranus are in Gemini in the 7th house, square to Mercury, it is likely that this child will have definite lessons to learn concerning honesty and uprightness in all partnership relations. If he is brought up to realize that every experience which comes to us is *our own*, and comes for the purpose of teaching us some needed lesson, he should be able to handle his problems so as to make much spiritual progress.

The square of Mercury to Uranus and Saturn also indicates a tendency toward impulsive, erratic action, and an aptitude to avoid the truth at times. Venus in Aries, square to Jupiter in Cancer, gives further emphasis to the need for training in simple tastes—in both surroundings and foods—and in high moral standards. Only understanding parents can properly direct this child's manifold energies.

The 10th house, governing the profession, is ruled by Leo and the Sun. Since the Sun is in Pisces in the 5th, trine Jupiter in Cancer, Joseph could be successful in religious work, probably a branch of it having to do with publishing or traveling. He could also give splendid service in the laboratory of an aviation or electrical concern, and in teaching these subjects. He may at some time be professionally connected with the stage or movies.

VOCATIONAL GUIDANCE ADVICE

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

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

Promoter. Auctioneer

MAURICE de M.—Born August 5, 1909, 9 P.M. Lat. 51 N. Long. 4 E. In this chart the ambitious, persistent sign Capricorn is on the Midheaven, and its ruler, Saturn, is in the pioneering sign Aries, in the first house, making a square to Uranus in Capricorn in the 10th. Uranus trines the beneficent Jupiter in Virgo in the 6th. The Sun is in the fixed, executive sign Leo, in the 5th, in conjunction with Mercury, and trine the Moon and Mars in Aries on the Ascendant. Aggressiveness and the pioneering instinct are very strong in this individual, and he is best satisfied when exercising these faculties. As a broker, a promoter, a guide or director of travel groups, or as an auctioneer, this native should be successful.

Telegraph Operator.

Laboratory Worker

ANDREU K.—Born May 30, 1932, 5:38 A.M. Lat. 33 N. Long. 97. The intuitive, progressive, and inventive sign Aquarius is on the cusp of the 10th house in this chart, with Pisces intercepted in the 10th. Uranus, ruler of Aquarius, is in the dynamic sign Aries, in the 11th, conjunct the Moon, trine Jupiter in Leo in the 3rd, and square Venus in Cancer in the 2nd. Neptune, co-ruler, of Pisces, is intercepted in Virgo in the 4th house, squaring the Sun in Gemini in the 12th. The mental sign Gemini is on the Ascendant. Mercury is in the fixed sign Taurus in the 12th house, sextile Pluto in Cancer, and square Jupiter. This young man could give valuable service as a telegraph operator, salesman, taxi driver, or as a hospital or laboratory worker.

Organist. Entertainer

NORMA S.—Born August 25, 1931, 11 A.M. Lat. 46 N. Long. 113 W. Here we have a young lady whose professional life will be very much before the public. The 10th house is occupied by four planets, one of which, the Sun, rules the sign on the cusp of the 10th, Leo. The Sun is in conjunction with Venus in Leo and Neptune in Virgo, but otherwise unaspected. Jupiter, on the cusp of the 10th, sextiles Mars in Libra, and opposes the Moon in Aquarius. The fixed, emotional sign Scorpio is on the Ascendant. This native should have considerable musical, as well as executive ability, and would do well as an organist, a secretary-receptionist, a hostess in a club or resort, or as an entertainer, combining music, acting, and possibly singing.

Draftsman. Accountant

ARCHIE L. M.—Born February 29, 1908, 0:04 A.M. Lat. 45 N. Long. 121 W. The native of this chart has a keen, analytical, original, and inventive mind, which will be of great advantage in his profession. Mercury rules Virgo, the sign on the 10th house, and is posited in the psychic, literary sign Pisces in the 4th house, in conjunction with the Sun, sextile Uranus in Capricorn in the 2nd, Mars in Taurus in the 6th, and trine Neptune in Cancer in the 8th. The energetic sign Scorpio is on the Ascendant. Mental, literary work of various kinds should appeal to this native, but particularly the type which requires some degree of originality. He could give efficient service as a draftsman, engraver, interpreter, writer or literary assistant, or as an accountant.

Monthly News Interpreted

The Skeptic Asks Proof

As a boy I used to pay a small sum for the privilege of holding the handles attached to a galvanic battery and get a delightful shock which could be increased in intensity until I could stand no more. There was, naturally, rivalry among the boys as to who could take the greatest shock.

There was one boy who maintained that not only could he stand the greatest shock, but that the machine was not powerful enough to shock him at all! As he was not noted among the boys either for his strength or courage, we were anxious to show him up. However, he had apparently planned his program, for to our disgust he refused to take the test. While he consistently maintained that the machine could not shock *him*, no amount of persuasion could bring him to touch the handles. After that his name to us was Yellow. We did not think he played fair. He refused to comply with the only conditions that would make proof convincing to him or to us.

In like manner, a skeptic who demands "proof" for the existence of God, or the truth of the Bible, or God's power to save, must be willing to submit to the conditions for such knowledge. The understanding of religious truth is dependent upon co-operation. God does not submit to tests merely to satisfy the curious. The condition for knowing God and His truth is not merely a desire to know, but a willingness to *do*. "If any man will *do* His will he shall *know*." John 7:17. The true Christian who does the will of God may therefore be in possession of knowledge to which a skeptic never attains, or can attain.—*Signs of the Times, April 27, 1948.*

For the ordinary skeptic of today to ask for proof of the existence of God is in reality quite as ludicrous as it would be for a little child to ask for proof of the correctness of the method used in solving intricate problems in calculus. The undeveloped brain of the child which struggles laboriously to comprehend the fact that twice two equals four has no power developed within its brain whereby it is able to contact anything pertaining to higher mathematics. Physiologists know that certain areas of the brain are devoted to particular kinds of thought activity, and until these areas are developed the Ego

has no way of contacting operations and facts which depend on the specific functions of these areas.

All physical as well as spiritual manifestations owe their existence to specific rates of vibration. The lower vibrations manifest in all kinds of physical states of being and are contacted principally by means of the five senses belonging to the physical body. For example: sight depends on the vibratory power of the optic nerves connected with the brain, and register approximately five hundred and sixty trillion vibrations per second. Raise this vibration to between approximately two quadrillion plus, and two quintillion plus, and we have what is commonly known as X ray sight.

Now it is possible to raise the vibration of the optic nerves until they contact the lowest vibration pertaining to X ray vision which gives etheric sight, which sight contacts the Etheric Region surrounding and penetrating the earth. This is the region inhabited by the angelic life wave. A still higher grade of sight known as clairvoyance, can be cultivated. This sight depends on the development of the pituitary body and the pineal gland connected with the brain. When the positive activity of these two glands is awakened the individual has what is known by occultists as positive clairvoyant sight, which is under the direct control of the will. Such an individual has power to contact consciously the First Heaven World, which is the home of the archangels, the Christ being the most highly developed of that life wave.

The skeptic is a doubter and an unbeliever right at the start, and thereby shuts himself off from contact with all spiritual vibrations. Skepticism is one of the greatest deterrents to progress along any line of endeavor. Only those with an open mind can expect to contact advanced ideas.

Twenty Santa Barbara Youths

Twenty boys and girls were arrested over the week end, 10 by the Sheriff's Office and 10 by the police department, in what was described as a series of drinking parties.

Police Chief Roderick E. Noonan declared one 13-year-old boy was so intoxicated he was unable to stand. The youth, Noonan said, fell to the floor at police headquarters and cut his face so severely he needed treatment at County Hospital.

Establishment of special controls to curb drinking in parked automobiles by juveniles was announced by Sheriff John D. Ross. He said his office made its arrests in the Montecito area.

Authorities sought to learn where the boys and girls have been obtaining beer and liquor. They said serious charges will be filed against adults connected with the sale of intoxicants.

Twelve other boys and girls were cited over the week end for traffic violations in this city. None of these, however, had been drinking.—*Los Angeles Examiner*, April 27, 1948.

Throughout all nature we find the cosmic law of polarity in action from the clod to the very throne of God. It was by means of the combined activity of the positive and negative powers of God that our solar system and all that is within it came into being. The Law of Polarity operates in each of man's four vehicles—physical, vital, desire, and mental. However, only the negative powers of each vehicle are able to manifest at birth. The positive powers come into activity gradually while the physical body develops into maturity.

For years after birth new nerve tracts and many new chains of related nerves are formed before the complex, intricately functioning brain of the human being is completed; and during the interim the brain grows rapidly and the negative receiving power of the mind is exceedingly active, accepting readily thoughts and ideas suggested to it without questioning their nature, purpose, or authenticity. At about the age of twenty-one the positive pole of the mind comes into power and the individual begins to think for himself and to form his own conclusions in relation to his environment and the con-

ditions of the world in general. But previous to that time these youngsters are at the mercy of their elders.

Since the brain is more affected by alcohol than any other part of the body, one can readily understand how disastrous the effects of alcohol are on the development of that organ.

Unhealthful qualities of the blood caused by alcohol affect the size, shape, and color of the brain cells; consequently their action, or thought producing, interpreting power is greatly impaired. The first and most important effects manifest as enfeebled reason, lessening of will power, and loss of self-control. In the immature boy and girl emotion is very strong and when reason, will power, and self-control are interfered with, almost anything can happen.

The Spirit contacts the Physical World by means of the mind functioning through the brain; and when the development and activity of the brain are interfered with, such juveniles cannot do other than increase the number of feeble-minded individuals. And what of the men and women who furnish these boys and girls with intoxicants? "Whatsoever a man soweth, that shall he also reap"—a cosmic law. Surely a most deplorable fate awaits them either in this life or else in a later incarnation. Do we look about us and wonder as to the reason for Egos being born in vehicles, the efficiency of which is impaired? The twin Laws of Rebirth and Cause and Effect is the answer—that which we bring into the life of others (good or evil) comes back into our own. It is the duty and privilege of every mature man and woman to protect in every way possible the youths of our land and to see to it that they have every opportunity available to grow up into healthy, educated, refined, uncontaminated men and women, capable in turn, of taking over the direction and carrying on the activities of the world when they are called upon to assume them.

READERS' QUESTIONS

Mesmerism vs. Hypnotism

Question:

In the March issue of your magazine the answer to the question concerning *Mesmerism vs. Hypnotism* seems to give the impression that the Elder Brothers, who sent Mesmer, would be guilty of a crime against the Holy Spirit. I know this cannot be, of course, so will you please clarify the matter?

Answer:

The terms *mesmerism* and *hypnotism* have become synonymous in the public mind, as we indicated in our answer. However, it is doubtless more correct to say that mesmerism was basically magnetism and that hypnotism is an outgrowth (developed by others) of Mesmer's teachings.

There are times in man's evolution when the Higher Ones give him certain information which can be of great help to him if properly used. Unfortunately, in most cases he uses the information selfishly and has to learn better by suffering. So it was with the teaching which Mesmer gave. He came to give out valuable information concerning the latent powers of man, but it was not intended that these powers should be used selfishly. It was intended that man, by virtue of having the necessary knowledge concerning his complex nature and his potential powers as a God-in-the-making, should develop his innate faculties and use them in the service of his fellow beings. However, his inherent selfishness has led him into the wrong use of his newly-discovered knowledge, and it is only by the pain and suffering consequent to all violations of God's immutable laws that he will learn the true object of life in the material world.

"DOWSING"

Question:

What is the faculty of dowsing? How is it that a dowser can detect everything, everywhere in the world?

Answer:

Perhaps a more commonly used word for this faculty is "divining," which means using a "divining rod." It is a negative faculty, in which the operator, a sensitive, allows himself to be influenced by superphysical forces to indicate the position of metals, water, etc., in the earth. Like all negative practices, it is dangerous and should be avoided.

ADVISABILITY OF DIVORCE

Question:

In the light of what *The Roscrucian Cosmo-Conception* states about marriage, do you advise one to continue to live with an unfaithful mate? The woman I am thinking of fears that her immoral husband may bring home a venereal disease to her. Her children have married, and so she feels that she has kept the home together long enough. If she divorces him will she have to meet him in some other life?

Answer:

Such personal matters should actually be decided by the individual involved, for he or she is the one who must take the consequences of whatever course is followed. Furthermore, it is not always easy to determine the extent of the karmic tie between the per-

sons concerned, although astrology can be a great help in this. However, from time immemorial unfaithfulness has been considered adequate reason for divorce, and we certainly do not believe that one need deliberately subject herself or himself to the dangers of venereal disease. So far as the necessity for association in a future life is concerned, that depends upon the degree to which debts incurred in former lives have been paid. If one has become sufficiently awakened to the inner urge toward the higher life, and is expressing compassion toward others through unselfish service, he or she may thus absolve much karma. Obviously, all ill feeling toward another must be eradicated before the attitude necessary for absolving a debt can be attained.

AUTOMATIC WRITING

Question:

Can it be that the superconscious mind ever speaks through automatic writing? I have a friend who is a very devout Christian. She lives up to your instructions about nightly retrospection religiously. One night when I was visiting in her home, she had just finished her retrospection and judged her day quite a success. Then she placed her right index finger on the arm of her chair and asked, "Do you agree with me?" Immediately the finger wrote "No. You were rather petulant this morning and somewhat boastful this afternoon." I asked her whether she used automatic writing very often. She said that sometime weeks go by, during which time she does not even think of it. Yet the answer comes instantly when she does ask a question.

Answer:

No, we do not believe that the superconscious mind, or memory, ever speaks through automatic writing.

In *The Rosicrucian Cosmo-Conception*

it is explained that the superconscious memory "is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is indelibly engraven on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscience and character, which ensoul thought forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire. In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this superconscious memory inherent in the Life Spirit is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. It does not always need to incur the danger of being subjected to and perhaps overruled by a process of reasoning. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the oftener it will speak, to our eternal welfare."

Automatic writing, in common with all other such practices not under the control of the individual's will, is a negative practice—and dangerous. Every time a person permits an outside entity to control him—to any degree whatever—he is simply opening the door to eventual obsession. Therefore, automatic writing, the use of the "ouija board," and all similar practices are extremely dangerous. The safest plan is to leave all negative phenomena alone, concentrating our energies on *living the life*, and performing exercises which foster our will and other positive faculties. Concentration is one of the best of these exercises, and should be given a definite place in the aspirant's daily program.

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.*

Outwitting Arthritis with Natural Therapy

By LILLIAN R. CARQUE, Sc. D.,

Little Brook Farm, Route 1, Box 221, Los Gatos, Calif.



THEY SAY that only the stubborn get arthritis. Pathetic figures, indeed, are those who need the whiplash of calcium deposits to make them more mellow! Stiffened fingers, soreness, and swellings are exasperatingly evident in arthritis, due to calcium obstruction. Finally hands, wrists, elbows, feet, and knees become very much enlarged and deformed—ankylosed, i. e. locked.

However, arthritics need not view critically and resentfully the grotesque awkwardness of their limbs, for the inhibiting influence of calcium gives opportunity for the chastening of the unruly Spirit. When one cultivates those nobler virtues of tact and diplomacy, patience and perseverance, honor, chastity, justice and fairmindedness, courage, determination, and a sense of responsibility, he is no longer subject to the discipline of the adverse aspects of calcium metabolism.

In treating arthritis, endless time and intelligent direction should be given to drugless methods—sweats, baths, heat lamps, natural eliminative methods in the form of enemas and colonic irrigations, deep breathing to increase lung

elimination, constructive mild exercise, gentle, not deep, massage for sore joints, hot packs and compresses, proper rest, relaxation, sleep and sunshine. All unnatural nerve pressure should be relieved.

Succinctly, every channel of elimination must be kept open to aid Nature—skin, lungs, kidneys and bowels. The activity of the skin is particularly important; hence the need for sponge baths and friction. The liver should be stimulated to a more normal function. It is imperative that fermentation and putrefaction be diminished to lowest levels with compatible food combinations. Menacing acid wastes, poisonously hostile, due to faulty elimination and dietary indiscretions, must be effectively routed out. The arthritic needs plenty of water to encourage kidney elimination; distilled water is preferable if there is arthritis deformans.

But the suffering of the arthritic is not completely assuaged until it is supplemented by fasting and followed by rational dietetic treatment. Spiritual serenity, moral fortitude, and a positive conquering mental attitude are equally

paramount in helping the afflicted to earn his or her winnings in successive struggles. The fasting regime adhered to by many arthritics with marked success is that of a juice diet fast; this is because fruit juices exert a more salutary influence than that achieved by water only, with its total abstinence from food. Fruit juices provide light yet sustaining nourishment, quickly and readily assimilated and utilized by the body, preserving and increasing the alkaline reserve in the blood stream.

One nutritionist, herself a cured arthritic, recommends that orange juice be taken every two hours, while awake, for four weeks. The required quota of distilled water should, of course, accompany this fruit juice fast. The nutritionist in question, who subjected herself to this regime during her own indisposition, reports that the consummation of this four weeks' period found her twenty pounds lighter, but free from pain; the lump under her right knee, which she accepted with resignation as a permanent fixture, passed into history; her elbows straightened.

Any kind of fruit or vegetable juice is recommended, but gratifying results are obtained with those not too heavy in natural sugar. Grape and berry juices are best ingested in diluted form; those juices which head the list as the more desirable are grapefruit, orange, tomato, and pineapple. While vegetable juices have won justly enthusiastic acclaim among health seekers, acid fruit juices have proved most efficient for a rigid fasting and eliminative program.

Celery juice, however, is ideal because it contains more than four times as much organic sodium as it does calcium. Sodium is an effective solvent of calcium, and hence celery juice has proved itself invaluable to the arthritic in dissolving and removing years of accumulated non-functional calcium lodging in the cartilage of the joints. A pint a day may be added profitably to the

diet. Dried powdered celery in the form of tablets may replace fresh celery juice beneficently, if the latter is not conveniently available. Topping the list of vegetable juices which exert their greatest therapeutic potency in arthritic pathology are: celery, cucumber, carrot, spinach, watercress, and parsley.

If the weather is chilly, the juices may be heated and warm water used. It is best not to mix juices, but rather to use only one kind during the juice fast throughout a single day. If relished, the juice may be varied from day to day, but maximum results have been noted when the same juice is partaken of for three or four consecutive days. A note of caution is sounded, namely, that no one should be subjected to the



so-called juice fast for a long period of time without the supervision of a doctor who utilizes the fasting technique and who understands it.

Because of the absence of bulk, enemas are highly desirable to flush the colon of its morbid wastes. Many have found hot tub baths and heavy sweat baths too enervating during a fast, despite the fact that they have proved their merit as eliminative measures in regular non-fasting routine. One need not be bedridden, though severe exercising should not be indulged in; walking is excellent. If unable to be active, circulation should be encouraged through the agencies of hot water bottle, electric pad or blanket, manipulation and light massage.

"Mind over Platter" is a certain nutritionist's earnest dietetic recommendation to the arthritic. Through constant experimentation, it can be demonstrated irrefutably that the consumption of cer-

tain foods aggravates soreness and swellings. This points to the absurdity of clogging the body further with those very constituents it is exerting a tremendous effort to neutralize and to expel from the organism. Hence where arthritis is due to metabolic disturbance, food allergy tests determine unmistakably which foods the system can and cannot tolerate. The diet should be varied to cope with such individual idiosyncrasies.

Such edibles as are low in calcium and high in phosphorus, sulphur, and sodium are best; hence those fruits and vegetables should be selected that contain a minimum of starches and sugars—not exceeding ten per cent. Tablets containing vegetables with minerals high in phosphorus, sulphur, and sodium are readily available. Garlic, either fresh, in dried powdered form, or in the consistency of garlic oil, is acknowledged as effective in diminishing fermentation and putrefaction of foods in the colon, and is suggested as an excellent source of sulphur. As immature vegetables have less starch, small tubers such as beets, carrots, and tiny small beans are emphatically preferable. Salad vegetables should be served plain or with a small amount of salad oil, olive oil, or mashed avocado.

Many nutritionists warn against all dairy foods because of their high calcium content, barring unsalted butter and thick whipping cream with about forty per cent butter fat. They have observed arthritics who have been on a milk diet respond at once when put on a calcium-free diet. It is the earnest conviction of many dietitians that in the case of arthritis deformans, where there is wrong calcium metabolism, heavy starches, sweets, and milk are decidedly objectionable. For every arthritic they also insist upon very little salt; no vinegar, spices, tea, coffee, or alcohol. Stewed fresh or unsulphured sun-dried fruits or plain gelatine dissolved in fruit juice may be used for dessert.

One and one half pounds of fresh fruit may be consumed daily, taken preferably in uncooked form; do not peel. If raw fruit is distressing, it may be cooked or consumed in the form of juice, though cooked fruit has often been found by some arthritics to be as distressing as the fresh. No sweetening should be added. The best fruits are: apples, apricots, berries, cherries, grapes, grapefruit, loquats, melons, nectarines, oranges, pears, passion fruit, peaches, pineapple, tomatoes and papaya. A small dish of unsulphured dried stewed fruit or canned fruit, minus sweetening, will add variety to the arthritic diet.

For soups, broths, purees, stews, etc., the following low starchy vegetables are recommended: asparagus, beet tops, celery, cucumber, chayote, endive, greens,



eggplant, bean sprouts, lettuce, mallow, okra, oyster-plant, pumpkin, small carrots, small parsnips, small turnips, spinach, small string beans, summer squash, turnip tops, and zucchini. For those whose colon is inflamed, a teaspoonful of powdered okra with each meal will provide mucilaginous soothing bulk.

A small amount of nut butter or well masticated nuts may replace meat in the vegetarian diet. The almond and pecan contain a minimum of starch. The soya bean, too, is an excellent source of vegetable protein. The avocado likewise furnishes protein and fat in a most assimilable form and may admirably replace meat. As nuts, nut butters, and soya beans are too rich and concentrated alone, they should be well combined with salads or cooked vegetables. Following the strictly eliminative fasting regime, dietitians permit a tolerance of whole wheat melba or soya bean toast, 100 per cent whole wheat bread, and baked potato in the jacket.

In conclusion: calcium types are really men and women of robust fighting spirit. Theirs is not the role of the weak-kneed and cowardly, swimming with the current and bewailing their lot with mournful countenance. Their ossification is in reality the chastening whip lashed upon those with a tendency to be cruel, unsympathetic, and stony-hearted. They need now only to fling their very stubborn strength into a brave great battle over peculiarly vicious forces that persist in holding them captive and in frustrating their lives.

It is an incredibly easy task, as well as an incredibly fruitful one, to dispel unbrotherliness in our attitude toward life, and to replace it with feelings of tolerance, sympathy, patience, charity, and goodwill toward all that lives. Let arthritics wage ceaselessly, with indefatigable energy the great battle against the forces of evil, the battle of the higher self against the lower—until the Spirit, radiating the Christ Love, is triumphant over all disease.

Each one expresses without exactly what his thoughts are within. . . . In each case the body is an accurate reproduction of the mind; each class suffers from the ailments peculiar to the trend of its mental activity. The glutton and sensualist suffer from diseases engendered when their thoughts have crystallized and weakened the digestive tract and creative organs. Their diseases are entirely different from the nervous diseases that attack the thinker, and any system of healing that does not take into consideration the fact that the body is more a physical expression of mind than mind is a manifestation of the physical man, makes a very radical mistake. In our complex nature, mind and matter act and react upon each other in such a manner that it is absolutely necessary to consider the man as a whole when we attempt to deal with his disability.—*Occult Principles of Health and Healing.*

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Why Raw Foods?

WHETHER one is endeavoring to cure some bodily ailment, to improve the general health, or to aid spiritual progress, the matter of diet is of vital importance. Despite the fact that one's thoughts and emotions affect the digestion, assimilation, and general health, and that the more individualized people become the more they differ in their reactions to the same foods, it is also true that the physical body reacts according to certain general laws governing its nourishment, and these laws must be heeded if one is to be healthy.

That the raw vegetables, fruits, and nuts contain a greater percentage of the different food elements than the cooked foods can no longer be disputed. Cooking drives a large amount of the ethers, vitamins, and minerals out of vegetables and fruits, and also causes chemical changes which lessen their value.

However, some people find that the raw foods are more difficult to digest and assimilate than the cooked foods, and that they cause excess gas. The solution to these problems, unless the person has some serious disorder, is careful, thorough mastication. This decreases the amount of food needed, too. It is easy to prove to oneself that thorough chewing of food not only improves digestion but lessens the amount of food desired. However, if one is not accustomed to eating raw foods, it

is to be expected that bodily reactions to them will be noticeable, and therefore it is wise to make the change in diet under the care of a competent naturopath.

The raw foods are great cleansers, making the blood stream a more usable channel for the Ego. Wounds heal better and more quickly when the blood stream is clean from a diet of fresh fruits and vegetables.

A final advantage of raw foods is that it takes less time to prepare them for eating. Thorough washing is all that is necessary in preparing many fruits and vegetables, and running through a food chopper or grinder prepares others.

* * *

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:

June 1—8—14—21—28

July 5—11—18—26

August 2—8—15—22—29

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*.

Children's Department



Land Beyond the Hill

By B. COURSIN BLACK

GLEN lived in a little white house. The most important thing about the house was the road. It was important to Mr. Young, for it led him to his office in the city. It was important to Mrs. Young, for it led her to the gay shops and markets. The only person to whom it wasn't important was Glen. He didn't like the road at all. It led him to school each morning. He waited for the noisy bus at half past eight.

Not that school was so awful bad. But it took so much time from other things. The brook, now.

The brook bubbled right past the little white house. It was a very magic brook. Sometimes it was all silver, and laughed loudly as it sped along. Sometimes it was very quiet and shy. You never quite knew what it would do. You could watch it for hours. Then you'd learn of the queer folk to whom the brook was home. The water spiders who loafed along on the surface. The tiny, flashing minnows. The inch-long crabs who scooted under rocks.

There was the big meadow, too. It reached from the road to the very sun-

rise. A big world all its own. You could race through the long, rough grass. Pretty soon you'd be in Africa, on a lone *safari* all your own. The mice would stand on tiptoe to see, and then squeak loudly and disappear. The fat woodchuck would lift his head, stare, and then whistle in amazement. While you'd plod along on the elephant.

One morning when the grass was still wet and silvery, you found a fairy ring. There was plenty that happened in the meadow. Most people never knew about these things. Glen had the secret.

But Glen was not really happy. It was all on account of the Hill. It actually began right in the back yard. At first it sloped very gently. Then it got steep. Trees grew close together for companionship. It was dark and gloomy there. A place of caves and night birds, of animals whose eyes were coals of fire. Glen was never allowed on the Hill alone.

That bothered him. He wanted to head an expedition to the Hill. Not that he wanted to find all the caves and secret places, for everybody to see. No indeed! That would ruin things. But he wanted

to show his authority. The secret caves and mysteries belonged to him. He was not afraid. He had the right to see his kingdom.

But worst of all was what the Hill hid. What was beyond the Hill. So tall it was, so broad, it seemed to slice the sky in half. And beyond the Hill?

Glen had never known. It must be a lovely land indeed. Beyond the Hill was adventure and all the mystery of the whole world, he knew. And as time passed he came to know just what the Hill hid. Knew it from his dreams, his hopes.

There was a vast forest. But it was not dark and gloomy. Silken sunlight slanted through the trees and wrote in soft gold light. Ferns and mosses, violets and jack-in-the-pulpits, and wild flowers of all colors bloomed by the paths. Cool



streams wound among the trees, with green pools and creamy waterfalls. All the houses were tiny, with shaggy roofs and yellow curtains at the windows.

The people were kindly and happy. The boys wore green jackets, brown pantaloons and long, curved yellow shoes. The girls wore shimmering silk, that gleamed and flashed like the rainbow, and dainty red shoes. They studied in woody glades, whatever they really liked: chemistry, photography, the stars, engineering, forestry, farming. Then they played games and listened to music of the out-of-doors, with orchestras of birds.

One day Glen was flying his kite in the meadow. He sat down to mend a rip

in the fabric. He got to thinking then of how nice it would be to fly with the kite, to go up and up, up and up, till he could see the Land Beyond the Hill.

All at once he felt himself growing very light and airy. He had no weight at all. And he was rising into the air, clinging to the big, strong kite. Up, up, till the meadow grew very small indeed, and his little white house seemed only a doll house. He noticed that the house had a green roof. He had never seen that before. Then the kite flew into a big, fat cloud. It was cool and wet, like a heavy morning mist.

When they came out of the cloud, they were far up above the Hill. Glen knew now he could see the Magic Land he had known so long in his dreams. He was almost afraid to look. It was all so thrilling, here on the kite. But a glimpse of his Land would make the experience complete. So he turned his head and looked down, down, at the heart of the Land Beyond the Hill.

Glen gasped. He could not believe it. There, far below, he saw tiny houses, and brown fields and white roads. And right in the middle of everything was a big brick building with a baseball diamond at one side. He knew that building. It was the school he attended. Glen was so surprised he forgot to hold on. The wind swooped and sent the kite dipping, tilting. Glen felt himself shooting into space, down, down, and he cried out. . . .

He must have landed pretty hard, for when he sat up he felt all confused. There was the meadow, and the big kite, with a tear in it. Glen stared about with wide eyes. What had happened? He was very tired, and he couldn't think. So he went home through the late, yellow-red sunshine, and to his little room, and fell asleep.

Next morning Glen watched. The bus *did* make a big curve after while. And from the baseball field he saw what must be his Hill, only it looked strange from here. Glen was very, very disappointed.

For as long as he could remember, he had thought of what wonderful things there were in the Land Beyond the Hill. And now, all it turned out to be was the school building.

Then an unexpected thing happened. Mr. Nace, the teacher, stared at them through his glasses, and smiled. "Summer vacation begins tomorrow," he said, and his voice sounded almost happy. "I hope you will learn to know and love the woods and fields, the rocks and streams, and all the creatures that live with Mother Nature. So this summer whenever you can, go outdoors. Go out and see what God has given us of beauty and mystery. And collect some rocks. Black rocks, white rocks, flinty rocks, soapstone, pebbles. . . . and bring them to school next fall. I will have some stories to tell you about them."

Then Mr. Nace told them a story. Long, long ago the Ice King had tired



of the Polar Lands. He planned to conquer the world. So he sent forth Jack Frost, the legions of Snow fairies, the mighty glaciers. And the Ice King rode the North Wind. Swift they went, and far, till a vast field of ice covered the land, even to half of the United States. Then the Sun had glared at his rival, and sent forth his fiery flame throwers. Slowly the Ice King and his wintry allies retreated. Then had emerged a new land. A land of rushing rivers, of deep, deep valleys, of high hills that pointed to the skies. And it was these marvels, Mr. Nace said, they would learn about in the fall.

Glen listened with shining eyes. The

teacher smiled at his eagerness. Timidly the boy asked if he might call on the teacher some day with a few rocks. "Why, yes, of course," Mr. Nace said. Glen didn't say any more, but he knew that the teacher had a secret little basement. And in the basement was a sink and a long table. A long table full of chemicals. A place of magic, it was, where films developed and prints appeared in white trays. You poured some chemicals into the trays, from the tall glass graduates, and pictures came up.

And now Glen knew. He knew about the Land Beyond the Hill. Always he had known it was a magic land. But now he knew the gate to this land of happiness. It was the School. The School opened the gate and showed you all the wonders beyond. The secrets of the rocks and hills, the singing brooks, the dainty wood mice and the shy fox. And more. Much, much more. The magic of chemistry. A whole new world. A kingdom, all your own. And Mr. Nace and the big brick School had the wand that took you there. The wand of learning things—that led to the Land Beyond the Hill!

THE LORD'S WORKSHOP

*When I behold God's handiwork
Of trees and birds and flowers,
And crystals formed in varied hues
A-glow in rocky bowers—*

*I wonder how He does it all,
So marvelous the task;
From silvery brooks to wooded hills—
Just all that one could ask!*

*If we should undertake to do
A job so big, we'd rue it.
That's why I think God must have
planned
The fairies to help Him do it.*

—Ida Smith

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

(Continued from page 319)

form of negative psychism and mental confusions. Study the Moon-Uranus aspects by synthesizing the Moon with the other dynamic planets that she may aspect; Moon-Neptune—compare her patterns with Venus and Saturn. We must know how the subconscious mind is aligned to either the masculine or the feminine polarities—this gives us a key to the basic subconscious quality. Moon in aspect to either Uranus or Neptune is a clue to “latent universality,” since these aspects show the direction by which the primitive, basic, “flesh and blood” urges of the Moon will, in time, be expressed in terms of impersonal, or cosmic, fulfillments.

(The end)

TANGLED LIVES

(Continued from page 301)

ray of light floated, ever ahead yet still very, very near.

Several hours later newsboys on the street of a near-by city ran to and fro crying “EXTRA! EXTRA! All about the sudden death of the great poet, Gordon Halleck. Buy an extra, mister?”

Lists of Dealers and Centers

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