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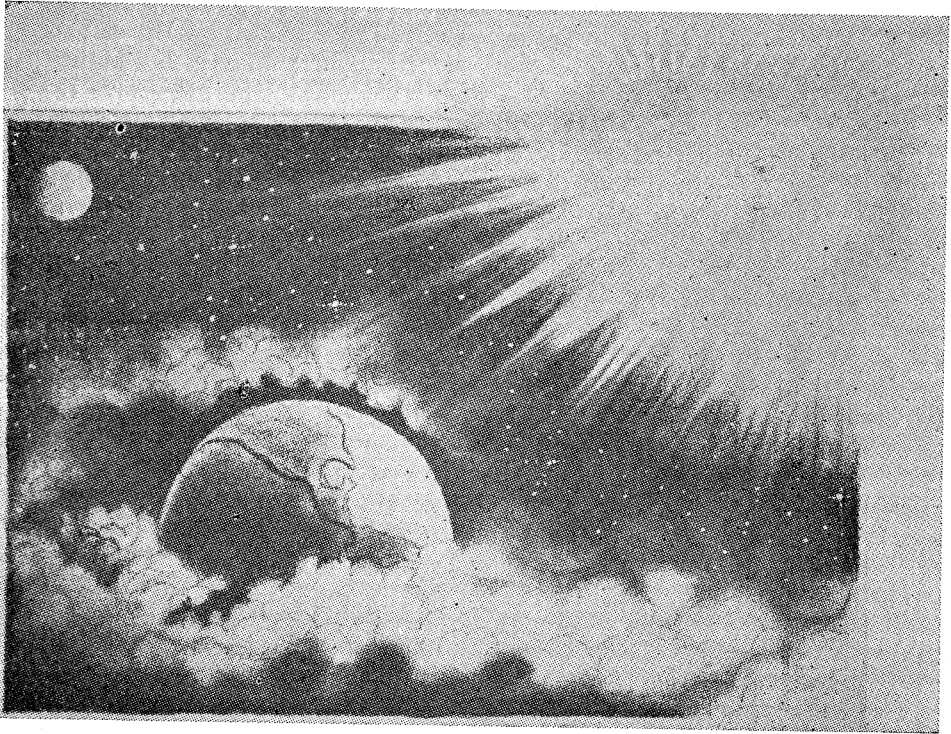
THE EDITORIAL DEPARTMENT

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

In Remembrance of Him

By KITTIE S. COWEN



HE SUBSTANCE from which all things are created, from the clod to God, first existed as a homogeneous mass of cosmic root substance, motionless, undifferentiated, and without form; and it was from working on this substance with the power of vibration motivated by the will of the individual, that all things which are, have come into existence. This vibratory force is an inherent power of God and all differentiated Spirits segregated by Him have this same force in an embryonic state, incorporated within themselves. This vibratory force manifests, consciously or unconsciously, in every thought, word, deed, and action of each and all created beings.

The more advanced the differentiated Spirit, the more free will is exercised by it, and the greater the Spirit's scope of activity. This power of free will in itself is good; but once having developed it, then

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it depends on the individual, to a great extent, whether he uses it for good or evil purposes; and its use, according to its nature, produces an effect like unto the motive that animated it.

“Good things come not out of bad things.
Wisely leave a longed for ill.
Nectar being mixed with poison,
Serves no purpose but to kill.”

Again we have arrived at that season of the year when nature's store has been harvested and the tired earth, having produced in full, is now ready for a much needed rest. She has given unstintingly of her all because being animated by the power of the loving Christ Spirit who so gladly offers His all to those who can receive it, it becomes her nature also to give to the utmost. And what of humanity, we who have received? It is quite a common occurrence for people to complain when the lessons of their daily life are presented to them, all unconscious of the



fact that each lesson contains some much needed experience, which if correctly understood will further them greatly in their evolutionary development from childlike nescience to godlike omnipotence—the goal of all spiritual development. Then there are life's many blessings. How often do we truly count them, and give thanks for that which we have received?

It is an unalterable cosmic law, that like attracts like. Consequently when man counts his blessings and gives thanks for them, the inevitable law just as surely brings to him other blessings of a like nature. Thanksgiving time gives each individual a wonderful opportunity to summarize his many blessings in preparation for an auspicious start at the beginning of the New Year soon to be ushered into being.

Great changes take place during the fall of each year, changes of which ordinary humanity is quite unaware. We speak lightly of the fall equinox and oftentimes wonder if the coming season will bring weather pleasant or severe; but how many people, even those reared by Bible reading Christian men and women, are aware of what truly takes place at that season each particular time, year after year? How many realize that the great Christ Spirit who came some two thousand years ago to redeem a failing humanity and who was cruelly hung upon the cross there to die an ignominious death, is again returning to earth clothed in a vehicle of transcendent light to descend into our dense physical globe to revivify its ebbing flow of life force, so vitally necessary for the production of the needed sustenance we so blithely take for granted, but so necessary for all that exist upon the earth during the coming year.

Few indeed are as yet aware of this annual sacrifice of the Christ, and fewer still are as yet able to contact the great wave of spiritual light with which He is clothed. And because of their spiritual blindness they doubt the truth when it is presented to them by those who do see and who do know. Few there are as yet who are able to sense

—∞ The Current Outlook ∞—

the high spiritual vibration which fills the atmosphere at this time of the year, even though they all, more or less, sense the quickening of some inner force which urges them to perform deeds of mercy for those less fortunate than themselves.

Thinking men and women are well aware that at the present time the majority of mankind are able to respond to a very limited range of vibration; yet they know that vibrations both lower and higher than those contacted by them just as surely exist. Gradually on the same principle that if one of two tuning forks of exactly the same pitch is struck, the sound will induce the same vibration in the other, weak to begin with, but louder and louder as the sound continues, until the second fork will emit a tone equal in volume of sound to that emitted by the original tuning fork.

All sound vibrations have a tremendous power over both spiritual substance and concrete matter. It was the power (vibration) of the spoken word that brought all manifestation into existence; and without it was not anything made that was made. Every thought has



its own particular vibration and when spoken its vibratory power becomes intensified or weakened according to the forcefulness of the speaker. Much of the late President Roosevelt's power over the public was attributable to his remarkable voice which carried both charm and conviction. So great was its charm that one United States senator refused to listen to one of his addresses before Congress stating, that that man with his ingratiating tone of voice, could so sway the minds of his hearers

that if he chose to read a thing so dull as the penal code to them, they would remain spellbound to the end and pronounce it most interesting.

Thoughts lead to words, and words incite deeds; but note that thoughts either good or evil, faithfully return to their instigator laden with the kind of harvest he or she planted and they materialized. And so, as we look back upon the passing year and summarize the happenings that have taken place, we shall find that they are the result of our own use of the powers that we possess; and whether we consider them good or bad, they contained the lessons we most needed to learn, and therefore we can still be thankful, that is, if we have learned through them the delusion and folly of vice, and have recognized the strength acquired in the effort to overcome the various forms of temptation. But above all, we should be most thankful for the annual return of the great Christ Spirit who even now is filling our atmosphere with His tremendous vibration of unity and love, thereby cleansing it and transmuting hate into altruism, fear into courage, and antagonism into the unifying bond of true brotherhood.

Are we responding to this powerful vibration which is sounding all about us? If so, we may confidently look forward to a great change of sentiment. We are the channels through which the Christ Spirit can and will work if we are willing to respond to His divine call: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The way is open. Ours is the choice—what will the harvest be?

THE MYSTIC LIGHT

Harvest Festival

By ALFA LINDANGER



THREE hundred and twenty-seven years ago—in 1621—the first national harvest festival in the United States, our American Thanksgiving was inaugurated by the Pilgrim Fathers as a thank-offering to God for His mercies, His bounty, and protection during the first difficult year since their landing in the New World (December 21, 1620.)

Devout and grateful, the small group of pioneer settlers worshiped, and feasted on the wild fruits of the forest and the grain, ripened on their small clearings on the virgin soil. They rejoiced, praising God, while sharing their meal with the friendly red men, the native Indians.

Thanksgiving has ever since been commemorated in the United States every year, fixed by proclamation of the President and the governors of states. That it always occurs on the last Thursday of November is significant, as this day of the week and the last part of the month are under the rulership of the benign Jupiter, the planet of Wisdom, Peace, and Plenty. In choosing this particular time the Pilgrim Fathers surely were divinely inspired.

Festival, or feast, is a term denoting certain periodically recurring days and seasons, set aside by a community for rest from ordinary labors of life, and more or less hallowed by religious solemnities. From the dawn of time all nations and races had their special festivals. The pagan peoples of antiquity con-

secrated a great many feasts to some deified protective guardian, glorifying and praising him for the fruitage of the earth. However, often the true meaning of worship and homage degenerated into bucolic and foolish revelry, or idolatry, and barbaric orgies.

The ancient Romans had many festivals. The most important was the Saturnalia, rural festival of all Roman husbandmen, celebrating the ingathering of the year's harvest. Dedicated to the golden age of Saturn, it was held about what is now our Christmas time. The ancient Hebrews had innumerable festivals as recorded in the Old Testament, outstanding of which are the Feast of Tabernacles, the Passover, and the Feast of Weeks. This last refers to the Sabbath, the seventh day of the week, set aside as cessation from work.

In Genesis, the first book of the Bible, recording the seven days of Creation—allegorically describing the seven great world periods in the evolution of the Earth—we can read that God, the Creator, rested on the seventh day from all the work which He had made—and He saw it was good. "And God blessed the seventh day and hallowed it."

Later Moses included this fact as the Fourth Commandment of the Decalog, or Covenant: "Remember the Sabbath, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord, thy God: in it thou shalt not do any work...."



In St. Paul's letter to the Corinthians, Chapter eleven, describing the Feast of the Last Supper, we find these words of the Lord Jesus to His Disciples, as He broke the bread and lifted the cup: "This ye do—in Remembrance of Me!" From these two divine commands, by Moses and Jesus, we believe that the origin and keynote of all festivals is: REMEMBRANCE.

Quoting from the Book of Ecclesiastes, 12:1; "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say: I have no pleasure in them."

There is a deep inner meaning in the words: *Remembrance—Lest we forget.* We shall try to explain it according to occult philosophy.

The Western Wisdom Religion teaches that *man* is an immortal Spirit, possessing a threefold body, the physical, vital, and desire bodies, which the Spirit or Ego, governs through the link of mind. The physical, or dense body, is the vehicle of action; the vital body gives the power to act; the desire body furnishes the incentive to action and the mind was given (or developed) as a brake on impulse.

The keynote of the vital body is: *repetition*, and all occult development begins with the vital body, therefore repeated experiences work on it to create: *memory*. Now, we begin to see the object and purpose of the ancient and modern festivals, namely, *to cultivate memory*. The spiritual hierarchies, God's messengers, the leaders of infant humanity, who helped man to take the first tottering steps on his long evolutionary path, instituted certain regular rest and recreational periods for the people, in order to stimulate and develop their latent faculties by worship and exercises, commemorating great or important events, both sacred and temporal.

Through the regular and methodical performance of special rites and rituals connected with the events, humanity was taught. Thus there were established

definite ideas, habits, and customs in his consciousness which functioned as *memory*, or the ability to recall and look back upon the past.

There are four great festivals in the Western Mystery Teachings, corresponding to the four cardinal points of the Sun's yearly passage through the zodiac. These four esoterically mark turning points in the earthly life of our Saviour, Christ Jesus. It is at such times, in every year, that the true mystic, follower of Christ, may come into a deeper understanding of great cosmic principles and truths underlying the



holy mystery of Golgotha, the Resurrection, the Ascension, the Immaculate Conception, and the Mystic Birth.

One of the first of the laws that govern our spiritual and physical well-being is that of *gratitude*—giving thanks for all the blessings we continually receive through the bounty of God, the Father. In the 33rd chapter of Deuteronomy we read: Blessed of the Lord be His land, for the precious things of heaven, for the dew, and for the precious fruits of the Sun, and for the precious growth of the Moon, and for

the chief things of the ancient mountains and the everlasting hills, and for the precious things of the Earth, and the fullness thereof.

And in Isaiah, 51st chapter: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

The therapeutic value of spiritual upliftment through song, praise, and prayer is unlimited. Even a single thought toward heaven is a perfect Prayer. Someone has said: "Gratitude in the fairest blossom which springs from the soul—and the heart of man knoweth none more fragrant."

Giving thanks to God in the morning, immediately upon opening the eyes, prepares the way for a day of joy, peace, service, and soul growth. A genuine, grateful attitude lifts up the heart and Spirit, which automatically attracts to us the attention and assistance of those shining ones on the inner planes, who are truly God's messengers. Such a prayer is a tonic—like a re-charged battery, raising the vibrations of the whole body, accelerating the blood circulation, attuning us to divine guidance in regard to health, or other matters.

The boundless strength of the Christ love is ever available to those whose hearts well up in silent songs of adoration and thanksgiving, and the regularity and persistent practice of such daily communion becomes a permanent feeling of "Good-will to all men." The outpouring of human affection to one another is what the world most needs today. "A merry heart doeth good like a medicine," is an old truism.

Thanksgiving Day means: goodfellowship, neighborliness, renewal of friendships, spirit of hospitality, genuine family unity. The autumn festival is indeed for *REMEMBRANCE*. Above all, it is for *gratitude* and *love to God*, every day in every way.

"We thank Thee, O Father, for all that is bright,
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of Time.

We thank Thee, O Father, for days yet to be,
For hopes that our future will call us to Thee.
Let all our eternity form, through Thy love,
One Thanksgiving day in the mansions above."

—Will Carleton


WORSHIP

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

—John Greenleaf Whittier

"I Am with Thee Always"

By JANET KEMPTON

“ AM with thee always, and I never sleep,” said God to a certain devotee during meditation.

Some of us are not aware of that “still small voice” of guidance and protection—perhaps *because we do not listen*. But when we *do* listen we become aware of a realness of contact, or unity, with God.

One night while seeking an answer to a problem, a great sense of calm came over me and a voice seemed to say, “Act as though I am and I shall be.”

I understood this to mean that I must take to heart the words of Christ Jesus: “Ask and you shall receive. Seek and you shall find.” “Blessed are they that have not seen and yet believed,”—believed that “I am with thee always and I never sleep.”

For those who, at the moment, have not been aware of this ever-present, un-sleeping Voice within, there are steps toward that awareness which may be taken, and each step is a *progressive* nearing of completion, of unity with God. One of these steps is made by listening earnestly, but refusing to let negative fear and doubt thoughts enter the mind.

However, even if we have not, as yet, made contact, consciously, we are often unconsciously aware of an influence in our lives that seems to come from another realm.

As I look back upon my life and that of others, I can see many experiences that, at the time, were unanswerable to me—experiences that appeared as miracles, where a great presence seemed to take hold and solve the problems.

One instance came while I was in a large public library some years ago. I was scheduled to speak at a club. My subject was “Being Yourself,” and I was endeavoring to locate a certain

poem to use. I couldn't remember the author nor the first line, but I told the librarian it ran something like this:

*“If you're jus' a little tadpole,
Don' try to be de frog.
If you're jus' a little tail,
Don' try to wag de dog.”*

The librarian could not recall any such poem. Suddenly a rich, deep voice behind me said, “Madam, I think I have that poem in my car; if you will pardon me I'll go down and get it for you.” When I turned I saw a tall, intelligent looking Negro with the most beautiful eyes I have ever looked into. He bowed and walked away, returning soon with a postcard which he handed to me. On it was the poem I sought.

I thanked him, gratefully, and turned to the librarian to express my amazement at such a coincidence. When I again turned to my benefactor, he had disappeared. I am sure he was real for we both saw him.

Whence he came, to where he departed, I shall never know, but I do know, now, that there are forces beyond my personal self that can bring me what I need, when I need it.

I know, now, that “seeing is believing” is only half the truth. There is something greater in life “than meets the eye.” “I am with thee always, and I never sleep.” And there have been instances of what appeared to be miraculous protection and intervention.

Once, while in Alaska, I asked the captain of the launch on which I was cruising Sumdum Bay to allow me to climb upon one of the floating icebergs and have my picture taken to send back east. He told me it was very dangerous, for one never knew when they would topple over after floating in the warm waters.

But "where ignorance is bliss, it is folly to be wise," and I insisted. All went well, but after we had pulled away from the massive heap of ice and moved out into the bay, suddenly we heard a great splash. Looking back we saw the beautiful sapphire blue of the underpart of the iceberg—it had "turned turtle." Our captain called it a "miracle" that I had been spared.

Some friends were traveling over an ice-coated road in the High Sierras. Going around a curve, the car skidded and slipped over the edge of a precipice. With the exception of the driver, the car occupants felt certain their "time" had come; but the driver said, afterward that he felt no sense of fear. "It was as though some power were saving us," he said. The left front wheel had struck a shrub which was strong enough to hold the car from plunging into the ravine below until rescuers came.

Once when my husband and I were on the Great American Desert, seeking to locate the home of an old prospector, we ran into a sand storm. The car windows were closed to keep out the blinding sand. We came to what appeared the road for which we were looking. There had been no other road or habitation for many miles, and we had not seen another car in some fifty miles.

Without warning, as we turned into the road, a small truck whizzed past, side-swiped us and turned several somersaults before our startled eyes. Automatically I declared, "There are no accidents in Divine Mind."

We rushed to the wreck, my husband turning off the ignition switch to prevent fire. The driver, an elderly man, was unconscious and pinned between the steering wheel and the seat. We pulled him out and, as I bent over, suddenly he opened big blue eyes and said, "Don't cry, little girl. I'm not hurt. You see *I am a Truth Student.*" And then I did cry—in sheer and unashamed gratitude.

The desert was littered with broken eggs, potatoes, sacks of grain, cement, and canned goods. My relief at finding the old man unhurt was so great that my sense of humor rose to the top. I remarked, "Well, I have heard of casting your bread upon the waters, but I have never heard of strewing the desert with your potatoes." I have always felt that my "word" was "made flesh."

"I am with thee always, and I never sleep."

Another step toward realization of direct guidance is "nonresistance." A friend said to me recently, "I have noticed that if I go about my daily tasks as though I didn't care what the out-



come was, but doing my best at all times, that things come to pass in the most unexpected and perfect way. I have noticed this particularly in emergencies when 'I, of myself' could do nothing. A something seemed to take hold of the matter and all was well."

How truly she spoke. When *we* let go and *let* God take over, we are releasing the personal quotient and substituting real value, the eternal value, knowing that it is, indeed, the "Father within that doeth the works."

In moments of emergency, when it seems as though there is nothing we can do to avert tragedy, *then* is the time to

listen for that silent Voice for the answer.

Fear paralyzes the mind, and the mind is the channel through which God speaks. As Van Scoten, a writer of Truth articles, said, "Fear comes into a person's life when he forgets God and lets an opposite power or belief in evil come into his life."

If we will but stop and listen, the reality of Truth comes through to our consciousness, and we know there is nothing to fear, for God, in all Truth, "never sleeps" *The thing we are fearing has no more power than we give to it.*

In a little mining town in Idaho, a woman was pacing madly to and fro. There was no one within twenty-five miles to help her, and her husband had been trapped in the shaft of their claim, hurt. A large boulder had fallen across the entrance.

Suddenly she grew still and listened for the Inner Voice. A great strength came upon her and a plan began to formulate in her mind. She backed their little old Ford truck to the shaft entrance, encircled the rock with a length of heavy chain that lay beside the shaft, snapped the links with an old lock (which she remembered seeing in the tool shed) around the rear axle of the truck and slowly drove it away from the shaft.

Little by little the great rock gave way, and soon there was an opening large enough for her husband to crawl through to safety and aid.

"I am with thee always and I never sleep."

One night a young girl, a theatrical trouper, who had been separated from her company because of illness, arrived at a lonely Mexican border town around one A. M. It was necessary to make connections with another train leaving in the morning in about four hours. The station was in total darkness and the only other passenger to arrive with her was an evil-looking half-breed Mexican in a shawl.

She anxiously scanned the darkness

for signs of the town, but no lights were visible anywhere. The departure of the train had left her without any light. And then, to her horror, she heard footsteps coming from the direction in which the Mexican had disappeared. Snatches of the 23rd Psalm began to form on her lips—"Though I walk through the valley of shadow—thou art with me."

Picking up her heavy suitcase, she stepped off the platform into ankle deep sand and ran as fast as her feet would carry her away from the footsteps. Suddenly she tripped and fell over a cactus, bruising her legs and ankles; involuntarily she cried out in pain. Then the soft, crunching, pad, pad, of feet came, *from another direction*, over the sand toward her. She scarce dared to breathe.

"Hello, what's the trouble over there?" *A good old Texas drawl!*

The station agent had awakened as the train went through (this was many years ago, when the station agents did not stay up for late trains) and wondered if he had locked the door of the baggage shed.

Some years later, when in this same town, the girl looked up the old station master and learned that the Mexican in the shawl had been a fugitive from justice, and had been apprehended.

"I am with thee always, and I never sleep."

A great mystic once said, "The tides of unspiritual influences will not uproot us or carry us, as long as we exercise an attentiveness to the Divine Power Indwelling and Safeholding us... The sense of being led by an unseen hand which takes mine while another hand reaches ahead and prepares the way, grows upon me daily."

There is only *one* Hand, changeless, indivisible—one unalterable Unity. In times of stress, of conflict and need, we can know that It is reaching out to help, to guide, and to guard us to a place of safety in never-failing Love.

For, "I am with thee always, and I never sleep."

The Problem of Sex

PHILIP RETLAW



AT THIS TIME, there is considerable interest in allegedly scientific "sex surveys." A great mass of statistics has recently been published and more are in the process of being compiled for future publication. The whole matter is one which has resulted in considerable controversy and heated discussion and has been followed by many secondary writings and debates. While an appreciable number of social leaders and scientists have expressed favorable comment as to the value of the survey, an equally large number of thinking men and women in all fields have expressed serious doubt as to the reliability and value of the statistical method of surveying the age-old failings of human nature. In most cases, however, the views expressed have been based mostly upon the conclusions of the reasoning mind, an instrument usually biased by the religious, moral, or cultural background of the one holding such views. The purpose of this article is not so much to take sides one way or another as it is to make a new approach to the subject. "What," the aspirant may ask, "is the viewpoint a knowledge of occult philosophy may lead one to take, not merely on the worth of such surveys, but also on the ancient problem of sex itself?" In an effort to answer that question, it may prove helpful to review briefly the story of human evolution so as to arrive at an understanding of causes working themselves out in the present.

In the very remote past, in Lemuria, when the human Spirit began to inhabit forms only vaguely resembling anything human, the separation of the sexes took place. Occult records show that shortly thereafter, the Lucifer Spirits, stragglers of a preceding life wave, saw an opportunity to further their

own evolution at man's expense, and prompted weak, primitive man to misuse the divine creative force. This led to a rapid coarsening of man's entire personality, so that he lost his awareness of the spiritual worlds and contact with his own divinity, and consequently sank more deeply into the darkness and limitations of material existence than had been intended originally. From that early time, and throughout the ages of the Atlantean Epoch and our present Aryan Epoch, man has been the victim of misdirected forces which have never ceased to lead him into sickness and death.

Almost irresistibly impelled by what might be regarded as a "cosmic lie" of the Lucifer Spirits, man has aimed at a false goal; he has mistakenly sought lasting peace and happiness where there was none. By unclean thoughts, impure desires and activities throughout such an incredible long period of time, humanity has generated a monstrous and enormous mass of miasma on the lower mental and desire planes, and in the ethers. It is this engulfing, englamoring mass which hypnotizes all but the strongest of mankind into continuing to seek happiness in sensuous activities of one kind or another. This is often the case even after man has perceived intellectually that that is not the way to anything productive of real satisfaction—even after, as in the case of the aspirant, he has reached the point where he (as the indwelling Spirit) rebels against having his divinity degraded by forces acting upon and through his desire and physical nature.

Among the first truisms learned by the student of the occult is that "thoughts are things," and that mind is the creative power used, whether it is for the creation of a solar system by God or for

the creation of his tiny destiny and everyday world by man. He comes to realize that not just his deliberately formulated thoughts, but all his idle, negative, or wrong thoughts as well, tend to shape his destiny and every phase of his life. His experiences and experiments show him that "energy follows thought" and whatever catches his interested attention grows more powerful, so that the more a thing or subject succeeds in occupying a place in his consciousness, the more influence it will have over him and his destiny. "Whatever gets your attention, gets you" is literally true. In the constructive application of this principle lies the reason for prayer, divine worship, meditation, and all other mental activities which aid man in forming a contact with Spirit—the source of all that is good, beautiful, and true. Conversely, it also reveals the reason for the need of deliberately turning the mind away from whatever has a coarsening, downward influence upon the personality.

In the many problems confronting humanity as a whole, the problem of sex is undoubtedly among the most serious. The problem remains a formidable one, because, as we have seen, of the momentum of the ages lying behind it, because of the very potency of the divine creative force, and because humanity as a whole has not yet come to the realization that the use of what is in itself a natural and necessary function when used in an unnatural, unnecessary way is really a serious wrong both against himself and against nature—a wrong for which he pays very dearly, did he but realize it. So far, efforts to do something about correcting the condition have been limited mostly to bringing religious and other factors to bear in an attempt to curb the animal side of human nature. While these have helped to make mankind increasingly refined in the expression of his passions, it is obvious that the race has not yet reached a satisfactory solution of this problem. This, however, does not mean that that which has for so

long enslaved individuals and wrecked civilizations must continue forever unconquered and unsolved. Somehow, somewhere, in the centuries ahead, man will surely solve this problem, just as he will eventually solve political and economic problems.

With our present limited vision, it may be practically impossible for us to form a correct idea of just how the more intelligent generations to come will work out a wise solution, a solution which may well be quite different from what might seem ideal to us at our present stage of development. Present difficulties are rooted in custom, in the aggregated thoughts of the race. In the case of the individual desiring to be helpful are often found the added encumbrances of the ideas which have become fixed in the consciousness due largely to environmental conditions during early life. As a result, most social-minded people



may fall into two opposing groups: those tending to associate a natural function with all that is wicked, and deserving only a severe repression, if not complete destruction; and, those frankly content to follow their passions, with or without pretense rationalizing the misuse of the creative force. Obviously, neither those who are fanatically opposed for some reason or other, nor those willingly overwhelmed by their desires are capable of the clear thinking on the subject which could lead to an immediate solution.

Among other things, both fall into the error of giving far too much importance to sex. It is probable that the enlightened men and women of the future will take a far more casual and detached view of the subject than seems possible today. Physical generation will become more

incidental and unimportant in the life of the individual. And, it seems safe to believe that even later, perhaps towards the end of the Aquarian Age, mankind will have swung to the other extreme wherein the use of the creative force for the purpose of perpetuating the race will be regarded as a sacrificial duty. By that time, the Thought and Desire Worlds will probably be so purified that what is now so largely responsible for driving most of the race into activities so fruitful of misery will no longer exist. The divine creative force will be used primarily on the mental and spiritual planes.

In the light of the above, what can be said of the current sex surveys? If intended to increase tolerance through added understanding, they are perhaps not without some usefulness. If intended to aid mankind towards the eventual solution of his moral problems, then it seems that they are less than futile. This is because such information serves but to focus the attention of many minds upon ugly weaknesses which have no permanent part in man as an evolving god. Thus they not only tend to defeat any beneficent purpose, but they actually make a distressing condition even worse. This statement is not without evidence. Already, an increase in questionable quips on the air, in print and elsewhere, and a noticeable increase in normal laxness in various places has been attributed directly to the publicity given to sex surveys. Granting that wide-spread publicity of political abuses, social conditions, etc., may often open the way for a clearing away of what is wrong, the same can hardly prove true in issues involving sex. It will invariably follow that the more publicity given in that direction, the more troublesome the whole matter will become. Whether it be in the life of the individual or in the case of humanity as a whole, sex cannot be solved by a direct attack, no matter how powerfully or intelligently directed. It is not by the use of mental or other forces, not by the use of an iron will,

nor through strict laws or fierce resolutions that emancipation eventually comes. Rather, it is through deliberate effort to withdraw all attention from the whole issue of sex and to make attractive the very real compensations of transmutation and self-control. In view of this, it would seem that to be of definite usefulness, a survey would have to be not of those not yet evolved enough to succeed in coming up to the present standards of civilization, but rather a survey of men and women, to be found everywhere, who do succeed in being morally wholesome. Such a survey, were it ever attempted, would tend to strengthen the wavering moral stamina of many who find it difficult to believe that pure men and women exist at all. Were such people interviewed as to how they attained a permanent victory over all their animal impulses, it would be revealed that it is by use of the energies on the higher planes, by long-sustained refusal



to respond in any way, by faithfully cultivated indifference that eventually becomes habitual that one finally gains freedom from the tyranny of sex. Actually, there is no other way. The forces of lust may be likened to vast rivers flowing about the world, or to powerful radio waves so easily "tuned-in" upon that the mere turning of the mind in that direction is sure to let in what will overwhelm even the cleanest nature if long continued. It is only by sublimating or transmuting the creative power from the physical plane to the mental and spiritual planes that one attains perfect control over the reactions of the desire nature, attains the ability to become unresponsive, and thus achieves success in purifying his own life and in contributing to the great task of purifying the life of the entire race.

"Unnecessary" Deaths

By VIOLET M. SHAW



JUST BEFORE the last war ended, I had the sad but not uncommon experience of hearing that a young friend in the service had been killed. He was one of those who are unusually vital and thoroughly keyed to the physical plane, and it was very difficult to believe that he had gone. However, the really upsetting feature was that he met a tragic and, it seemed, unnecessary death.

When a man gives his life for his country or fellow man, he may feel that the sacrifice is worth-while, but when he is cut off by what seems a stupid and futile accident, we are apt to say, "How terrible! How unnecessary! What a useless sacrifice!" But is it?

When these remarks were made on my friend's passing, my mind reverted at once to the death some years ago of Captain Scott and his party on their return from the South Pole. Here also the fact of death came with terrible and tragic impact, for here were men of an unusually high development, meeting a long succession of accidents, surmounting every difficulty by superhuman effort, only to be overtaken finally by a relentless blizzard when just a short distance from their food depot.

Many people said that the exploration itself was useless and unnecessary (though time has proved otherwise), but leaving that out of the question, one is still inclined to cry out against the beings in charge of our evolution for permitting the sacrifice of such much-needed men. Yet, if we meditate upon the question of death, deeper significances begin to loom up.

Let us ask, first of all, why do we die? For the average man or woman we may say that it is a matter of crystallization. The physical body wears out just as an engine does, and if not properly cared

for it is apt to become so filled with crystallizations that it loses ability to function sooner than necessary. The mentality and emotions, too, may become crystallized into the death-dealing patterns of resentment, prejudice, suspicion, etc. Not that we decry stability and restraint—in their proper degree. A certain amount of rigidity is necessary, as in the skeleton, but in the course of a lifetime we are apt to acquire habits of thought and feeling which ultimately have to be flexed, if not entirely broken and rebuilt. We are prone to get into a rut; our relationships or the quality of our work may deteriorate—perhaps even before middle age. Death comes, therefore, in such cases as a wonderful opportunity for a new start. For some a violent death may be necessary so that the purification process may be more intense. Actually, the type of death is a matter of destiny. A peaceful death is earned, like all other blessings.

For persons who cannot be classified as "average," and who therefore must be regarded as exceptional cases, death is not simply a result of crystallization. There are those who by nature live intensely and come into earth life in order to accomplish much in a short time. There are those who have limited lessons to learn and soon finish their assignment. There are people who come to do a definite job, and complete it. (Many noted people have died young.) Finally, there are those who are recalled to the invisible planes for special training. These last mentioned are usually advanced Egos who can take advantage of an opportunity which has arisen in the heaven worlds and are assisted in doing so by the Lords of Destiny.

Occultism takes the long view, looking hundreds of years ahead to conditions that are being built in the invisible

planes, though not yet manifest on earth. The parts that men and women are to play, individually and collectively, may be assigned long in advance. In addition to the types already mentioned there are those who may be called seedmen—men who become the focus for forces that have special value for the race. Some particular idea or ideal is thus implanted in the race consciousness. Death often sets a seal on such a man's work.

To go back to Captain Scott: when the soldiers of the First World War needed inspiration they were given illustrated lectures of Scott's work, showing devotion to duty, courage, etc., which inspired them to great efforts. The biography of his companion, Edward



Wilson, should be compulsory reading for every aspiring Christian.

Scott and others, had they lived, would have taken part in the First War, and quite probably would have passed out then, unnoticed, or their influence confined largely to those who had personally known them, their exploits overshadowed by the war years. But death gave drama, dignity, power to all. The man and his followers stood for their ideals and made them a tremendous force for good. So we see that death is not merely a matter of worn out bodies.

The question may now naturally be asked: What happens after we die? In the light of occult philosophy, let us try to follow the young man I first mentioned: Our limited knowledge does not permit an understanding of just why he should have passed over at this time, though a trained seer could ascertain this and bring back word of his activities. What happens to a person upon his entering the Desire World de-

pends largely upon his attitude and understanding of the after-death state. An occult student who has learned what conditions are can adjust himself much more easily than a man who has been expecting the orthodox heaven or hell, or the materialist who expected annihilation. The latter is bewildered and sometimes resentful that his theories are upset.

However, as to my friend, whatever his expectations may have been, I am sure after watching his quick reactions and comprehension on the physical plane that he was not long in adapting himself to the new life. First would come Purgatory, the time spent here depending upon the emotional and mental crystallizations and amount of wrongdoing that would have to be met. During the time between the purgatorial cleansing experiences the Ego wanders about, revisiting old friends and familiar places on earth.

Let us picture conditions in Purgatory: hordes of people catapulted into the Desire World by war time catastrophes, most of them utterly unready for the change, some not even realizing that they are dead. There is a great need for guides during this period, and those who require little or no purgatorial experience and can adjust themselves quickly may be assigned to assist others by meeting them and showing them what to do and where to go.

After the purgatorial region he would pass on to the higher Desire World or First Heaven. There he would find that we carry on in that region what we started here. Whatever has interested us here will continue to interest us there, and we do further work along those lines. We find that all information on any given subject is available to us, once we understand the technique of work on that plane. The occult student is favored beyond the average man because he has a much broader understanding.

Max Heindel used the illustration of the abalone shell, in which one color melts into another as the light changes, in

order to give some faint idea of conditions in the Desire World. The changing currents and colors are quite bewildering, like the colors in the shell, but infinitely more brilliant and rapid in movement.

An incident is told by Max Heindel of a student who after death tried to take up the study of astrology on the inner planes, but he found it difficult because it was so hard to concentrate when away from the slow-vibrating substance of the physical body. We have all watched out-of-town people confused by the traffic of a big city, or by a new traffic signal—how they start, stop, go back, go forward, turn this way and that, or stand helpless on the curb, trying to run, or unable to cross at all. A similar condition prevails with those who first encounter the fluidic conditions of the Desire World.

Will power is essential to compel anything in the Desire World to stand still long enough to be investigated, or to prevent it from disintegrating. We know how difficult it is to focus our minds for even a few minutes on a subject such as healing force, or to visualize the emblem clearly. When we think seriously of conditions we have to meet there, we find a strong argument in favor of developing our will and concentrative powers, and these conditions *have* to be met. We cannot evade them. All of us must sooner or later pass through the gate of death into worlds of four or more dimensions and adjust ourselves to the changed conditions.

Once we have overcome fear, have learned to mold the desire stuff into any desired form, are able to command entities inhabiting the invisible worlds, and direct our travels to any desired place, what we find depends on what we have learned to appreciate here. Our aspirations are built into the heaven worlds. In this Hall of Learning the architect finds model homes and grand buildings; the artist seeks colors; the musician finds new harmonies; the gardener tends magnificent gardens;

yachtmen find the yachts they dreamed of owning. (I could easily imagine my friend sailing over waters bluer than any he sailed on earth, with the wind always in the right quarter and a snug anchorage at day's end—all this after he learns to manipulate the desire stuff. Any keen young man cut off in the prime of life and interested in many things would doubtless be glad of the opportunity to go on with study).

Since heaven will be according to our appreciations, we can see a new reason for cultivating interest in many things here on earth. It is here in our earth life that we start to build the archetypes, gathering the good, the true, and the beautiful, learning to appreciate and understand, beginning experiments



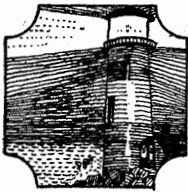
and research to be continued in the higher worlds. Devotion to such constructive pursuits leaves no time for criticism, condemnation, and other crystallizing thoughts and emotions.

The information and abilities we gain during our sojourn in these heaven worlds will stay with us and be available for our use in the next earth life, when we shall know better how to coordinate the forces of desire and mind with the physical, and how to seek new information. And there is a vast amount of work to be done! The new conditions which occult students anticipate—such as new continents arising from the present oceans—means that much work will have to be done by the pioneers in developing plant life, in chemistry, horticulture, engineering, and government. Hence the great need for training in this work in the higher worlds.

Obviously, the less attached one is to the physical plane, the more easily he can lose his hold upon the things of the earth

and enter into the heaven worlds with a zest and enthusiasm for taking advantage of the opportunities to learn and prepare himself for greater work. So, too, we see why the loved ones left upon earth should release one who passes on and aid him on his way by cheerful thoughts and blessings.

Actually, to conquer death is to conquer life. Is it not so? To conquer not only the fear of death, but to meet the experience as a *doorway* to newer and grander vistas, a *steppingstone* to success,—this is to place life in its true relation, to achieve a sense of proportion. When we truly understand death, we understand life, and it no longer has the power to frighten us, to hurt us, to enslave us. In a sense, to become a



partner of death is to become a master of life. Like the youngster who looks forward to the end of a school term, like the worker who looks forward to his annual vacation, we become part of the freedom that awaits beyond. Or perchance like a young medical student looking forward to his term in college and hospital, we look forward to death as the beginning of training for a new life of service. In any event, it gives us hope, and hope gives us courage, and these give us the only happiness that we are justified in seeking—the happiness of the Spirit that is ever unfolding new powers.

So it is quite likely that this “unnecessary death,” this “useless sacrifice,” as some may say, may have saved the Ego from the effects of retarding crystallizations. It may have saved time, if his lessons were finished. It may have given an opportunity for training for a much wider field. Death also brings home certain values—the best of a man’s life may be imprinted in the memories

of those who knew him.

Lacking that dramatic death of the South Polar trail, I wonder how many people would have been thrilled and inspired by the lives of Scott and Wilson and the other gallant gentlemen! Not merely their deaths, nor the last journey, nor the expedition, but the entire lives of those splendid men. Would their biographies have been written—or written, as they were, in a *white flame of inspiration*—had not death forced that recognition? And lacking that recognition, that “spotlight,” would their virtues have been built into the characters of men and women and of the nation itself, in an hour when such were needed?

I think not. Death dramatized them, for a special purpose—to act as “seed men,” that their courage, honor, truth, high ideals, and consecration might be imprinted on the race. And in a humbler sphere, would my young friend’s virtues have come to the attention of us all as they did, in a way that will long be remembered for good, had his passing not been dramatized by the same heading of “useless sacrifice?”

One morning soon after his passing, while I was walking along the beach and looking over the waters of the bay he had so loved, I had a sudden strong feeling of his presence. I could almost see his smile and hear his voice saying, “Well, it’s a lovely morning to go for a sail.” It may or may not have been imagination on my part, but in any event I tried to use the contact to send the thought through to the Ego that he should seize the opportunity of his sudden passing over—use it for new development, to break away from certain crystallizations of the past and begin to train for the leadership which I feel will presently be his. And then, very vividly, I seemed to hear him say, “It’s quite all right. I understand. Don’t worry about me. I’m going ahead and everything is just fine. Goodbye for now.” And with a reassuring smile and a hand raised in salute, he turned and strode up the hill.

It was a happy moment, and brought to mind the little verse that says in part:

“With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us thinking how very fair
It needs must be, since he lingers there.”

I felt closer to the boy, more appreciative of his good qualities than before. Once again, as in the case of Captain Scott, the man's virtues were focused by the drama of his sudden passing. I had a serious feeling that all was well with him. Still I could not help wondering how many of his friends and loved ones would see it in that light, and a few to whom I tried to give this viewpoint did not seem able or willing to accept it. One can only hope that the day will soon come when the occult teaching of life and death will be understood by many more of our people—an understanding, of course, that must come from within their own hearts, and that will come as the Aquarian Age approaches and the

Christ power surges inevitably outward.

“Unnecessary” death? No. Unnecessary *life*, perhaps, if the Ego had finished its lessons or could progress no farther in this incarnation. Unnecessary life, if he were needed on the other side for special work or training. Unnecessary life, if his return to earth for some important assignment would have been delayed. Unnecessary life—when death can focalize and glorify and immortalize, in some degree, all that is best in man's life.

But to conquer death is to conquer life. To know the uses of death is to know the uses of life, and to know that immortal love is eternally vivifying the Spirit behind all changing forms. Many writers have depicted the Ego stepping across the portal of death to find that the Angel of the Shadow becomes the strong and living Christ.

Truly, it is the Love-Wisdom of God Himself that awaits us, and is recognized by those who have known and loved him here—and that Love-Wisdom knows the day and hour when it is best for us to go.

In The Land of Realization

By KATHARINE HILLWOOD POOR



TRAVELER upon a long and weary journey paused one day at a wayside inn for rest and refreshment. The inn picturesquely situated on a river bank at the edge of a forest with a wonderful background of mountain and cloud, possessed more than ordinary attractions and to the wanderer's fancy offered a pleasant sojourn-ing place.

Calling for the landlord, the traveler requested the best the place afforded of food and drink, and inquired the name of the inn and information concerning its surroundings. The landlord

quickly went about spreading his table with food—bread, fruit, and milk—replying at the same time to his guest's inquiries.

“This inn”, he said, “is called the House of Seeking, because whoever can perceive its existence far away from the world's beaten path, whoever comes here and partakes of the entertainment of my providing, is ready for the quest. Aroused by interest, desire, or mere curiosity, he may seek further for what lies beyond.”

“The river,” he continued, “is called Joyousness, for it carries joy throughout

its course, giving joy to all who can drink of its waters. The forest yonder is the forest of Thought. It extends over an immense area and the breezes proceeding from its trees, which are in all stages of growth, traverse the world carrying an ever deepening influence. This valley is the valley of Tolerance, and the whole domain is under the care of the Lord of the Inward Light who dwells in the castle which you can see yonder through the trees."

The traveler, who had listened intently, responded;

"I have never eaten such food as this. However did I reach this place? Please tell me more about the country."

The landlord replied, "You were brought here by inbreathing a current of air proceeding from the Forest of



Thought; you have now eaten of the food of intellect. If I'm not wrong, you are now developing within yourself the desire to investigate this land which has resources undreamed of by the world at large."

He went on. "You may remain here as long as you wish. You may visit the Lord of the castle who will aid you according to the strength of your desire. You are at liberty to roam the forest at will, or visit the inhabitants of the Plain of Right Living which extends beyond the forest. This country is called the Land of Realization and is open to all who can penetrate beyond its borders."

The traveler, wondering and amazed at the revelation of this unknown country, decided to accept the suggestion of

the landlord of the House of Seeking, and to interrupt his journey for a time sufficient to learn what manner of land this might be, so different from all he had hitherto visited. His repast ended, he looked out on this new domain, and by the light of the setting sun, discovered new beauties and glories all about him.

Through the trees to the west between the river and the mountain range, whose massive outline was clearly shown against the glowing sunset, was dimly discernible a low stone structure, which the landlord had stated was the castle of the Lord of the Inward Light. To the north stretched the forest, dark and still. To the east in the immediate foreground the river Joyousness flowed, its swift current gently rippling against its banks, carrying a subdued note of comfort and happiness. Beyond the river again the hills and forest.

"I will lift mine eyes unto the hills from whence cometh my help," murmured the traveler as he gazed at the wonderful outline of hill and tree against the sky and listened to the gentle undertones of the softly moving branches, whispering of rest and peace. To the south as far as the eye could see, stretched a gently undulating plain dotted with lakes and groves and dwellings of the country folk, all obscured now by the deepening twilight.

"Have I reached heaven, such a land as never was?" queried the traveler.

"Heaven exists in your own heart," tossed back the listening breezes. "By suffering do you know, and it is given to you to see."

"Suffering," thought the man with a clouding brow. "I had forgotten—"

"There is no suffering here," sang the breezes, "all, all is peace." And the traveler went to his rest with a glad and peaceful heart.

For a long time he remained in this Land of Realization he had discovered. For days he explored the country and investigated the ways and methods of living of the inhabitants. Keeping the House of Seeking as his headquarters,

he made long excursions into the forest, to the Plain of Right Living, and to all the country roundabout. Travel far as he would, he could never reach the confines of the country nor determine the boundary. The landlord told him:

"Our land is limitless to him who is able to discern and acknowledge its existence. All others find its boundaries speedily if they enter at all."

His visit to the castle, the first of many, was a second revelation to his wondering mind. The Lord of the Inward Light was a man of noble proportions, having brilliant but calm eyes, a strong and tender mouth. His most predominant characteristic was an illuminating smile which seemed to cause a kind of soft radiance to envelop his whole person, and imparted to those in the near vicinity a sense of quiet strength and power.

He spent long hours with the traveler, answering his many questions, giving him of his immense store of knowledge and experience, and instructing him in the manner of life in the Land of Realization, so unlike any hitherto experienced by his visitor. His castle was a vast treasure storehouse where the people of the country came for replenishment when their stores grew low and they were unable for the time being to refill their coffers with their own riches.

Vast halls and chambers filled with hope, joy, faith, and above all, love, were here, and in quantities which seemed to the traveler immeasurable until the Lord of the Castle informed him that the necessity for these commodities extended far beyond the boundaries of his own land—into those parts of the world filled with sorrow and sadness and misery.

"Only a small supply of sorrow is needed here," he said, "the larger number of our people have had their share of sorrow before they arrived here in my country. I have to rebuild many shattered hearts and lives. A few more ambitious souls arrived here without having filled their full measure of sor-

row and to these it has been given, for without it their individual experience would be incomplete. That is the *Law*."

From day to day, with increasing insight into this wonderful country, the interest of the traveler never flagged. He visited the country folk who were a happy, calm, and kindly people, according him loyal friendship, aiding his investigations with all the information at their command and accepting him as one of themselves. On the Plain of Right Living he dwelt a long time among the quiet folk, whose occupation and enjoyment consisted of studying the improvement and higher growth of their characters and promoting the welfare of their neighbors.

But best of all he loved to penetrate



the deepest recesses of the Forest of Thought, Here he would remain for long periods, absorbing wisdom from the trees which ever opened to him new inspiration which he was able to receive by the light of his increased insight and knowledge. Each day's exploration taught him new lessons until at last he became part of this beautiful world, and remembrance of that world he had come from grew fainter and fainter in his memory.

One day in a part of the forest where he had not been before, the voices in the branches sounded a new tone to his eager ears.

"The suffering world," they cried, "the sorrowing, suffering world." The traveler was stirred as he listened. With a new feeling arisen in his heart, he returned and sought the Lord of the Inward Light.

"I had forgotten the world I left,"

he said, "here in your wonderful land. I have been absorbing all the glories I have been shown and have quite forgotten my fellow men."

"Yes," replied the Lord of the Inward Light. "Every soul that reaches our country and explores it, is at the right moment given his choice. He may remain here, ever increasing in the joy of living. New beauties and blessings are constantly opened to our inhabitants as they acquire the power to receive them, but always to a certain degree they are living for the growth of self, and are restricted to the confines of this country, which, were they to dwell here permanently, they would speedily find.

"Or," his smile was radiant, "he may return to the world he has left, the anguished, struggling, world, and by the knowledge and power he has acquired



here, help it onward and lighten its burdens to whatever degree he is able.

"He may at times return here for brief periods but never again has the chance of permanent residence. Moreover, he who returns to the world takes upon himself once more the burden of human sorrow and sin, although this may be lessened by the right application of what he has gained here."

"I hear your words," replied the traveler, "and understand their import. The sorrow of the world! Never before has it been a living thing to me. I must return to the world and add my little strength to lessen its burden. I am not better than my fellow man that I should remain here in contentment and happiness for the rest of my life. And if further sorrow comes to me I will accept and bear it with what fortitude I may and will strive to learn its les-

son. All my life to come shall be at the service of humanity."

"My brother, you have made the good choice and performed the noblest act of all," said the Lord of the Inward Light, "the act which shows the greatest love: *renunciation*. You have conquered much in yourself, and you will return to the world strong to serve with the knowledge you have gained here, ever a growing force for good, your increasing power more and more uniting you with the Divine Love of the Universe."

Soon after this the traveler left the Land of Realization and returned to the world where he may be constantly observed, often in humble guise, doing deeds of love and kindness, aiding his brother man in all possible ways, and growing in spiritual grace and power. "For of such is the Kingdom of Heaven."

OUR DECEMBER MAGAZINE

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MAX HEINDEL'S MESSAGE

Taken From His Writings



The Web of Destiny

(TWENTY-SEVENTH INSTALLMENT)

Practical Methods of Achieving Success

*Based Upon Conservation
of Sex Force*

(Continued)

THE PART of the creative force which is legitimately sacrificed upon the altar of fatherhood and motherhood is so small that it may be entirely neglected for the purpose of the present considerations. There is no reason whatever from a physical or spiritual standpoint why celibacy should be insisted upon in any religious order, neither is this at all in harmony with the Bible. The mere suppression of sexual attraction is not a virtue in itself. In fact, it may be a very serious vice, for there is no question that many millions, who on account of convention are prohibited or prevented from seeking the natural satisfaction, fall into the most unspeakable vices on that account. Even if they abstain from the sexual act, their thoughts are of such a nature that they make themselves whited sepulchers, horrible within though outwardly seeming pure and white. Paul himself, though not in the condition mentioned, said: "It is better to marry than to burn;" and the natural ex-

pression is far to be preferred to such an inward state as above described.

While there are very few who will defend abuse of the generative function, many people who follow spiritual precept in other things still have the feeling that frequent indulgence of the desire for sexual pleasure works no harm; some even have the idea that it is as necessary as the exercise of any other organic function. This is wrong for two reasons: First, each creative act requires a certain amount of force which burns up tissue that must be replenished by an extra amount of food. This strengthens and augments the chemical ether. Secondly, as the propagative force works through the life ether, this constituent of the vital body is also augmented with each indulgence. Thus we strengthen the two lower ethers of the vital body by sending the creative force downward for gratification of our desire for pleasure; and their interlocking grip upon the two higher ethers which form the soul body becomes tighter and more powerful as time goes on. As the evolution of our soul powers and the faculty of traveling in our finer vehicles depends on the cleavage between the lower ethers and the soul body, it is evident that we frustrate the object we have in view and retard development by indulgence of the lower nature.

If we turn again to the garden we may obtain a striking illustration of the result of following the apostle's ad-

vice to "keep the seed within," by considering the qualities of the seedless varieties of fruit. Seedless fruits are larger and better flavored than those which have seeds, because in them all the sap is used for the single purpose of making the fruit delicious and succulent.

Similarly, if instead of wasting our substance we live chastely and send the creative force upward for regeneration, we thereby etherealize and refine our physical bodies at the same time that we strengthen our soul bodies. In this manner *we may materially* lengthen life and so increase our opportunities for soul growth and advancement upon the Path in a very marked degree.

When we realize that success does not consist in the accumulation of wealth but in soul growth, it will be evident that continence is an important factor in the attainment of success in life.

(The end)

The Law of Success in Spiritual Matters

The students of The Rosicrucian Fellowship are conversant with the fact that there is no "luck," and are quite well agreed with Mephisto in *Faust* when he says:

"How closely luck is linked to merit,
Does never to the fool occur.
Had he the wise man's stone, I
swear it,
The stone had no philosopher."

But here a query will at once present itself to the minds of many: "Is it possible to reduce success to a law?"

Yes, there is a law of success, as sure and immutable as any of the other great cosmic laws, and while I shall apply it only to spiritual matters, I cannot

hide from you that it will also bring certain success in material affairs. However, before you apply it in that direction, consider very carefully that to do so means spiritual suicide, for "ye cannot serve God and mammon." Rather, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I can testify to the truth of this promise, having lived by it for many years.

The law of success may then be stated as follows:

First, determine definitely and clearly what you want—development of the healing power, extended vision, invisible helpship, the ability to lecture and carry the Rosicrucian message to others, etc.

Second, when you have set your goal, never harbor a thought of fear or failure for a moment, but cultivate an attitude of invincible determination to accomplish your object despite all obstacles. Constantly hold the thought, "I can and I will."

Do not begin to make plans as to how to attain until you have reached the attitude of absolute confidence in yourself and in your ability to do what you desire, for a mind swayed by the slightest fear of failure cannot make plans that will fully succeed. Therefore be patient, and be sure first to cultivate absolute faith in yourself and your ability to succeed despite all odds.

When you have reached the point where you are fully persuaded that you can succeed and positively determined that you will succeed in some pursuit, there is no power on earth or in heaven that can withstand you in that particular pursuit; and you may then plan how to go about attaining your heart's desire with certainty of success.

I hope that you will apply this law earnestly in the pursuit of soul growth, not only during the coming year but in all future years.

Letters to Students, No. 97.

Studies in the Cosmo-Conception

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

The Invisible Worlds

Q. Why investigate the invisible worlds?

A. If we knew without doubt that at some time, sooner or later, each one of us must be transported to a far country where, under new and strange conditions, we must live for many years, is it not reasonable to believe that knowledge concerning that country would render it much easier for us to accommodate ourselves to new conditions?

Q. Is this true of every man's future?

A. There is only one certainty in life and that is—death! As we pass into the beyond and are confronted by new conditions, knowledge of them is sure to be of the greatest help.

Q. Are there other reasons?

A. Another very important reason is that to understand the Physical World, which is the world of effects, it is necessary to understand the superphysical world, which is the world of causes.

Q. What evidence do we have of this fact?

A. We see street cars in motion and we hear the clicking of telegraph instruments, but the mysterious force which causes the phenomena remains invisible to us.

Q. Do we not know this as electricity?

A. We say it is electricity but the name gives us no explanation. We learn nothing of the force itself; we see and hear only its effects.

Q. Is this also true of all physical formations?

A. Yes. If a dish of cold water be placed in an atmosphere of a sufficiently low temperature ice crystals immediately begin to form and we can see the process of their formation. The lines along which the water crystallizes were

in it all the time as lines of force but they were invisible until the water congealed.

Q. Are these higher worlds as real as the Physical World?

A. As to the reality of these higher worlds compared with that of the Physical World, strange as it may seem, these higher worlds are, in truth, much more real and the objects in them more lasting and indestructible than the objects in the Physical World.

Q. What example might be given to prove this?

A. An architect does not start to build a house by procuring the material and setting the laborers to work in a haphazard way. He first "thinks the house out," until there stands in his mind a clear idea of the house that is to be—a thought form of a house.

Q. How real is this thought form?

A. So real that the architect can make it objective on paper and from this objective image the workmen construct the house of wood, iron, or stone, which they could not have done without the thought form.

Q. Is not the material house more real than the image?

A. The material object can be destroyed by dynamite, earthquake, or fire, but the thought form will remain as long as the architect lives, and from it any number of houses similar to the one destroyed may be constructed. Not even the architect himself can destroy it. Even after his death this thought form can be recovered by those qualified to read the memory of nature.

Reference: *Cosmo* 27-29.

WESTERN WISDOM BIBLE STUDY

Christian Precepts



See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore. Pray without ceasing.

In everything give thanks: for this is the

will of God in Christ Jesus concerning you. Quench not the Spirit.

I Thessalonians, 5:15-19.

The mystic, who follows the path of the unquestioning heart, responds to such lofty precepts as these given by St. Paul simply because of his complete faith in the divine Source from whom he believes the sublime ideals of the New Testament came. To the occultist, who follows the dictates of the reasoning mind, these admonitions appeal only after they have been shown to be based upon scientific law. Each must eventually come to the point where he combines the faculties of the head with those of the heart and subsequently is able to express in a balanced manner all the powers of the individualized Spirit which he is.

For those primarily on the head path occult philosophy explains the teachings of Christ Jesus and His disciples as spiritual laws which may be used to bring about definite soul growth in the complex human being. Thus the Ego, having satisfied the questionings of the intellect, is able to live the devotional life and unfold the qualities of the heart in an equal measure with those of the head.

“See that none render evil for evil unto any man; but ever follow that which is good.” It is a spiritual law that we attract to ourselves conditions in harmony with the vibratory rate of the thoughts and emotions which make up our aura. Consequently, when we “ever follow that which is good,” we

build so strong a positive vibration within ourselves that we do not respond to “evil.” We are then in accord with St. Paul’s further injunction, “Be not overcome of evil, but overcome evil with good.” Also, by constant repetition of acts of love and service to others we attract the two higher ethers which form the soul body, that ethereal garment in which we will function during ages to come.

“Rejoice evermore.” Joy is a high rate of vibration which causes the vital body to well forth with such power that inharmonies are eliminated and health and well-being are invited. Every true Christian radiates a quiet cheerfulness and optimism. Indeed, how can he do otherwise if he really believes in the actuality of God’s love and wisdom?

“Pray without ceasing.” Prayer is not only “the most powerful method of soul growth known,” but it is also the surest and quickest way to commune with Divinity and manifest Its blessings upon earth. Repeated scientific prayer affects the subconscious so that the aspirant comes to “pray without ceasing” in the sense that he may be said to live “in the presence of God” and unconsciously endeavors to do His will in all things.

“In everything give thanks.” An attitude of thankfulness to our Creator, for ourselves and others, is a vital factor in making soul growth. “When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light.”

“Quench not the Spirit.” The promptings of the higher self, the Spirit, are always unselfish, urging us to love and serve our fellow men. The more we heed these promptings, the more “soul” or food do we garner for nourishing the Ego toward perfection.

TODAY'S SCIENCE

Man and the Insect Peril



FROM antiquity, man has been engaged in a great struggle with the vast hordes of insects which haunt the earth. These, in their many species, have stung and tormented him endlessly; they have preyed upon his livestock, decreasing their value; they have, as carriers of virus, contaminated his food and blood stream with disease; and by relentlessly ravaging his food crops, they have threatened his very existence. Man has made some progress in his war against flies, mosquitoes, beetles, worms, etc., particularly during the last few decades. Yet, in spite of the wide use of new insecticides, and in spite of the scientific pitting of parasitic insects against the insects which harass man, the battle is far from won. It is estimated that in food, lumber, and other crops alone, insects cause in the United States a loss of over three billion dollars yearly. Because of their hardiness, their ability to multiply rapidly, and an adaptability enabling them to develop new strains immune to insecticides, and thus able to resist almost any poison man may devise in time, they are an increasing concern to agriculturists and others dealing with human welfare.

The reason given for the insect peril is that, in his efforts to improve his lot and conquer nature, man has upset the balance by transplanting vegetation from one part of the world to another, often transporting with it an insect pest without also transporting the parasitic insect which, in the natural scheme of things, preys upon the pest, thus holding it in check. The logical solution has been to discover the parasite and breed it artificially. Thus, by mobilizing such vast insect forces quickly, insectaries prove

the best method of control known at present.


The occultist does not deny the conclusions of science as to the cause of the trouble. He knows, however, that there are always causes lying behind the more obvious ones revealed by observation or reason alone. These he can discover by approaching the matter from the life rather than the form side of nature. He realizes that forces and energies are always more potent than the forms they may effect. He asks, "Whence comes the vigor, fertility, and destructiveness of the insect pests? And, why is man their chief victim?" Occult investigation reveals that man himself is really the cause of the insect peril and that within himself lies the only ultimate solution. Basically, the fault lies in man's materialism. Materialistic forces, literally the forces of matter itself, still rule man through his materialistic aims, materialistic desires and pleasures, and work themselves out as various forms of selfishness. The resulting personal longings and prejudices, the likes and dislikes, envies and jealousies, and all the vague, avaricious thoughts are the forces precipitated upon humanity through insect forms. Life-giving energies pour into our planet from interplanetary space; when man does not make constructive use of these for the working out of his destiny, he tends to make destructive use of them, since they must find some outlet. One of the Great Ones is quoted as saying, "I can assure you that as man learns to think with more unselfishness and with greater purity, and malice and hatred and competition give place to brotherhood, kindness and cooperation, the insect pest will surely die out."



Astrology Department

Neptune Patterns -- the Twelfth House

By ELMAN BACHER

 THE TWELFTH HOUSE of the horoscope forms the essential experience-pattern of Neptune's vibration and function. As we consider a blank wheel we see that this house is placed at the end of a cycle of development; it also, since Life is a continuous process by incarnations, "sits on the back of the first house." (The first house, of course, is the first breath of the next phase, or cycle, of on-going). In this "sitting" the twelfth house may be taken to symbolize the "burden of sin" which the traveler must carry, for a time, as he continues his journey on the Path. It is the redemption of this "sin" which impels the person to incarnate again for a new cycle of experience. The twelfth house is the astrological symbol for the biblical phrase "original sin;" each person brings his own memory of sin—or unregeneration—from his previous embodiment. In relationship to the wheel as a whole, the twelfth house stands as the "accumulated residue" of a cycle of experience; in relationship to the first house it represents the essence of what is still to be regenerated by adjustment of the individual consciousness to the Cosmic—through succeeding experience.

During any particular incarnation we use the planetary vibrations as "tools" for our development. Frictional planetary aspects represent our needed lessons in the use of our faculties—they are Life's way of "alerting us" to development-needs. The twelfth house sign indicates, essentially, *what we were*

as personalities in the past. It tells the story of the way we looked at life last time and to what degree we subconsciously *tend to live this incarnation in terms of what we were in the past*. This picture, in the case of the twelfth house being tenanted or its ruler being "bound" by frictional or gravitational aspects, can be taken as an explanatory clue for the way many people tend to live in "back-going terms." They go through the progressive *physical* phases of childhood, adolescence, and maturity as everyone does, but the strong memory pictures of the past make it almost impossible for them to express themselves or to understand their experiences in terms of what is represented by their Ascendant-sign—the present. Let us consider the different types of twelfth-house-Ascendant patterns from this standpoint for application to different horoscopes:

Pattern I: Same sign on twelfth cusp and Ascendant; succeeding sign on second cusp. This is analogous to being held back a grade in school; it means that the person is continuing, in this incarnation, a phase of experience directly connected with his viewpoint in the past; it suggests that the person was out of incarnation for a relatively short time—he comes right back to what he was; to the degree that the ruler of the chart is afflicted the person becomes his own secret enemy—since that planet also rules his twelfth house; by this pattern Life says to the person: "I shall give you one more chance to make

good.”

Pattern II: The same as Pattern I except that the succeeding sign is intercepted in the first house: this suggests that the person has been out of incarnation for a longer-than-usual time; he needs to establish his link with past conditions by living part of this incarnation in terms of the past so that, by objective experience, he may be made aware of his potentials for self-undoing and, so, recognize his need for regeneration and redirection; the sign intercepted in the first house is the traveling companion who has gone ahead but who waits quietly by the roadside for the Ascendant person to catch up. When the experiences which reflect past-life consciousness have been undergone and the person has been brought to a seeming stop in his development, the awareness of the intercepted sign is brought to the attention of the person to alert him to on-going; the intercepted sign calls out: “Hello there—I’m glad you finally found me; take my hand and let’s get going.” If a planet is found in the intercepted sign study it carefully by quality and aspect; since “planets are people” this planet will describe the type of people who will reflect the on-going qualities of the person. This pattern *promises progress* in this incarnation—the “pull of the past” *can* be transcended; if the intercepted sign is not occupied, its ruler, by position and aspects, will serve to describe the “companion waiting ahead.”

Pattern III: Twelfth house containing an intercepted sign: a very complex combination of “memories;” planets in either of the twelfth house signs will objectify the past conditions; to the degree that they are frictionally or

gravitationally aspected will the person by pain-experience, face his “flowers of evil”—the seeds of which may have been planted even previous to the last incarnation. This pattern is “payment long overdue;” it is in the nature of a “notice of eviction”—unredeemed in this incarnation the bill will have to be adjusted in a future cycle of experience.

Pattern IV: The same sign on the eleventh and twelfth cusps: this, on whatever “level of the spiral,” links the potential for secret self-undoing with the unredeemed areas of consciousness pertaining to relationships in general. The eleventh house, in relationship to a cycle, is the culminating point of relationship-consciousness; we call it the “house of friends” because friendship is the essence of Love that has distilled through fulfillment of all relationship-experience on a given cycle. The unredeemed aspects to the planetary ruler of these houses—or if unafflicted, to its planetary dispositor—will indicate how the person tends to “block himself” in relationship-consciousness; careful study of fraternal, parental, and marital relationship-patterns will reveal the type of experience which the person needs most to “work on” to fulfill his cycle by Love. This pattern is also in the nature of “pay-up day” since the eleventh house is a culminating point on the cycle.

Pattern V: Afflicting aspect to twelfth house ruler—no interceptions: the indication of why, what, how, and through whom the person expresses his unregenerate past in terms of the on-going of this incarnation; this is a “reminder of the past” and strong, critical stimulation of the planet may

RELATION OF ASTROLOGY TO PSYCHOLOGY

The modern psychiatrist who is a competent spiritual astrologer, as well as an able psychologist, is superiorly equipped for aiding his patients. Astrology reveals the inner spiritual causes of the complexes, neuroses, etc., of the patient, while psychology aids in working out a satisfactory procedure for releasing undesirable mental and emotional patterns and re-directing the energies in accordance with spiritual law.

“pull the person into his subconscious,” but the regeneration of the pattern by constructive elements in the chart assures direct on-going.

Pattern VI: Planet in the twelfth house, but in the Ascendant-sign: This is the most purely on-going of all the twelfth house patterns. There is a “secrecy” about the environmental expression of this planet but because of its position in the Ascendant-sign the person automatically tends to express the vibration in terms of his consciousness of present personality. Unregenerate forces acting on or through this planet may of course, be redirected in terms of the planet’s own essential good; another agency of redirection is assured by the regenerate quality or aspects of the ruler of the chart as it disposes the twelfth house planet and is the focus for personality-expression and personality-fulfillment in this incarnation. Afflicted aspects of the twelfth house planet and/or patterns of affliction pertaining to the house that it rules will indicate conditions and relationships that the person subconsciously tends to think of as “enemies” because, focussed through his Ascendant-sign, they “challenge his on-going;” he has to use the vibratory powers of his present Ascendant to redeem or to transmute those conditions.

Pattern VII: First house unoccupied, ruler of the chart in the twelfth house and the twelfth house sign: afflicted aspects to the ruler in this pattern represent karmic adjustments to be made through limiting and confining environmental conditions; regenerate aspects show the potentials for flowering of personality-qualities in work or activities connected with the sick or confined or “generally unfortunate;” it is a clinging to the past—the person is not quite ready to establish an on-going expression of personality; such a person seems to be born “in back of his contemporaries”—he is not “modern” in his viewpoint. Certain elaborations of this pattern can indicate that the

person, being very gifted in some way, expresses in the modern world “something wonderful from a past age”—he lives in the world of “now” but he symbolizes the world of “then.”

Pattern IX: Ruler of the twelfth house in the Ascendant-sign, first house, or intercepted in the first house: This is astrology’s answer of “no!” to the teaching that early environmental conditions are the basic cause of later difficulties. By this position of the twelfth house ruler the early environment-influences are seen as *effects from the unregenerate past*. The person incarnates through certain parents, in a certain place and lives under certain conditions in his childhood because an unregenerate area of his consciousness *needs* that kind of a start for his on-going in this incarnation. The “bad memories” are immediately objectified in the early part of life; analyzing the chart by application of “cause and effect” will give a clue as to the person’s inner reason for incarnating under those particular circumstances. This pattern is “secrets brought out into the clear light of day”—if the twelfth house is unoccupied the secret karma is

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, birthplace, 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.

out-pictured in the person's childhood, by the combined effects of early home-life, surroundings, and associates. Harmful influences which have the appearance of "deviating the person" are simply the objectifications of his surface-subconscious; this pattern may point to an attitude of deliberate wrongdoing in the past—of such a nature that the person is "pulled into" the same kind of picture so early in this incarnation that he hasn't the power or intelligence to combat the wrong influence—he just "falls right into it."

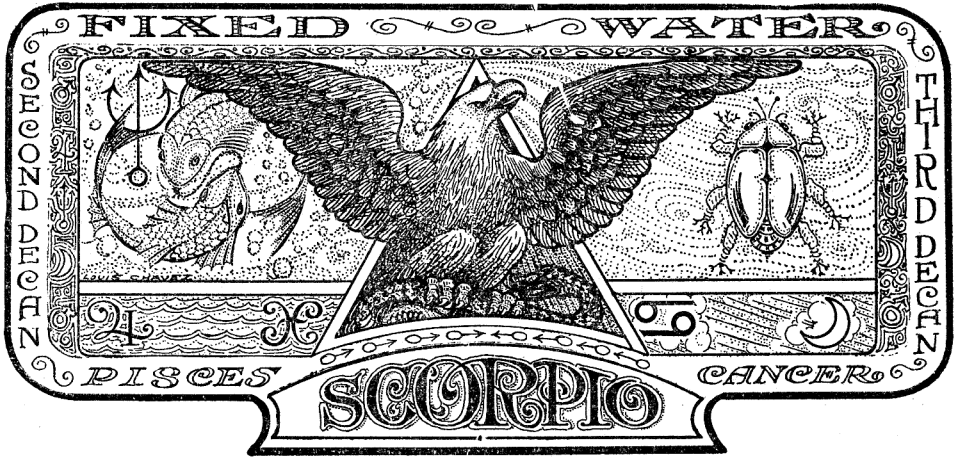
Pattern IX: (cyclic): Any two adjacent houses covered by the same sign, hence ruled by the same planet: Wherever placed in the chart, this pattern carries out the principle of "present-in-terms-of-past." Any sign of the zodiac can be twelfth house; any sign can be Ascendant. The cyclic pattern of twelfth house in relationship to Ascendant may be described as: *that area of consciousness, unregenerate, which impels re-incarnation;* the cyclic pattern of Ascendant in relationship to twelfth house may be described as: *The progressive means by which unregenerate karma is redeemed by re-incarnation.* As a compound pattern of Cosmic symbol, the above phrases can be applied to any part of the chart which shows a linking of past to present.

In reference to Pattern IX we may say that the house with the higher degree on the cusp represents the department of life to be fulfilled by that particular planetary vibration in this incarnation; the lower degree house (the previous) represents an experience or relationship which still waits fulfillment or regeneration. Since the third, fifth, seventh, ninth, and eleventh houses are the houses of *progressive-relationship-patterns* (the fourth and tenth being the houses of parentage) we can determine—in Pattern IX—what, in the past, has impelled the present relationship or how the relationship established in the past is to be fulfilled in this incarnation. Mercury, Venus, and Mars normally rule

two signs each; involved in pattern IX they, of course, extend their influence to a third house which serves to "complete their picture;" the other planets, normally ruling one house, can, in Pattern IX, rule two.

Pattern X: (cyclic): Planet in the house it rules, but in the following sign: in this pattern we see the "twelfth house relationship to Ascendant" expressed in terms of the planet's own vibration, not by house position. If the planet has an afflicted aspect the indication is that continual expression of its cusp-sign vibration "holds the person to the afflicted past" and assures depletion of constructive or regenerate expression. The environmental indication or mode of expression is the same now as it was in the past, but this incarnation demands expression through progressive planetary vibration; the latter of course, refers to the planet which disposes the one concerned. This pattern is, potentially, very on-going since the person, from past experience, is accustomed to expressing the planet in that particular house. It also can indicate a strong possibility that the early environment or parental influence may tend to emphasize the cusp-sign expression; the parents, in this instance, would represent the "pull of the past." The pattern demands of the person that he exert the expression of his own personality and integrity to "forge ahead on his own" in that department of his life.

All of these patterns are variations of the statement: "—and He took upon Himself the likeness of a man;" the "redemption of the world" (unregenerate consciousness to be redeemed by experience-in-incarnation) by the Spirit (those levels of consciousness which have been aligned to Truth.) Let us study our horoscopes with the renewed awareness that each stellar design shows us the picture—on all phases of our lives—*of why we were born and how, by regeneration, we can attain the "second birth" which is the transcendence of the past.*



The Children of Scorpio, 1948

Birthdays: October 24 to November 21.

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

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

using their energies constructively.

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

Scorpio children usually have a fiery temper, along with a sarcastic tongue that can sting mercilessly. Unless they are trained in kindness and consideration for others, they are apt to bring much unhappiness and suffering upon themselves and associates by thoughtless, cutting speech.

A strong will, a sharp and penetrating mind, and a vivid imagination aid the Scorpio native in achieving success in whatever line of endeavor he pursues. His strong personal magnetism attracts many people, whom he may influence for good or ill. Healing power is his to a marked degree.

Three major aspects are in operation all the Scorpio solar month of this year:

Saturn sextile Uranus, Jupiter opposing Uranus, and Neptune sextile Pluto. Thus the children born during this month will have an added degree of ambition, determination, and ability to concentrate, systematize, and direct, all traits which aid in achieving success, particularly in a public career in an official capacity. The intuition is strong and the mind mechanical and ingenious, but there is a tendency toward impulsiveness and insincerity at times. The unknown, mystic side of life attracts these children.

Six other aspects are in operation as the solar month begins. The Sun sextiles Saturn until November 5, endowing those born during this period with method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined on to a successful conclusion despite obstacles and delays. Success in political, judicial, mining, or agricultural positions is favored.

The Sun trines Uranus until November 1, indicating high ideals, originality, intuition, independence, and inventiveness. This aspect gives a highstrung temperament, but the native has considerable self-control, and usually rises in life through the assistance of friends.

The less desirable vibration of Venus square Jupiter lasts until November 4, giving luxurious inclinations but limited ability to satisfy them. There is a need for training in control of the emotions, as well as sincerity and honesty in dealing with others. A more favorable aspect to Jupiter, the sextile of Mercury, lasts until November 14. This is a splendid vibration, indicating cheerfulness, optimism, and good health. The mind is broad, versatile, and able to reason correctly. Law and literature are favored.

The sextile of Mercury to Pluto lasts until November 3, giving a spiritual energy to the concrete mind. However, the square of Saturn to Jupiter, which lasts until October 31, gives a tendency toward mental vacillation at times, along with a distrust and indolence which

should be guarded against in early years.

Beginning October 27 and lasting until November 6, Venus squares Uranus, indicating for those born during this time the need for special training in control of the emotions. The highest ideals in relations with the opposite sex should be stressed.

Mars sextiles Neptune from October 27 to November 13, a positive vibration which intensifies the emotional nature and gives a leaning toward the study and practice of occultism. Ability to penetrate into the invisible worlds in a conscious manner is favored.

On October 29th Mercury passes over the conjunction with Neptune, emphasizing the ability to succeed in occult science, particularly magnetic healing.

Another highly favorable aspect to Mercury, the trine from Uranus, lasts from the 5th until the 14th of November. Those born with this influence have an original, independent, and progressive nature. The mind is inventive and ingenious, and the ideals are lofty.

Venus is in conjunction with Neptune from November 7 to November 18, indicating a fertile imagination and deep emotions. Ability as an inspirational musician is also favored.

From November 9 to November 17, a splendid mental vibration is in effect: Mercury sextile Saturn. The mind is serious, deep, capable of concentration, and able to reason correctly. Patience, caution, and diplomacy are also indicated by this aspect.

An ambitious, aspiring, and adventuresome nature is indicated by the sextile of Venus to Mars from November 10 to November 21. Earning capacity and physical energy are also favored, but there is a tendency to be extravagant and amorous.

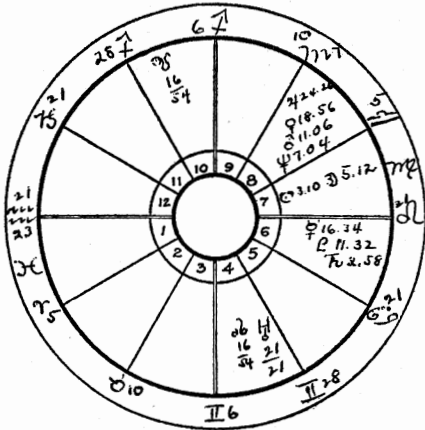
The trine of Saturn to Jupiter lasts from November 13 to November 21, giving a strong character with a deep and philosophical mind, along with a benevolent disposition and a strong sense of justice and duty.

Reading for a Subscriber's Child

JAMES B. W.

Born August 26, 1946, 6:05 P. M.

Latitude 35 N. Longitude 107 W.



The native of this chart has the Sun and Moon in conjunction in the mental sign Virgo in the 7th house, unaspected save for a weak sextile (9 degrees) to Jupiter in Libra. This configuration is fortunate for the integration of the individuality with the personality and a consequent inner harmony which is conducive to steady progress and accomplishment in life. It also indicates a keen intellect, versatility, ingenuity, a flair for detail, and an interest in science, diet, and hygiene. Partnerships, legal affairs, and dealings with the public are favored.

This child has an exceptionally fine mind, as further indicated by Mercury in Leo, in conjunction with Pluto, and sextile Uranus in Gemini, and Mars, Venus, and Jupiter in Libra. He has high ideals and aspirations, a strong, persevering intellect which is broad, keen, resourceful, versatile, able to reason correctly, and scorns to stoop to dishonesty or equivocation. There is a liking for argument and debate and ability in law, literature, and public speaking. There may be a tendency at times to overemphasize the importance of the smaller things of life, but the favorable

aspects of Uranus to Mercury and Jupiter should give considerable breadth to the vision.

Venus is in the artistic, musical sign Libra, in the 8th house, in conjunction with Jupiter and Mars (wide orb), sextile Mercury and Pluto in Leo in the 6th, and trine Uranus in Gemini in the 4th. This is a very fortunate configuration, for it helps to balance the strong mental side of this boy's nature with the heart qualities of cheerfulness, kindness, sympathy, unselfishness, sociability, etc. There is also a liking and talent for art and music which may be used to advantage in unfolding the devotional side of the nature.

Aquarius on the Ascendant gives a needed stability to the nature, and indicates a personality that is friendly (though perhaps quiet and shy), humanitarian, original, and independent. There is much loyalty to friends, along with a readiness to respond to advanced ideas in religion and science. Uranus, ruler of Aquarius, and therefore ruler of the Ascendant in this chart, is posited in Gemini in the 4th, in conjunction with the Dragon's Head, sextile Mercury, in Leo, and trine Venus and Jupiter in Scorpio in the 8th. This configuration gives a highly original, intuitive, and original nature, fond of scientific pursuits in general, but particularly those studies which have to do with electricity, aviation, astrology, and kindred subjects.

Jupiter rules the 10th house, the house of profession, and is placed in Libra in the 8th, in conjunction with Venus, sextile Mercury, and trine Uranus. James will have unusual writing and speaking ability and could become a lawyer of high type. He could also give high service as a New Age minister, being usable as an instrument for the Higher Ones in directing humanity on the upward way.

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.

Teacher. Journalist

BETTY L. K.—Born June 5, 1930, 11:30 P. M. Lat. 50 N. Long. 106 W. With the Sun and Jupiter in the mental sign Gemini, the Moon in the mental sign Libra, the mental sign Aquarius on the Ascendant, and the sign of the higher mind, Sagittarius, on the Midheaven, this young lady would have strong literary inclinations. Jupiter, ruler of the Sagittarian Midheaven, is posited in Gemini in the 5th house, the house of teaching and publishing, and makes a sextile to Mars in Taurus in the 2nd, and to Neptune in Virgo in the 7th. Teaching (particularly literature or philosophy in high school or college), newspaper reporting, editing (for a philosophical or religious journal), or secretarial work would provide a suitable vocation.

Secretary. Editor

MARGARET A. R.—Born July 23, 1932, 2:10 P. M. Lat. 42 N. Long. 92 W. In this chart we find the mental sign Virgo on the 10th house, with its ruler, Mercury in Leo in the 9th, in conjunction with Jupiter, sextile Mars and Venus in Gemini in the 8th, and trine Uranus in Aries in the 5th. Neptune is in Virgo in the 10th, sextile Venus in Gemini. The Sun is also in Leo in the 9th while the Moon is in the fiery, aggressive sign Aries in the 5th. The fixed, martial sign Scorpio is on the Ascendant. There is considerable executive and leadership ability, along with a fine mentality. As a teacher or school executive, radio entertainer, or traveling reporter, this native should give excellent service.

Reporter. Travel Bureau Operator

AGATHA G.—Born December 4, 1932, 7:40 A. M., T. L. T. Lat. 51 N. Long. 6 E. This native also has the mental sign Virgo on the Midheaven, with its ruler, Mercury, posited in Sagittarius in the 1st house, in conjunction with the Sun, trine Uranus in Aries in the 4th, square Neptune and Mars in Virgo in the 9th. The Moon is in Pisces in the 3rd, trining Venus in Scorpio in the 11th, square the Sun in Sagittarius, and opposing Mars and Neptune in Virgo. The fixed, energetic sign Scorpio is on the Ascendant. Literary or clerical work of some kind in connection with travel would suit best in this case. As a newspaper or magazine reporter, secretary (for a law or religious firm), or as a travel bureau operator, this young lady should be successful.

Clerk. Stenographer

EMERY G.—Born June 22, 1929, 5:04 P. M., T. L. T. Lat. 51 N. Long. 6 E. Here again we find the mental sign Virgo on the 10th house, and Scorpio on the Ascendant. Mercury, ruler of Virgo, is in Gemini in the 7th house, sextile Uranus in Aries in the 4th, and distantly (9 degrees) sextile to Mars in Leo in the 9th. This indicates a quick, intuitive mentality. The Sun is in Cancer in the 8th, sextile to Neptune and Mars in Leo in the 9th, but opposing Saturn and the Moon in the 2nd. The Moon is in Capricorn, squaring Uranus. Clerical work of some kind would be most suitable for this native. As a mail order or postoffice clerk, stenographer, or statistician she could give efficient service.

Monthly News Interpreted

About the Chinese Girl's Fast

Astonished doctors reported today that a Chinese peasant girl who says she hasn't eaten in nine years—has fasted for 19 days without visible ill effects.

In that time she has never been out of sight of a nurse and has taken only a half pint of water, said Dr. T. Y. Gan of Chungking Municipal Hospital. Other doctors vouched for Gan's story.

"Normally a girl undergoing such a fast would be in an extremely weakened condition, perhaps even in a coma," Gan said.

"This girl leads a perfectly normal life except for not eating and limited drinking."

She is a small, homely, little girl with buck teeth. She weighs about 85 pounds. She is 20 years old.

I went in to see the girl, Yang Mei. She is a small, homely, little girl with buck teeth. She weighs about 85 pounds.

She shows no sign of starvation.
—*Los Angeles Examiner*, May 31, 1948.

Examiner—later date: "This Chinese girl of Chungking—deceived millions by pretending not to have eaten for nine years! She was exposed recently as a midnight ice-box raider."

The chemical ether is the medium which transmits life force to the food that sustains and renews the physical body. It is possible for a human being so to purify, and thereby raise the vibration of his physical body, that it can absorb directly the life force carried by the chemical ether, without that force being first incorporated into a dense physical substance such as plant or animal tissue before it can be used by the physical body as food. It was this life force in the chemical ether that Jehovah God incorporated in the manna which He used to feed the Israelites in the desert of Sinai.

Those highly advanced individuals known as the Elder Brothers of the Rosierucian Order have so purified their dense bodies that they partake of physical food only at intervals measured by years. However, it is quite impossible for the ordinary man in his present unre-

generate state to contact the life forces in the chemical ether directly, as those marvelous men are able to do. Therefore humanity in general must obtain this force from their present day diet.

It is no surprise that the little Chinese girl, Yang Mei, proved to be a fake, as there are no indications of her being a highly advanced individual.

The Happiest Man

The happiest man in the world is the common everyday chap who makes his own living, pays his bills, has a little money as he goes along, but doesn't strive to get a corner on the local output, and is slave neither to ambition nor society. He loves his God and his fellowman; thinks "there is no place like home," the haven of rest; prefers the company of his family to that of any one else; never has to sit up nights to poultice his conscience; believes in the doctrine of live and let live, and, when he encounters one of the needy, he doesn't stutter with his pocketbook. The plain man is happy to be satisfied and does not spend the best of his life yearning for things four sizes too large for him.
—*Scottish Rite News Bulletin*, August 5, 1948.

This physical world is God's great training school which we, His children, must attend day after day until we have attained perfection so far as this particular course of instruction is concerned. The lessons to be learned are found in the daily happenings which we encounter during our waking hours. Many of these lessons are not easy to assimilate and many persist in learning them in the most difficult way possible; but learn them we must for they contain the very things absolutely needed to develop our potential powers into dynamic strength and ability; and it is only when we can count a day well spent that we can enjoy the peace of mind which is so necessary to true happiness; and peace of mind depends on

right action in relation to all things which we encounter during our waking consciousness.

The purpose of life is not merely to live out a certain span of existence on earth, but to develop the powers of the Spirit by getting the most out of the opportunities that life offers.

All of this is well expressed in the foregoing clipping taken from the *Scottish Rite News Bulletin*.

New Fingers Made for Blast Victim

Dr. William H. Frackleton, of Milwaukee, described before the State Medical Society a spectacular operation which "manufactured" three fingers and a thumb for each hand. The operation was performed on a sign painter injured in an explosion.

Frackleton said under ordinary conditions both hands would have been amputated. Plastic surgery made possible restoration of his hands by borrowing parts from elsewhere in the body.

The bone was taken from his hip, tendons from his foot and nerves from his leg. All were grafted into place and then covered with skin taken from his stomach.

The patient was able to hold a pin, cigarette, pencil, screwdriver, hammer and a brush, the last allowing him to return to his trade," said Frackleton.

—*San Diego Tribune*, Oct. 14, 1948.

It has been estimated that every year something like 48,000 hands and arms have to be amputated for various reasons, and their replacement by artificial members has not only been cumbersome but of very little, if any, use. Now, however, owing to man's growing ability to objectify his mental creations and his rapidly developing intellectual powers, some astonishing improvements have been devised and put into operation. The latest device not only has more power, but more practical use, and its movements are so skillfully linked with the natural action of the body that the artificial hand or arm can perform wonders; and not only that, but the ingenuity of

man has discovered a covering for the hand and limb that so closely duplicates the appearance of the human flesh that only under the closest scrutiny can it be detected. This covering is made of vinyl plastic and it is called the vinyl glove.

Of course if new fingers can be built by taking the needed material from various parts of the body, such replacements would be of much more value and service. The accomplishment of Dr. Frackleton is little short of a miracle and causes the thinker to wonder if there is any limit to the extent to which the Ego can go when the mind becomes sufficiently developed to devise means by which it will be able to materialize its ideas.

In the Desire World the amenability of desire substance to the moulding power of thought is so marvelous that it is almost past belief. Generally speaking, when a person leaves the Physical World in consequence of an accident, he thinks of himself as being disfigured by it in a certain manner—perhaps minus a leg or arm or with a hole in the head. However, this does not inconvenience him at all; he can move about there just as easily without arms or legs as he can with them. At the beginning of the first World War, when great numbers of soldiers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers of the Rosicrucian Order and their pupils taught these men that by merely holding the thought that they were sound of limb and body, they would at once be healed of their disfiguring wounds. This they immediately did. At the present time all newcomers, as soon as they are able to understand conditions over there, are at once healed of their wounds or amputations in this manner, so that to look at them no one would think they had passed over in consequence of an accident in the Physical World which had disfigured them in any way. There are no helpless cripples or otherwise handicapped people for long in the Desire World.

READERS' QUESTIONS

The End of Sex

Question:

When in our evolutionary journey do we cease to be male and female?

Answer:

The masculine and feminine poles of the indwelling Spirit are united within the individual when he has progressed spiritually (transmuted the creative force by love and service to others) to the point where he takes the first Great Initiation, and thus becomes an Adept. He is able then to create a new body without going through the womb. In *Questions and Answers*, Volume II, Max Heindel describes a method of doing this as follows:

“We see then that the Adepts are able to preserve their bodies for centuries, maybe millenniums, but they are also able to create a new vehicle if for any reason that becomes expedient, and this is one of the ways described by the Elder Brothers.

“It is a law in nature that the cell life inherent in any particle of food must be overpowered by the Ego before it can be assimilated. Hence it is impossible for the Adept to make an extract of the elements whereof a body is built forming them into a vehicle and then stepping from the old to the new. He must first take them into his own body that they may be attuned to the seed atom and properly assimilated. Then after they have been appropriated by him in the manner decreed by the laws of nature, he may again extract them and use them to build a new body. Therefore the Adept commences this work by increasing his diet and extracting the surplus amount of food. Being so thoroughly self-controlled, he

also has the power to control and hold in subjection the live food elements which he then uses gradually to build a body. This vehicle is usually placed in a room not entered by anyone else. When it is finished and the Adept desires to make the change, he simply steps out of his old body into the new.”

For humanity in general, sex will cease to exist in the New Galilee, or Sixth (and last) Epoch of our present Earth Period. Certain significant physiological changes are already beginning to take place in the bodies of the pioneer races, pointing toward the time when man will function in an ethereal body as his densest vehicle and will be a complete creative unit within himself. The rapidity of this spiritualizing process depends of course upon the degree of effort put forth by the aspirant to live the life of purity, love, and service.

One of these physiological changes has to do with the heart, concerning which Max Heindel states: “We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles, which take care of the functions not under the control of the will, which cannot be moved by *desire*, are striped lengthwise only. *The heart is the only exception. It is not under the control of desire, and yet it is beginning to show cross stripes like a voluntary muscle.*

“In time these cross stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and *Babylon, the city of Lucifer, will fall.*

“When the blood is sent into the right brain we shall be building the New

Jerusalem, and we are now preparing for that time by building cross stripes on the heart by altruistic ideals, or, in the case of the pupil, by sending the sex current through the *right hand path of the heart.*"

Another physiological change taking place in the human body has to do with the spinal cord and throat. In *The Message of the Stars* it is pointed out that: "The ray of Uranus is gradually forging a *second spinal cord* by drawing the lower love ray of Venus upward and transmuting it to altruism, conquering for it the dominion over the sympathetic segment of the spinal cord and the *left cerebral hemisphere* now ruled by the passionate hierarchy of Mars, the Lucifer Spirits. This work has been completely accomplished by the Adepts. Therefore they have no need to marry, for each is now a complete creative unit on both the spiritual and physical planes, having turned the bipolar creative force, masculine and feminine, upward through the double spinal cord, illuminated and raised in potential energy by the spinal spirit fires of Neptune (Will) and Uranus (Love and Imagination.) This creative energy conceives in the twin hemispheres of the cerebrum, ruled by Mars and Mercury, a vehicle fit for the expression of the Spirit, which is then sent out and objectified in the world by *the spoken creative word.*

"This is the secret of how the Adepts form a new body without going through the womb, and someday all humanity will attain this standard of perfection as *spiritual hermaphrodites*; then we shall no longer be 'a little lower than the angels' who create by similar methods but we shall be higher than they are now, for we shall then have the reason and intellect which they lack, in addition to the complete creative power."

In *Questions and Answers*, Volume II, it is further stated that, "The new wine cup mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian

Age,) is an etheric organ built within the head and throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed cup, is truly a creative organ, capable of speaking the word of power . . . When this new organ has been evolved it will have the power to speak the word of life. This organ we are now building by service."

As final information concerning this question, we quote from *The Rosicrucian Cosmo-Conception*: "All that was manifested during the descending period of involution remains until the corresponding point on the ascending arc of evolution has been reached. The present generative organs will degenerate and atrophy. The female organ was the first to come into existence as a separate unit, and, according to the law that 'the first shall be last,' will be the last to atrophy."

NON-SECRECY OF ESOTERIC TEACHINGS

Question:

Why is it that esoteric teachings are kept secret and only given to Initiates and perhaps a certain other selected few?

Answer:

The esoteric teachings are not kept secret from any individual any more than the intricacies of calculus are kept secret from the child in the primary grade in school. When through service, the development of love, and the proper exercises, which are available to every one, an individual has aroused into action the pituitary body and the pineal gland and developed a certain amount of dynamic power, he is shown how to release this accumulated energy, which in turn raises his state of consciousness and opens up his clairvoyant sight, which is dependent upon the activity of the before mentioned glands. Then he is able to contact and see spiritual realities which always existed but which hitherto he had been totally unable to contact.

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.*

Constipation -- Grim Forerunner of Disease

By LILLIAN R. CARQUE, SC. D.

Little Brook Farm, Route 1, Box 221, Los Gatos, California



WHY is cleanliness next to godliness within the body, as well as without? Because low, discordant, disintegrating retained toxins become magnets of repulsion to high spiritual energies. The vital essences of life are barred entrance or are hampered in their expression when one dwells within an unclean body. Accumulated intestinal debris throws either a part or the whole of the physical organism out of adjustment with incoming vital energies, for its vibratory rate is such as to yield no magnetic attraction. Thus our avenues of reinvigoration and renewal are obstructed, our communion with the Indwelling Holy Spirit smothered; our inner centers become like stagnant pools; the flow of Life Force, which is normally unrestricted, becomes hindered and suppressed. As we tune in on a certain wave length on the radio, morbid decaying bodily wastes vibrate in consonance with every maleficent force or psychic antagonism thrown on the vital ethers, tuned in on or vibrating in the keynote of similar disintegrating, discordant, unmoral or selfish energies. Small wonder then that prodigious evacuations of the bowels at the hands of skilled physicians have been known to terminate cases of insanity and of epileptic fits.

That is why healthy, vigorous brain action is dependent upon normal eliminations of bodily toxins. The myriads of microbes which inhabit the large intestine are often responsible, by reflex action, for much of the mental sluggishness and moral depression, such as melancholia, from which many persons suffer. When these germs are too long retained in the bowels—when their number is greatly increased by gormandizing, constipation, or by a too high protein diet—there is increased production and absorption of toxins, which encourage and accentuate many disturbances of the mind and body, including sleeplessness, bad breath, headache, mental inaction, irritability, loss of memory, and moral perversions—even mania and suicides.

Many a giant intellect has been prematurely killed by the poisons absorbed as a result of chronic constipation; for brain cells, too, become poisoned with uneliminated encumbrances by reabsorption through the blood stream. Thus normal mental efforts become a herculean task and severe exertions at concentration and in rendering important decisions an impossibility. This intoxication of the brain centers exerts a maleficent influence comparable to that of alcohol or any other pernicious drug. It is therefore most essential that the

brain and nerves be supplied with pure blood.

Watch the living stream of humanity as it surges along the crowded city thoroughfare. The man of dauntless courage and achievement walks with a bold carriage and a confident step, for faith encourages the erect and physiological posture, which elevates all the abdominal organs and is most favorable to intestinal action and to abdominal circulation.

A noted surgeon confirms that many of the abdominal disorders are caused by sagging muscles of the abdomen, resulting from deviations from normal posture, with displacements of other organs following in its wake. It might surprise you to know the vast number of people whose colons are prolapsed or fallen, or otherwise ineffective in muscular activity. These numerous changes in the activity and structure of the colon all tend to produce putrefaction and inadequate disposal of food residues and toxins, which when absorbed into the blood, create a large number of disorders and symptoms.

It is not only of utmost importance to ensure quick transit of residues through the colon, but disposal of fecal matter should be sufficiently complete to prevent retention of wastes for more than twenty hours or at least not longer than twenty-four hours. Delay in the expulsion of morbid refuse beyond scheduled time, while almost universal among civilized people, is notwithstanding abnormal. Putrescible material lodged in the colon for more than a twenty-four hour period results in the growth of putrefactive organisms.

The mass may pass out in regular movements, but a little poisonous debris remaining and clinging to the intestinal folds distills deadly bacteria which pollute the blood stream. Eventually the colon becomes overdistended, and some of the waste is forced into the folds and pockets, becoming adhering impactions along the intestinal tract. The longer these masses remain, the harder

and drier they become and the more difficult it is to discharge them through the winding intestinal tube. Yet many people permit unremoved morbid matter to undergo putrefaction in the large intestine or colon for several days!

This dried and heated feces clogs and forms crusts to which other accumulations are constantly added; eventually the colon becomes encrusted on all sides with impacted excrement of long standing, leaving only a small central channel through which Nature forces a passage. In such cases one or more so-called daily evacuations may very often be the overflow of an inadequately emptied colon; thus absorption of virulent poisons continues unabated.

It should be obvious to the least discerning that if this process of toxic accumulation is permitted to go on indefinitely, it will endanger life. Stealthily and imperceptibly in the course of years unremoved debris gives rise to death—surely to chronic disease involving the strictest dietetic self-denial and hygienic and moral discipline to eradi-



cate. Indeed there is not an illness known to man that is not fed and fertilized by a distended, prolapsed, irritated, caked, and encrusted colon, reinforced by its invading army of body-destroying microorganisms and decaying morbid excreta.

That "tired feeling" is attributed erroneously to overwork, whereas many are actually suffering from a slow poisoning of their systems principally due to inactive, sluggish elimination of food and tissue residues. At no time is the body absolutely free of all toxins, but the normal action of the channels of elimination keeps its quota down to such negligible proportions as not to alter seriously the chemistry of the bodily

fluids or to poison the tissues of the human organism. It is only after Nature's eliminative efforts are enfeebled by fatigue and lowered vitality, that poisons can accumulate sufficiently beyond the point of toxic tolerance to impair health.

The cells lack capacity to burn up their own wastes, inhibiting a speedy clearance of toxins. The cells are equally powerless in reducing daily putrescible fecal matter, along with constantly accumulating decaying morbid excreta to *the natural harmless state occurring to wastes in all Nature*, which would permit the exit of fecal residues innocuously without damage or danger to such vital organs as the liver and gall bladder, the gastro-intestinal tract, the kidneys, colon, and rectum.

One great scientist, however, has dis-



covered the means of infusing into the blood stream the necessary oxygenation mechanism that permits malignant cells to burn up their own wastes; this is *a specific cure for cancer*; and it likewise serves as a natural immunity against disease generally, its prevention and its control. Yet this scientist for ten years has been subjected to the vilest kind of persecution, torture, and harassment by certain power interests in the American Medical Association in an effort to destroy him. Doubtless this scientist's New Age technique would render obsolete much that medical science has to offer in disease control and its eradication.

However, it is idle to deny that the accumulation of subtle pernicious poisons manufactured in the laboratory of the human body often can be traced back to emotional or mental blood poisoning. The angry man, for example, sends a torrent of rage into his own cell-world,

transforming every cell into an aggressive entity ready to attack every other cell by its poisonous secretions. Thus the hater, the liar, and the profligate give to the patterns of their creative thinking the directional impulse that destroys the orderly, rhythmic metabolic or functional process of the bodily organism. The body is suddenly turned into a vital chaos of strife and struggle where precious nerve and tissue structures, once pillars of vital strength, are reduced to ruin and ashes.

The miserly, grasping, close-fisted, penurious disposition, when accompanied by cruelty and greed, exerts its pernicious influence in tightening the muscles of the body and is conducive to extreme constipation. Those who love money with devotion for its own sake, rather than for its value in service to others, as well as those who strive zealously for the accumulation of material possessions should cultivate generosity. The greedy or covetous state of mind is a perversion of the Cosmic Love Vibration and may be compared to the lock that dams up the flood of interior forces. Lack of mercy and consideration for others, hatred, and other malevolent forces likewise congest the life forces, giving rise insidiously to the retention of deadly debris in the colonic reservoir. Not until there is a willingness to let go, to break up old crystallized pernicious states of consciousness and personal objectives and ambitions can one enjoy corresponding complete and permanent release from the bondage of constipation in the physical domain.

When one is fearful, the nervous system, like a snail, draws into its shell and shrinks up, thus cutting off the supply of energy that keeps the body in motion; and the result is a damming up of waste products. The fearful individual isolates himself from the cooperative divine forces of the universe by surrounding his mind with a zone of universal distrust and suspicion. Isolation, the condition of fear, freezes up and congests his own life currents.

Indeed, all negative thinking and destructive emotions favor retention of bodily waste poisons. Accumulated debris obstructs the nerve passages, thus cutting off the means of communication of the cell. Melancholy subjects of abject fear place themselves in the disorganized fires of Nature's destructive principle and are invariably short-lived. Hysterical, melancholic moods inevitably cut off the rhythmic flow of vital energy.

Hence the impelling need for a sort of prodigious spiritual and mental purging and house-cleaning before one's mind can be directed into a new way of thinking, a superior mode of life, a higher state of consciousness that alone can break the binding fetters forged by the long-sustained daily repetition of perverted thinking, vicious passions, ignoble sensations, and general intemperance on all planes. Thus mental blight, moral mildew, and intellectual poisons assume the role of rebellious, mischief-making intruders in the commonwealth of the mind, and find ultimate translation as foreign bodies of psychic origin, taking the form of accumulated systemic poisons. It is therefore imperative that crippled, wicked, or undesirable thoughts be routed out completely and effectively from the psychic domain, leaving behind only the spiritual triumph of having effected their overthrow and banishment.

We must concede, however, that the capacity of the mind to cast out abnormal accumulations of systemic poisons of psychic origin, by its own unaided efforts, is doubtful. Hence such physical measures of bodily purification should be adopted as will assist Nature in her work of expelling noxious wastes. Lower psychic forces correspondingly must be directed upward, until they are consumed in the higher sacred flame of Life—a sort of spiritual furnace that burns out the dross, eliminates the defects, purges us of our material ambitions and vanities, leaving naught but pure gold.

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Destiny As a Factor in Disease



N ORDER to gain a clear understanding of the extent to which destiny is a factor in our health and healing, we should first realize that our destiny is of our own making. Since our ancient forbears, the Original Semites, were imbued with the faculty of free will, we have been continuously setting into operation forces which have brought about our present conditions. Thus we, ourselves, have made our destiny, and only we can change it.

The science of astrology is frequently misused by people who take the attitude that afflictions (particularly to Saturn) in the natal chart indicate suffering which must be borne. While it is true that most people do act as their stars indicate, it is also true that "the stars impel, but do not compel." The spiritually awakened person who sets about to change his mental and emotional habits so that they conform with the laws of God begins to rule the stars, and he consequently becomes master of his own fate.

So it is that destiny is a factor in our healing only to the extent we permit it to be. We are each divine, possessing in potentiality all the powers of our Creator, God, and can by proper exercise of these powers progress to any spiritual height we desire. This requires persistent effort in self-discipline, of course, and since most people permit their desires to govern them, they are

subject to various ailments. However, the power of the Spirit is unlimited, and to the extent that we tune in on this power by living according to God's immutable laws of love, unity, service, etc., we free ourselves from the crystallizations of hate, resentment, suspicion, etc., and make it possible to enjoy truly abundant health.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

October	2—9—16—23—30
November	5—12—19—26
December	2—10—17—23—30

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

Children's Department



The Adopted Brownie

By D. D. ARROYO



R. ANDREWS looked up from his evening paper. Seeing the bewildered look in his wife's eyes, he asked, "What's the trouble, dear?"

Elaine Andrews gestured vaguely with her hands. "You'll laugh, but I think it's a brownie."

"A brownie?" questioned Mr. Andrews. He wasn't quite sure what his wife was talking about, but he patiently asked, "What kind of brownie?"

"Well, the regular kind, I guess. It's living here in the house. Joan discovered it a week ago. Of course, at first, I thought she was only imagining things. Children do, sometimes, you know. But I'm afraid it's really true."

Mr. Andrews raised an eyebrow. "You're joking with me," he said.

Elaine bit her lip thoughtfully. "No, John Andrews, I'm not joking. And I'm not growing crazy either. There is a brownie living in this house. He sleeps in back of the crystal vase I keep on the top shelf in the pantry. That is, he sleeps there nights. During the day he plays all over the house. Not that I mind, of course. Still it is a bit unusual, don't you think?"

Mr. Andrews put his paper carefully aside. This was going a bit over his head. He wondered if Elaine didn't look a little tired. Maybe she needed a vacation. After all, caring for Joan,

and now, the new baby. Perhaps, that explained her strange talk. He cleared his throat carefully. He mustn't upset her. "Well, Elaine, I can't say I've heard anyone I know complaining about a brownie in the house. Still with living conditions so crowded these days, almost anything can happen." He smiled at his wife and hoped she'd think what he had just said was funny.

But she didn't smile. She frowned thoughtfully. "Well, of course, that might have happened." She looked up and saw the puzzled look on her husband's face. "I mean," she explained, "with so much building going on. Maybe they did start building houses in the country where the brownie lived before. You know most of the fields and forests around here are being turned into building lots."

Her husband still looked puzzled, "But, why pick on us?" he asked.

Elaine replied, "I really think it was the baby who attracted him. He loves her so. You ought to see the way he plays with her."

John asked, "You mean the brownie plays with the baby? How?"

"Oh," Elaine answered, "He gets up on her crib, and sings strange little songs while doing queer little dances for her. She laughs and coos at him. Why the minute she's awake she looks for him. They seem ideal playmates. Now,

he's fond of Joan, but Jiggs, he treats as an inferior. I think that's wrong of him because Jiggs is a very superior cat. All in all, they get along very nicely though. It's just that it's so unusual, that's all. I wouldn't want the little fellow to think he wasn't welcome here. It would hurt his feelings dreadfully because I know he enjoys himself and feels it's his home, too, now. He just moved right in and adopted us."

Mr. Andrews scratched his head thoughtfully. This was getting more complicated by the minute. He didn't disbelieve his wife, but he was too surprised to understand the situation. He tried to be helpful by saying, "Well, Elaine, think of all the gremlins the British pilots had during the war." She didn't smile. She was still thinking. He said, "Well it doesn't cost us any more rent to have him here, so there's no need to worry." But Elaine didn't laugh at him as he hoped she would.

More seriously he asked, "How did you find out about him?"

Elaine answered, "Joan pointed him out to me. At first he wouldn't let me see him. I guess, he thought I might object to him. But when he found out I didn't mind having him here, then he grew visible so I could see him, too."

"Oh," Mr. Andrews said, and then because he could think of nothing else to say, he said, "Oh," again.

Elaine continued, "I think though that you ought to see him, too. After all, if he's going to be with our family, I want you to—to—"

"Assume responsibility," Mr. Andrews finished the sentence for her.

His wife smiled, "Why, yes, that's it. Now, I'll just tell you where he is, and what he is doing. But to make him grow visible you'll have to feel friendly toward him so he'll like you in return. Then he'll become so you can see him. And then—why, everything will be fine."

"Oh," was all Mr. Andrews could think of to reply. Then because his wife was apparently waiting for a more ade-

quate reply, he added, "Fine, fine." Well, where is he now if you are going to start introducing us to each other?"

His wife looked thoughtfully around the room. Her husband followed her eyes but he saw nothing. Yet a pleased look of recognition came into her eyes and she said, "There he is playing with Jiggs. Over in the corner."

Mr. Andrews looked as hard as he could in the corner indicated by his wife, but he still saw nothing. "Don't see a thing," he answered truthfully.

His wife said, "Oh, it's always like that at first, but you'll see soon. He's looking over this way. Pretty soon, he'll come over to the arm of your chair if he likes you."

"Oh," Mr. Andrews sighed again. "Who doesn't he like?"

"Well," his wife explained, "he just runs out of the room when Mrs. Baker comes in."

Her husband laughed, "Ah, now that shows sense. I can't stand that screeching, complaining woman, myself."

"Now, John," Elaine reproved, "we have to be more understanding than that."

Her husband frowned. "Mmm. Yes, I suppose so." He looked again in the corner, but all he saw was the cat playfully frisking her tail as she had always done. Of course, the cat *might* be playing with some one. But with a cat, how could he tell?

Elaine got up. "I have to get supper now. But if you just remember, I'm sure you'll see the brownie sometime soon—now that you know about it, and will be thinking about it."

They went out later that evening, and Mr. Andrews almost forgot about the brownie. It was, in fact, a whole week later when Mr. Andrews got home from a late business meeting before he remembered. He came in the front room, and switching on the lights sat down a moment to rest before going up to bed. He bent over to unfasten the laces of his shoes, and as he did so his eyes came level with a tiny figure. He straightened

up in astonishment. He rubbed his eyes uneasily, but there before him was the clearly visible tiny elfin figure about five inches high.

From all his childhood memories of pictures seen in fairy tale books, he knew the figure before him must be that of a brownie. He wore the funny little conical brown hat on his head, and he had on the legendary little suit of brown. His tiny shoes turned up at the toes, and his bright smooth face, with eyes like sparkling black beads, looked merry with happiness.

Mr. Andrews forgot to be astonished. It didn't seem strange to see a brownie now that he actually saw one. He laughed at the merry little figure, and the little brownie smiled happily back at him. "Oh," Mr. Andrews murmured softly, "so you like me." The brownie turned a gay little somersault as a reply. Mr. Andrews felt very happy. It was unusual to have a brownie in the house, but now that he had become acquainted with it, he felt that it was quite an honor to have the little creature in their home.

Looking up, he noticed Elaine had silently entered the room. She smiled at them. "You've found our brownie, have you? Now, he really is one of the family."

The brownie began a strange little dance across the floor and then vanished into the kitchen. Elaine explained, "He'll go to sleep now. He must have waited up to see you."

"Does he talk?" Mr. Andrews asked.

"No," his wife replied. "He doesn't need to. His face is so expressive. The children always know what he is thinking. He's a wonderful influence for them. He won't stay with them if they cry or fight. If I get tired and cross and shout, he runs away and hides. It makes us ashamed of ourselves so we behave better with him around. He doesn't preach. He just shows us he needs harmony and beauty wherever he is. He doesn't even like those horrible radio programs, but when there is beautiful

music on he dances happily. It's taught the children to be careful of things like that, too. He helps me bring the children up by just being himself."

"Why do you suppose he came into our house instead of finding a forest somewhere?" Mr. Andrews asked.

His wife replied, "I don't know. But I think he has probably evolved to the point where he can stand human vibrations as long as they aren't too negative and disharmonious. Perhaps being with us helps him to develop. I know now it's a help to us. Because we feel he is part of the family, we try to protect him by being more harmonious and beautiful in all that we can do. Joan brought in those flowers on the table. He loves to play with the flowers, so Joan keeps vases filled with them for him. She's learning to be responsible and kindly to beings below her on the life wave. She works in the garden, and he follows her there and acts pleased when she waters the flowers and makes them comfortable. You know lots of people in Ireland have brownies in their homes. They're more sensitive to them there."

Mr. Andrews liked the idea of having such a different and nice miracle as a brownie in his home. "Does he have a name?" he asked.

"I don't know. The children call him Gricky. I don't know where they got the name, but as he responds to it I guess it must fit him. Come peek at him while he sleeps. He isn't so bright then. He's sort of like a little lightning bug at such times. Sometimes he's very clearly outlined and other times he's more a faint blur of light. He makes himself bright and vivid when he especially wants us to see him."

The two tiptoed into the kitchen, and there high upon the shelf behind the crystal vase the little figure lay asleep, his outlined body not quite so bright. The expression on his face was one of great happiness and peace.

Mr. and Mrs. Andrews tiptoed quietly away, both very happy about having a brownie in their home.

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