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Rays from the Rose Cross

FEATURES



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Emotional Broadcasting

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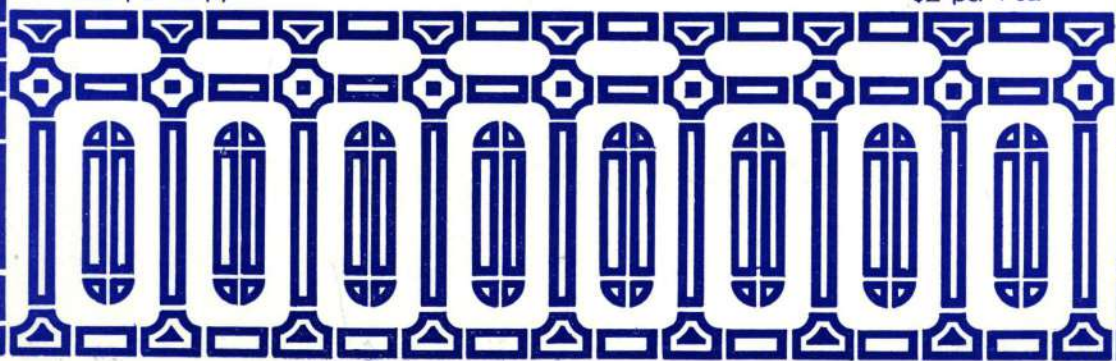


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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

October



1937

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Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

"When Ye Pray"

BY DOROTHY BROOKER

*More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.*

—Tennyson, "Morte D'Arthur."



OW little the majority of people realize this truth so poetically expressed! Yet it is a profound truth. One speaking from the invisible planes says that prayer is the breathing of the breath of life, the strongest spiritual element in all worlds, and that the value of true prayer cannot be estimated.

The importance and power of prayer are stressed frequently in teachings about the higher way. Christ, our great Example, stressed it both by word and by the important place He gave it in His life upon earth. St. Paul, great apostle and teacher gave the admonition, "Pray without ceasing." Let us, then, examine the subject and seek to gain the knowledge whereby we may make intelligent use of this mighty power.

In order to do this we must first review briefly the plan and purpose of man's evolution. Man, the true inner man, is a spirit, a divine spark within God. When he began his evolution he possessed the all-consciousness of his Creator and

therefore all wisdom. But he lacked self-consciousness and independence. Thus, that he might become a worthy son of his Father, it was necessary that his latent powers be aroused into dynamic ones, and that he be trained for his mighty work of creatorship. This he could do only through many lessons in building and molding and perfecting. In order to carry out this work it was necessary that he have certain instruments with which to work. These have been developed and at present are the physical, vital, and desire bodies and the link of mind. In building these down through the long aeons of time, and by his experiences in and through them he has gained invaluable knowledge and is gradually awakening his magnificent Godlike powers.

These powers are not being gained without sacrifice, however. As the pure spirit has slowly become clothed upon with the denser materials of its bodies, each new covering has shut it further

from the all-wisdom of its original state. To such an extent has this been carried that at present, while man is passing through the period when these coverings are densest, many have so completely forgotten those high, singing realms of eternal wisdom that they deny the very existence of such planes. They claim the only reality is this material world and the things recognized by the five senses. How pitiful thus to exalt the least permanent of these wonderful worlds, and to deny man's most precious possession, his divinity and godhood!

Not all are so blinded. Always, through the ages, have there been those great spirits who have pierced the enshrouding veils and have reached up, fearless and vigorous, to the divine Source of their being. Such tread the earth, joyous, clear-eyed; strong comforters of those still groping in the darkness, calling the blinded ones to those serene heights above the illusions of material things. It is known that the work of this present Earth Period is concerned with the mind. Given in the early part of the Period, the infant mind in its weakness was at first under the dominance of the older and more powerful desire body, an influence which is still felt by most. Slowly the mind increased in strength. Being formed of the material of the World of Thought, which is separative in nature, the mind next reached the stage of cunning and of selfish concern for its own separate self. Evidences of this state are only too sadly prevalent at the present time.

But this, too, is but a passing phase. The World of Thought, from which the mind is formed, is bounded by the Desire World on one side, therefore is subject to the delusions of desire when it descends. But, on the other side, it is bounded by the World of Life Spirit, world of unifying love-wisdom. Here the delusions of materiality, of low desires, of separateness, melt away and the fundamental truth of the unity in spirit of each with God and with all others becomes apparent.

This, then, is the work of the present time and of the remainder of the Earth Period: the freeing of the mind from the bonds of materiality and desire, and the uniting of it with the threefold spirit. In this work we are assured there is no greater help than earnest, scientific prayer.

With these facts in mind of the past evolution of man and his future goal, we should now be better equipped to understand what prayer is and the correct methods of using it.

TRUE PRAYER

This, then, is the essential point to remember: *True prayer is a reaching up of the spirit within man to union with the cosmic wisdom and power of God.*

The effect of this union is described so clearly by Max Heindel in the Healing Service. Here he compares the appearance of the invisible vehicles during earnest prayer with that of a waterspout. He says those who have seen the latter tell of low-hung clouds over the water, and of a feeling of intense concentration or depression, till suddenly a funnel-shaped mass in the sea leaps up towards another descending from the clouds and they meet in a swirling column. So, he says, when a person is in intense prayer, does his aura leap up to meet a flood of light which descends from the spiritual realms above. At such times there is a true calling down of the divine and therein lies the reason for many miraculous answers to prayer. Such, however, can be the case only when there is intense concentration and earnestness.

NECESSARY CONDITIONS

Just as there are conditions which must be fulfilled before electricity or any other great force can be used to produce maximum results, so there are certain laws which must be obeyed before prayer can become most effective in one's life. A few of these conditions are:

Unselfishness: Prayer is an entreaty and each petition gravitates to the realm to which it belongs. Therefore if the

prayer be selfish it reaches only to the lower part of the Desire World where the forces are chiefly disruptive. Naturally such prayers bring only trouble and disappointment. Therefore selfishness must not enter.

Quiet Emotions: Greatly stirred emotions disturb the focus of the spirit through the mind upon the brain. Therefore hate, fear, envy, and low emotion, or even great emotionalism of any kind must be avoided. The great force of the desire body must be well controlled and used constructively to assist the mind, not allowed to act merely as a disturber. The mind and emotions must be stilled till they become as the mirror of still water. This the Psalmist recognized when he wrote, "Thou leadest me beside the still waters."

Peace with God and Man: As the object of true prayer is union with God it therefore follows that there must be peace and unity with all fellow men as these are but other manifestations of God. Christ emphasized this necessity clearly in His pattern for life, the Sermon on the Mount. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The Oxford Groupers use the same principle when they emphasize the importance of "sharing," of getting their conscience right with both God and man, before true "guidance" can be obtained. A soul must be humble, gentle, and loving before it can enter the pure presence of the Holy One.

An Open Mind: A mind which is locked within bonds of hardened opinion, unbelief, and unwillingness to look beyond material limitations, naturally is in-

capable of rising to receive the impressions of the Spirit. The mind should have the open, flower-like quality of a child, which is so eager and direct, yet trustful and receptive. Knowing that only good can come from our heavenly Father, let us seek Him in perfect trust, then await His answer with eager receptiveness, knowing no faintest breath of true prayer ever escapes His notice. Let us fulfill Christ's condition when He said, "Except ye become as a little child, ye cannot enter the kingdom of heaven."

Intense Love and Aspiration: Having cleared away hindering things and made the mind receptive, there is still the necessity of reaching upward. This is best done by means of what Max Heindel (in his wonderfully illuminating lesson on prayer in *The Web of Destiny*) calls "the two wings." These are Love and Aspiration, the power which propels them being intense earnestness. This intensity results in a concentration which is essential before the veils of the lower vehicles can be transcended and the spirit within be bathed in the power and wisdom of



the spirit of the Father. "Seek and ye shall find," but remember that no half-hearted seeking will find the treasure-trove of God. Only intense, yet unselfish seeking can hope for success.

PREPARATIONS FOR PRAYER

Prayer may, of course, be raised instantly, at any time, and frequently is in times of emergency, many cases being on record of marvelous answers to such prayers. A saintly life of service in the loveliness of its constant high aspiration, may become one continuous living prayer. However, the majority of people seem to find it difficult to maintain this high standard, yet many earnestly long to attain it. For these, definite steps

may be taken to assist in reaching the desired goal. Naturally, a mind which, when released from normal material duties, turns immediately to lofty thoughts and aspirations, is one of the finest assets. Such a state of mind may be cultivated in various ways: by careful selection of reading material, choosing only that which has true values and purpose, and avoiding the morbid and sensational types which play upon the lower emotions only; by refusal to listen to or take part in idle gossip; by taking up the study of some subject of true value, whether it be art, economics, philosophy, mechanics, astrology, or anything that appeals to the individual; by constant endeavor to think constructively; by thoughtful, loving service; and by cheerfulness and high aspirations.

Next, if at all possible, set aside a certain time each day for prayer. Max Heindel sets forth scientific reasons why it is an advantage to have a small room, or even curtained portion of one's own room, kept exclusively for this daily exercise, saying the vibrations of love and aspiration which are gradually built there, in time come to have a very uplifting effect upon the aspirant. If this separate place be an impossibility, however, retire to some spot where there may be uninterrupted quiet for the required time.

Having fulfilled the necessary conditions for heart and mind, and having retired to a quiet place, relax the body comfortably, then quietly lift the consciousness to God. Some find it difficult to free the mind of anxieties and material considerations. For such it will be a help to repeat the words of some favorite prayer, or poem, or hymn. The Lord's Prayer, the 23rd Psalm, the opening verses of St. John's gospel or any Bible verse expressive of faith and adoration, are excellent. The writer also finds the words of two favorite hymns, "Dear Lord and Father of Mankind" and "Breathe on Me, Breath of God," are wonderfully helpful in bringing tran-

quility of mind. These are but suggestions; let each person find that which best fills his personal needs.

SUBJECTS OF PRAYER

Before deciding upon the subjects for individual prayers it will be well to analyze the perfect prayer, that known as "The Lord's Prayer." As this was given by Christ at the special request of His disciples, it may be taken as a model. It is indeed filled with most deeply mystical meaning. Studied with receptive heart as well as mind, it can be most wonderfully spiritually illuminating, and of greatest help in shaping one's own prayers. Let us analyze it phrase by phrase (see *The Rosicrucian Cosmo-Conception*, pages 462-466) remembering meanwhile that God expresses Himself through three aspects: Father, Son, and Holy Spirit, or Will, Wisdom (love-knowledge), and Activity; also that man is correlated to these by his own three-fold aspects of spirit: Divine Spirit, Life Spirit, and Human Spirit, these in turn finding expression through the dense, vital, and desire bodies respectively.

THE LORD'S PRAYER

Introduction—"Our Father which art in heaven . . ." What more beautiful opening could there be! By the very first words, "Our Father," we claim the loveliest of relationships. Think what perfect fatherhood can mean, the depth of thoughtful love and protection it implies, the unfailing strength and understanding and compassion. Think of these as they would be manifested by a perfect human father. Then in reverence seek to realize what they must mean in God with His infinite power, love, wisdom, and majesty. The spirit stands in awed silence before such contemplation. Yet, with gentlest, loving tenderness we are invited to say "Our Father," to claim all these wondrous powers for our needs and the needs of those we would serve, in similar manner as we would claim the help of a loved and loving earthly father.

“Which art in heaven.” Notice the present tense. Ours is an ever-living God, eternal, always present, always ready to answer our cries, yea, even before we speak them. Ever in heaven, where all good and truth and beauty abide in exhaustless abundance. Yet, though the phrase gives us a reminder of God’s infinite height above us, thus awakening the proper degree of reverence, it carries with it no sense of separation and consequent loneliness and fear, for did not Christ say, “The kingdom of heaven is within you”? Dwell much in quiet silence upon this opening phrase, for it is the exquisite background for all that follows, pervading and coloring every word.

1. “Hallowed be Thy name.” This comes as an expression of reverence and praise from the Human Spirit of man to the Holy Spirit of God. It is peculiarly fitting that it should reverence His *name*, for the Holy Spirit is particularly associated with creation; the Human Spirit is correlated to the desire body; and we know what suffering has resulted from unruly passions and desires. A name has creative power when properly used, and we know some day we must learn to speak the “creative word.” It is therefore most fitting that the spiritual counterpart of the desire body should cultivate reverence for the creative function, something which, alas, is done far too infrequently in ordinary living.

2. “Thy kingdom come.” Now speaks the loving wisdom of the Life Spirit to the embodiment of divine love, Christ. How it changes a life when rich, wise love forms a true kingdom of heaven within! The Life Spirit is correlated to the vital body, whose beneficent function it is to build and maintain the body. As low desires and emotions tear down tissues and poison them, it is understandable what a difference it would make if love and wisdom reigned within instead, the help it would mean for the vital body, and the consequent hastening of unfoldment of the Life Spirit itself. And

only in the measure that the kingdom of heaven has come within individuals can it come to the whole world.

3. “Thy will be done upon earth as it is in heaven.” Of what use all ideals and love and power until they show forth in actions upon this physical plane in service to others? The Divine Spirit is correlated to the dense body, the vehicle by which action is performed upon the material plane, so it is most fitting that it bring its tribute of adoration in a breathing forth of a prayer that the perfect will of God be manifested in every act. If all action were performed according to God’s will, what a different place this old world of ours would be!

All three aspects of spirit having now given praise, each next raises a special petition for its own lower counterpart.

4. “Give us this day our daily bread.” Thus prays the Divine Spirit for the dense body. How refreshingly simple, especially in these days of much advertised and highly complex methods of affirmations for wealth and happiness! “Our *daily* bread.” After all, if we have sufficient to supply our material needs and to carry out God’s plan for us, what more do we need than to be supplied one day at a time? If this be given we shall always have plenty, yet never be burdened by an excess which would but cause us anxiety. Notice, too, the plural number of the pronouns. It is not merely a selfish concern for “me,” but rather a calling down of blessing upon “us,” upon all; a fact which is significant in the light of the law which is set in motion by unselfishness and concern for the needs of others.

5. “Forgive us our trespasses as we forgive them that trespass against us.” Now speaks the Life Spirit for the vital body. Well does it realize the importance of the forgiveness of sins, for within the Life Spirit is contained a record of all the person’s past lives and upon the reflecting ether of the vital body is etched every detail of the present life. When these records are

burdened with much evil the progress of the ego is very slow, whereas if an earnest endeavor be made to pay up old karmic debts and to rid oneself of that which is undesirable these records are cleaned and progress is much faster. Christ, then, was stating a great cosmic law when He bade us pray that our sins be forgiven as we forgave those of others.

Thoughts of hate and revenge when others have injured us but scar our own life record, whereas thoughts of love and forgiveness help to clear it. Thus, in direct proportion to our forgiveness of others is our record kept clean, our sins "forgiven," and consequently the more rapid our spiritual unfoldment. Then too, what other course could be chosen by the aspect of spirit which comes from the World of Life Spirit, that realm where love and unity are pre-eminent, where is seen the essential unity of each with all, and where all illusions of desire and material considerations are swept aside?

6. "Lead us not into temptation." What a fitting petition for the Human Spirit to raise for the turbulent desire body, so strong yet so unwise and unreliable! All know how easily this body can be stirred and how difficult it then is to control. Arrogance about one's ability to withstand temptation can be disastrous; therefore it is well to cultivate watchful humility and to pray that temptations beyond one's strength do not come. This does not imply a weak running away from difficulties—far from it—but is simply a recognition of one's own strengths and weaknesses.

7. "Deliver us from evil." All three aspects of spirit now unite in a petition for the mind. This is highly important, for the mind is the link through which the spirit controls its bodies. The mind is in its infancy yet and still prone to follow the dictates of the older and stronger desire body which is usually selfish, and this results only in ultimate disillusionment and suffering. While disturbed by the desires the mind cannot form a true focussing point for the

promptings of the spirit. Yet it is of utmost importance that the mind obey the spirit, for upon this procedure depends man's future evolution. It must surely be with deepest loving solicitude that the threefold spirit prays that the mind be free from evil, thus that it may be most sensitively responsive to messages sent by the spirit to the lower vehicles.

Conclusion—"For Thine is the kingdom, the power, and the glory, forever. Amen." The petitions having been made, there again rises a reverently joyous expression of praise, adoration, and belief in the goodness and glory of "Our Father." On this high note the prayer ends.

ELEMENTS OF THE LORD'S PRAYER

Now let us summarize the chief elements of these different phrases.

Introduction: This lifts the spirit above material things, confirms its inherent divinity, and establishes an attitude of reverence.

Phrases 1, 2, and 3: Chiefly adoration and praise.

Phrase 4: Petition for material things.

Phrases 5, 6, and 7: Prayers for help in building character and for the spiritualizing of the lower vehicles.

Conclusion: Closing note of adoration and praise.

SUBJECTS FOR INDIVIDUAL PRAYERS

From the above summary it becomes apparent that quite the major portion of our prayers should be given to a lifting of spirit in adoration and praise, as five out of the nine phrases are devoted to this. Three more are concerned with asking for aid in character building. Only one phrase is for material things and even that is of the simplest nature. How different this to many prayers made which consist almost entirely of pleas for material things and for worldly advancement. How can the present vogue for "affirmations" for wealth and possessions be reconciled with this prayer? Max Heindel states emphatically (*Web of Destiny*, page 133) "Invocations for

temporal things are black magic; we have the promise "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." The Christ indicated the limit in the Lord's Prayer when He taught His disciples to say, "Give us this day our daily bread." Whether for ourselves or others we must beware of going farther in scientific invocation. But even in praying for spiritual blessings we should beware lest selfishness develop and destroy our soul growth

" . . . It is therefore a legitimate question: What then shall be the burden of our invocation? And the answer is, generally, *praise and adoration*. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. . . . 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, which thus brings us nearer to our adored ideal."

Nor, he tells us, is it necessary to form petitions into words the whole of the time given to prayer. The petitions ended, there may come a time of silent joy in just being at one with God, "when

the soul *rests* in God, all desires satisfied by that feeling of at-one-ment expressed in the words of Christ, 'I and my Father are One.' When that climax has been reached the soul has tasted the quintessence of joy, and no matter how sordid the world may seem or what dark fate it may have to face, the love of God which passeth all understanding is a panacea for all."

This is the final note. May the blessings and joys of true prayer come to each one who reads these words. This outline may seem complex, but in actual practice prayer is of utter simplicity, a trustful breathing forth of the spirit within to its loving heavenly Father. Let us all cultivate such love and trust.

*"Dear Lord and Father of mankind,
Forgive our foolish ways!
Re-clothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.*

*Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and
stress,
And let our ordered lives confess
The beauty of thy peace."*

—Whittier



Emotional Broadcasting

BY RAQUEL MARSHALL



THE average man or woman earnestly engaged in any form of metaphysical study is desirous of having some actual part, or share, in the Great Work constantly being carried on by the Elder Brothers of humanity, those exalted Ones who once stood where we now stand. We wish for something real to do for the world, we wish to help. Many of us rush out and attempt to teach before we ourselves are ready, or, in our zeal for what is so very real and beautiful and important to us, we try to stuff our philosophy down the throats of those who are not yet ready for it! Like the pelican, that ancient and beautiful symbol of the teacher, young souls are indeed fed and nourished by the older ones out of the assimilated wisdom of their greater experience. Sometimes, though, as we look about at the various smaller metaphysical groups, each of which has perhaps gotten hold of some part of Truth without having gained a balanced idea of the application of that Truth, we fear that the spiritual food thus being handed out is only too often quite indigestible.

There is one form of good work, however, in which all can partake, according to their own power, and which they can be sure is an important work, and if well done, a real contribution toward the spread of Light in the world. This work is mental, and particularly, emotional, broadcasting. To thus broadcast, we need build only the tower or station of our own aspirations, from which we can fancy, as did the young poet Rossetti, "prayers mounting upward like thin flames."

Behind the idea of the monastery and the convent is a fine and true ideal, that of a group of people who pray constantly for the world, sending out spiritual vibrations for the help and enlightenment of the world; an ideal not always lived

up to. Today there is a greater tendency to approve of spiritual work done in the world, rather than outside it. It is a much easier thing to retire from the confusion of modern life and live free from the lash of economic needs than it is to stay in the world, battling conditions, fighting the good fight for the spread of Truth and for better conditions; bearing one's share of responsibility, not only toward oneself but toward all with whom one works and lives.

Amid the rush of daily life there is still a very real way of devoting energy toward the helping of others, both on this plane and in the world beyond the veil of matter, as we know it, a way that can be done at home in the quiet of our own rooms. It requires no other equipment than a pure heart, a sincere and selfless wish to help, and a little time spent. This is the deliberate sending out, not only of good thoughts toward others, but of good feelings.

The currents of sound and music on the ether travel through our rooms, as they always have and always will, but unless there is a radio there tuned to receive these currents and give them out, we should never be aware of them. In the same way every human being is always in vibrational touch with every other human soul, but unless his mental radio is attuned, he may not be aware of it though he is affected just the same.

Like answers to like in the matter of vibration, in the same way as color answers to complementary color in light vibrations. All of us, except the most advanced souls, have still in our microcosm the seeds of primitive feelings, dark thoughts, fears, and superstitions. The Russians have a proverb which says, "The heart of thy brother is a dark forest." True, and we all have in our hearts a shadowland where strange beasts

prowl, creatures of the dark pasts from which we have evolved, though incompletely. Hatred, anger, fear, jealousy, envy, greed, lusts, possessiveness: these primitive emotions and desires linger on, even though those among us who have reached the turning point in life where our conscious desires are for better things, may think we have quite conquered such low impulses. But sometimes, under provocation, we surprise ourselves, to our shame and disgust, by a burst of temper, or by succumbing to fear or to some other unworthy impulse. Oftentimes this reaction will be out of all proportion to its apparent cause, for it is aided and abetted by invisible influences which we have picked up; we catch a powerful emotion which is being broadcast by someone else, and, being in a situation where that emotion would be aroused, we receive the additional impetus and succumb to it.

There are, however, not only seeds of evil in the human microcosm, but also seeds of splendor, of beautiful and noble virtues, and these too can be quickened into life by the approach of similar impulses and desires from some unknown broadcasting station. For it is a cosmic law that like calls unto like, as deep calls unto deep. In the dark forests of our hearts there dwell also bright birds and lovely things as well as sinister beasts.

The "sin of separateness" often aluded to, is not so much a sin as an illusion, for no one can hold himself entirely apart from his fellow beings. As that profound Cabalist, Eliphas Levi, taught, we live not separate from one another, but like so many fishes in an ocean of "ether." This "ether" is called by many names; it is the Prakriti of the Hindoos, the Akasha of the Cabalists, the Quintessence of the Alchemists. Science too is beginning recently to realize that all matter is one, and that the differences are brought about by the numeration and arrangements of electrons, protons, and neutrons, a truly Rosicrucian "discovery." Max Heindel used the metaphor of electric light which passes

through many colored globes of personality, yet remains one. This fluid "ether" to use its most ancient and perhaps understandable name, like electricity, can be put to many uses. The electricity which is guided into our houses may be used to run the vacuum cleaner, or the sewing machine, or the toaster, or to make audible symphonic music. In hospitals it is used to heal, in prisons it is used to kill. Yet it remains one force.

Thus we live aswim, as it were, in the universal ether on which thought travels swifter than lightning, and like lightning it is attracted and grounded wherever there is a conductor. Thought leaps from being to being, from mind to mind. Even swifter and more manifest is the progress of emotion.

Thought necessitates a brain, and while we all have that organ in our skulls, few of us know how to use it with any clarity or force. But even the most primitive and ignorant being can feel intensely, and what he takes in, in the matter of emotion, that he also broadcasts from him along the etheric waves.

Emotion is far closer to the physical body than thought. In fact so close is the interrelation between our feelings and the glands and sympathetic nervous system, that some doctors have been misled into the fallacy of thinking that all emotion, thought, and even life itself, are merely nervous and glandular reactions, though what aroused these reactions in the first place they have not been able to explain on a purely physical basis. Fear shoots adrenalin into the blood stream that we may have additional strength to resist the danger; anger upsets the liver, coagulates the bile, and in tropical countries men can die of rage; grief depresses the pulse, operates the tear ducts and palpitates the diaphragm. The correspondences between the emotional body and its etheric and physical counterparts are too numerous to mention.

This force of emotion which so affects our bodily organs and our rates of pulse and breathing, is indeed a powerful force,

so powerful that no one can feel any emotion and keep it to himself. For weal or woe he must pass that vibrational tremor along the waves of the ether, affecting those who are particularly in tune with that emotion at the moment, those who have an affinity for it.

Every murderer, except, perhaps, those who act in a blind fury, must have moments in which he doubts the wisdom of his contemplated crime. If at the moment a strong current of hatred or anger comes along, it may give just the needed momentum to tip the scales of his decision to commit the fatal act. Many a man who drinks too much hesitates when he knows he has had enough, but some impulse seems to urge him to take another glass. Many a captured criminal has stammered, "I don't know why I did it, something seemed to make me do it." Sometimes this urge comes from a discarnate mind, or entity, but often it is only a strong wave of emotion received at a crucial moment. Verily we are all our brothers' keepers, especially if we are persons of strong feeling, thought power, and initiative.

But this law which causes us all to be intimately related one to the other, has its good as well as its bad sides. For in a cosmos which moves inexorably toward Good, the beneficent emotions and thoughts must ultimately be the stronger, for not only evil but good thoughts; feelings of calm, of faith; noble emotions and spiritual impulses may also be broadcast.

There is a law in music which is deeply significant. If two harps or other stringed instruments are in the same room and a note is struck on one, the corresponding strings will vibrate in the other instrument, but *only lower notes vibrate to higher, never the higher to the lower*. This is a natural law upon which much meditation may be profitably done, for "as above, so below." Whatever emo-

tion is in us, responds to a similar, or a higher, impulse. Many people live in perpetual fear of "black magic" being practised upon them by some enemy—a groundless fear if one is living right, for only that can be aroused against us which already has a hold in us. All have something good in their souls, even though it is overlaid with selfishness and buried under much dross. It can be aroused and overcome all evil tendencies, for the movement of the Life Force is ever forward and upward, not downward.

To use another simile, our souls are like gardens: the subconscious mind is the soil which receives into itself any seed placed there by intent or accident, and sends up to maturity the plant contained in the seed germ. The wise gardener destroys weeds and cultivates only flowers and fruits, so from his garden are borne to others only the seed and pollen of beautiful and useful plants. But the careless gardener lets weeds grow, and so spreads contamination from them to his neighbors' gardens as well.

A great many people have learned to control their thoughts to a certain extent. There are things we all refuse to let our thoughts dwell upon because to do so is to arouse worry and depression or fear. But many of us still allow our feelings to become stirred by things which are definitely productive of discord. We say we "can't help feeling" thus and so. Feelings can be controlled and directed, can be "turned off" as well as thoughts.

The newspapers these days are full of accounts of horrors, accidents, killings, suicides, wars and rumors of wars, veritable agents of emotional disturbances. Billboards too continually suggest needs, fears, dangers, and arouse greed. We cannot escape seeing these things, for we must live in and know about the world in which we find ourselves, but we may and can master the insidious current of

*And there came up a sweet
perfume
From the unseen flowers
below,
Like the savor of virtuous
deeds,
Of deeds done long ago.*

—Mrs. Southey.

suggestion. We can avoid reading and discussing details of tragedies and filling our imaginations with ugly pictures.

The astral, or emotional, vehicle loves to be agitated; movement is its very life, and the reading or discussion or vision of horrible things sets its waves in motion with whirlpools of pity, shock, fear, and excitement, all within a safety limit because the things about which it is feeling happened to somebody else.

Sympathy is a beautiful and creative, positive emotion because it is based upon understanding and includes a wish to help, to heal, and sustain the sufferer. But maudlin pity, or what is worse, the childish emotional wallowing in horror, the thrill of excitement common to so many, is of no use to anybody and only contributes to the misery of the world.

There could not have been anyone who read of the recent Texas school disaster without feeling a pang of sorrow for those children and especially for their despairing parents. Yet to dwell upon the terrible physical sides of that catastrophe, to read of and picture the details and the grief of those unhappy people, is to contribute nothing toward helping them.

But to feel compassion, to endeavor to send out waves of strength, of calm, of reassurance and of courage to those people was a very real help with which thousands of Rosierucians and other students of the Ageless Wisdom occupied themselves. To pray for those in distress, to ask that they may receive courage from Above, that their friends and the Angels on the other side of the veil of the physical may rush to their help, and that those in sorrow and distress may become aware of that help, may feel in their souls the unguent of Divine Love poured upon them from so many sources, is to contribute a real and splendid work toward the helping of one's fellow men.

It is not enough that we meditate and

work daily for our own development in spiritual matters. There should also be a time, however short, set apart every day when we give to others of our "transubstantial bread," when we think of those who are in illness or sorrow and send them courage, faith, strength, when we pray that the best that is in them may receive an impetus to grow and to flower.

Nearly everyone has a little time in the night when he lies awake, a few moments or an hour. This is a splendid time to devote to "treating" others, for then they are asleep and will not set up conscious opposition to new ideas or beneficent influences. This is a help to sufferers from insomnia also.

There is one most important point to be always remembered in any sort of absent treatment. To try at all, in the smallest thing, to coerce the will of another, even though it be into a channel which seems wise and good for him to us, is to injure both that person and ourselves. For we are not given domination one over the other. Each person must answer for himself. One can lead a horse

to the stream, but to force his nose into the water willy-nilly is only to drown him. If by our influence we cause a person to enter upon a course of action, we must also share the debt of destiny, or fruit of the acts which we have caused him to commit. This is always to be remembered.

We may, however, always send a person an urge to respond to the best that is in him, to hearken of himself to the still small voice of intuition, without which no one is ever left orphaned if he will but listen. We can send out waves of peace, aspirations toward what is noble and good, induce a mood, as it were, in the person, in which he will of himself respond to higher impulses.

Mothers are among the greatest sinners in exerting undue influence by concentration of thought, often trying to force their children into paths of action

*We scatter seeds with care-
less hands,
And dream we ne'er shall
see them more;
But for a thousand years
Their fruit appears
In weeds that mar the
land. —John Keble.*

which seem wiser to their older and more experienced viewpoint. However, often the child, for reasons of which neither he nor his well meaning and devoted mother are aware, must take another course of action in order to gain his own experience. The beautiful words about children of Kahlil Gibran, the Syrian poet and mystic, should be read by every parent.

Your children are not your children,
They are the sons and daughters of Life's
longing for itself.
They come through you, but not from you,
And though they are with you, yet they
belong not to you.

You may give them your love, but not your
thoughts,
For they have their own thoughts.
You may house their bodies but not their
souls,
For their souls dwell in the house of
Tomorrow.

For Life goes not backward, nor carries
with yesterday.

As an example; a certain woman who does much work in the way of silently broadcasting healing suggestions, is having success with a young man relative in the matter of drink. She says she never suggests to him directly, "Stop drinking." She strives to arouse in the boy the desire to stop the bad habit of his own will. Having pictured the boy, and put herself in mental touch with him, she merely says, "It's nice to be clean, isn't it? Nice to have a bright, quick mind for your work in the morning; drink fuddles you, it makes you sick. It's silly to be sick when there's no need. Wake up and be smart about this; stupid people drink too much; weak people drink. You are really strong, clean, intelligent. Improve yourself still more." Then she prays for the Higher Self dwelling within the boy to send Its Divine Light through and through all his bodies, that he may feel the urge of his nobler Self and respond to that subtle urge toward betterment. The results of this method inevitably show in the boy's actions after treatment. He slips back and has to be treated again, but each time the desire

for drink is less. The boy has no idea that he is being so treated, a point most necessary for success, for he would resent it and at once set out to show that "no one can run" him. Other experiments of this friend with similar midnight conversations between mind and mind have been equally or entirely successful when the suggestions are made for the patient to rouse *himself*, better himself, rather than to lean upon outside aid.


Jesus said, "I can of mine own self do nothing: . . . but the Father that dwelleth in me, He doeth the works." To use the personal will or the personal mind alone is to limit the power to the personal. Thought focussed upon ourselves brings only ourselves into the inner vision, but to focus upon the Divine within ourselves or within our neighbor widens the mental horizons and draws upon the infinite Divine Power, which like the quality of Mercy is twofold and "blesseth him who gives and him who takes."

Arrival at that stage of our progression in life where we are drawn to the Rosicrucian teachings or other aspects of the One Truth means a certain responsibility. It is not enough to study the Laws of Life, we must practice those laws in our daily living. One of the first of such steps is in the control and direction of the tremendous forces generated by the dynamo of emotion. The athlete controls and disciplines his physical body, makes it subservient to his ambition or aim, and we admire him for it.

The student of spiritual matters is also taught to discipline and master the physical body in which he dwells. But the emotional body should also be controlled and made to serve him, and its influence is more far-reaching than that of the physical. Thought and emotion both are like streams which, if undirected, meander about in shallow reaches without any power, or run amuck, but if gathered into constructive channels develop a tremendous power and can turn mighty wheels for the good of many people.

A Blind Man Sees

BY CAROL CORNISH

NCE there was a man blind from birth, born of blind parents in a locality where life was taken to be quite as it seemed, and nothing to be done about it. Therefore if a man could not read, or write to sign his name, it was considered the way of the community, and, comparisons being nil there was no incentive to be or do ought but as parents and grandparents had done—live in squalor, brutality, and lawlessness.

But times began to change; outlanders searched out the remote villages, hill cabins, and valley clans, bringing new mandates from the government. A great war was fought, many of the hill people having been compelled to give up their growing young men to a cause they neither knew of, nor championed, but the young men rose to the thrill of seeing strange lands, as ever the young must.

When these young men who were spared to life began to filter back amongst their various clans after the war they brought a new order, and thus gradually the mountaineers were forced more and more to conform with the laws of civilization. Children were educated, and new hope filled their young breasts while hearts beat fiercely in adherence to blood ties.

So, in the course of time, the man who was born blind found himself within a city of many people. Noises confused his simple mind, and the vibrations of conflict assailed his understanding. No familiar thing was within his ken.

The man was fed and clothed, and taken to hear many speakers, the substance of their speeches remaining as a closed book to the man who was born blind, of blind parents in a locality resisting all forms of advancement.

But there was one possession very

dear to the heart of the blind man. This was a stout cane and with a red ball for a hand-hold. The smooth feel of the ball was an ever growing delight to the man. While tapping his way along pavements as he had quickly learned to do; while waiting for assistance in crossing a street, or while sitting at ease in the institution that was now his home and educational source, he fondled the head of the new cane.

Because of the coarseness of all materials and fabrics of his youth the man could find naught by which to compare the treasure he felt within his sensitive palm. He only knew that it filled him to overflowing with a great ecstasy for which he had no words. But, too, an added sense began to disturb the man deep within his heart. He knew not the meaning of this disturbance, which grew to resemble a great pain, swelling and then receding, only to rise again greater than before.

When this inner disturbance became too great to be borne in repose, the man sought the highways, listening to the rhythm of all sound throbbing upon his ear. Seated in a park one day listening to the voices of children at play he was conscious of one coming to sit beside him.

"Say, mister," that one exclaimed, "That's a swell cane you've got!"

Much pleased that his treasure had been noticed, but a little jealous for its safety, the blind man answered gruffly:

"It's *my* cane."

"Sure it is," answered the boy, for he was young, "but would you mind if I touched it?"

The blind man, torn between the desire to display his valued possession, and fear for its safety, hesitated.

"What do you want to touch it for?" he demanded,

"Oh, I don't know," drawled the youth, "because it's red, I guess. I like red."

Now the blind man had been provided with food and raiment, and was privileged to roam where he would, but he had not heard of "red" except that papers were read, but as the meaning of this was still much of a mystery to him, he was sure the cane had nothing to do with the word. Therefore he assumed he was being, as often, the butt of some joke. Anger rose within him, and he moved threateningly toward the sound of the person who had spoken.

The boy, darting quickly out of reach, demanded:

"Hey, what's the idea . . . what's wrong with it being red? It's a swell color."

He was a bright young man, interested in all that came to his notice, and suddenly it dawned upon him that of course a blind person, supposing he had always been blind, could not really know about color. Something thrilled within him as it did in the laboratory during chemical tests.

"Say, listen," he commanded conciliatorily; "let's talk. I don't mean any harm, honest. And that cane you've got isn't like any I've ever seen. Really . . . I'm not joking. I'm just . . . well, just interested, like."

The man was pleased with the voice bearing the words, so he sat down again, at ease. Also, he was now curious about the cane that was as father, mother, and all desire to him.

"What's wrong with it?" he asked gruffly, to cover his tender emotion.

"Oh, boy! Not a thing, I'll say! But listen, I'll tell you. I know how it is. You *feel* that cane, and I *see* it. That is two things about the same thing that are so different it is like as if there were *two* canes. See?" The lad paused to observe the effect of his words.

The blind man stirred uneasily, but did not answer, so the boy continued:

"Well, see that round knob you keep

your hand on? Well, when I saw it I didn't think *round*, I thought of it as *red*."

"Well, it's round," snapped the blind man, moving away at a smart tapping pace.

But he could not forget what the youth had said. It kept haunting his days and his nights. He would reach out and feel the smooth surface of the cane in the night and murmur "red" to himself, struggling with all his might to visualize with his inner sight what the word might mean had he sight with which to see.

Thus was born first desire, then when desire had buffeted him until he knew no rest, he sought knowledge; knowledge in turn obsessed him with purpose. Purpose at first was vague in form, changing, and drifting away, only to return more tangibly.

So the blind man asked for learning, and received it. The words of the various teachers and speakers now began to have real meaning to him. The man Jesus of whom he heard so much, both in praise and condemnatory curses, interested him very much. Jesus had made the blind to see. He would like to find Jesus, that he, too, might see.

But his hope was soon shattered, for he learned that the man Jesus had been cruelly put to death nearly two thousands year ago. Though the blind man could not count beyond a hundred, he knew that it must be longer ago than the death of his aged grandparents, who could see. So he knew there was no help for him now.

But there was now something vastly interesting in the lectures he attended, in the meetings always open to all who would enter. So the blind man spent his days and evenings searching out such meetings, preferring those whose theme included the man Jesus.

It seemed that all people believed that though Jesus had died, that he still lived, and could help them as much today as when he lived here on earth with a human body such as all living people possess.

Groping within his blindness, the man

thought upon these strange things until he was almost mad with desperation, for the answer eluded him. How could life exist where there was death?

So he continued his searching, asking of this one and that, where there might be other meeting places where he might hear more of this man, Jesus. So intense was his yearning, and so persistent his questioning that he soon became a familiar figure along certain lanes of the city, but while people laughed, they also were kind, for they believed the man was not quite sane, but childish in his affliction. And some of these things the blind man heard, for his ears had long been his guiding sense-organs.

So when he heard the phrase, "except ye become as little children," and understood the meaning of the promises made, he knew that he had ere that time overheard words of wisdom, though he had not liked the tone accompanying them.

Earnestly the man continued his attendance at all meetings compatible with his longing. He sang songs of praise and promise as he committed them to memory from much repetition of hearing. And never did he lose sight of the fact that he must be able to see the round smoothness of his cane-head, and ever the word "red" became synonymous in his mind.

A great doctor from a foreign land, whose benevolence was famous, paused to watch the blind man as he hurried to his daily meeting, the cane scarcely bothering to tap, so accustomed had the man become to the daily pilgrimages.

"Huh!" exclaimed the doctor in disgust, "when are they ever going to clean up American cities and do away with fake blind beggars?" His associate quickly answered:

"Sorry, but you are wrong there; that man was blind from birth, and the son of blind parents, both of them also born blind. He is an interesting character. Believes in miracles, and is expecting to be able to see."

"Humph!" again exclaimed the great surgeon, but in a different tone, his gaze

wandering again to the quick motions of the rapidly moving blind man.

There followed questions and detailed answers, after which the famous scientist said, "An interesting case; might be a chance for some experimentation, if the man is willing, and no harm done if the result leaves him in his present condition."

So an interview was scheduled. After the examination had progressed but shortly the physician uttered again his characteristic exclamatory, "Humph!"

His colleagues stood at respectful attention.

"This man," announced the physician, "is practically growing a new eyeball, and the nerves show signs of life and reactionary activity. There is nothing I can, or will attempt to do. Let nature take its course."

To the blind man he said, "Continue your present line of thought and mode of living and in time you will see. Let nothing change you from what you want. Go ahead; you are doing fine."

So the blind man went forth happier than he had ever been, and thanked the man Jesus for the miracle that was happening within his living being, and increased his own zeal in speaking of the things he had been gradually learning, hoping that others might find the great happiness then welling within himself.

And there came a time, when, upon awakening from his night's sleep he felt a great pressure upon the sockets of his eyes. There was something he could not name, but which was blinding to him. And praying as was now his wont upon the regaining of consciousness after repose, he asked of God what might be this weight oppressing his eyes. And suddenly he knew it was naught else but *light*.

Rising, he fumbled as he had never fumbled before, for this thing upon him distorted all his known world. And he shouted to others close around him, "Light! I see light! Praise God, and bless Jesus' holy name, I have found the *light!*"

Bridges and Bridge Builders

By MRS. A. CASH



RIDGES are interesting structures; without bridges over chasms, over deep rivers, covering narrow valleys we could not have modern transportation, we could not rush through space and time as we are doing in our automobiles in this era of space eating.

It is remarkable what lovely symmetrical creations come into being through this need to continue a highway over every obstacle in its path. The panorama of most large cities built on both sides of a river is mostly determined by their bridges.

From the little structures over tiny brooks on Chinese porcelain, blue on white, to the giant constructions miles long spanning San Francisco Bay, bridges are worth looking at.

There are indeed many bridges, inspiring and majestic on this planet of ours, made of steel and concrete, wood and granite, but let us look at bridges on another plane of being now.

The word bridge can mean more to us than just a convenience in going from one place to another, it is also a symbol full of meaning in esoteric parlance.

Max Heindel in his book, *Ancient and Modern Initiation*, says, "We have forgotten the Divine Word and would be unable now to comprehend its meaning, the Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths we must understand before we can come to Him." We can use symbols to "awaken our consciousness to divine ideas entirely beyond words."

This should show us how important the use and study of symbolism is and how symbols can help us to get mental pictures and concepts beyond the under-

standing that mere words, as such, can give us, for words frequently conceal thought.

The word "bridge" may be used as such a symbol, an expression showing the meaning of an inner process. To brook, to reach over, to make a way, to yearn toward—all these ideas can be connected with our mental concept of bridge. In occult science we need such mental pictures grouped around one word, we need to have an understanding of such symbols and we must dare to have more than the ordinary dictionary understanding. To take time for this is time well spent.

Sleep is the bridge to both rest and recuperation of the body; it is the bridge to that other existence where the spirit takes new life and strength for another day of work and play, service and experience. And sleep's twin brother, death, is the bridge to that other life in the hereafter of which we know so little.

The twelfth house in our horoscope is another kind of a bridge. When the moon by progression goes through this twelfth house it is as if we were standing in the middle of a bridge: here we can look back over the way we have come, sorting out and leaving behind all our experiences that we have encountered in our journey through the other eleven houses, remembering the road and also turning and looking ahead to the first house, toward new and untried experiences. We see a clean new page in the book of life to write upon, a new path to be trod. One thing we know about this path, we know that its experiences will be largely determined by what has passed, by the habits we have formed and by the attitudes we have taken in the past. On that bridge we must weigh our past life, what to forget and what to

retain, what to leave behind and what to remember so that we will not make mistakes all over again. Here also we may choose what fruits to garner and carry within us as essences, precious and cherished.

And if we have taken stock and have weighed ourselves on that bridge and have found ourselves wanting we can take heart and recall what Max Heindel has repeatedly quoted, that sin is not in failure, not in falling, but in not getting up and trying over again.

Our five senses are also bridges from ourselves to the outside world. If we divide the world into two parts as some



philosophers do, into the "I" and the "not I" we would be very lonely without these bridges to the world around us.

Long ago there was a time when the Spirits which are human now, the Virgin Spirits, had only one point of conscious contact with the outside world, a vulnerable spot on the top of what is now our head. In time the spirit of each individual made itself felt within these bodies and in time ears, nose, eyes, skin, and tongue helped us to get acquainted with nature and the rest of humanity.

A new bridge is fast coming to the front. Alexis Carrel, the great scientist

at the Rockefeller Institute, affirms in his book, *Man the Unknown*, what the occult student always knew existed, that telepathy and clairvoyance are facts and that they exist beyond a doubt in some people.

Mental telepathy will be a new bridge to be used by more and more people as time advances, a bridge encompassing the whole round globe. Knowing that our thoughts are sure to be received somewhere in space we should certainly be careful about the thoughts we continually think and send out from this brainbox, this ivory tower of ours. But most of us at the present time must use all our vigilance to guard the bridge of speech to the outside world, that easy slippery Avenue by way of the tongue. *It can be done.*

There is a picture in the Roerich Museum in New York City which always fascinates the beholder anew, it is called "The Presence" and is for many reasons remarkable. It shows a scene in Yellowstone Park, rocky ledges, behind them towering peaks in warm light tan. The scene is divided by a bridge, an upward curving structure; on one side of it in a kneeling position heads bowed, are a group of pilgrims in silent, unobserving prayer. On the other side you see an Aura, rainbowlike, in most beautiful, unearthly colors. On this flat piece of canvas there are depicted human beings seeking blindly, not seeing the bridge to that unseen Presence. What an imagination and what ability to be able to bring forth such a thought-provoking picture.

Another kind of bridge that interests us as students of esoteric knowledge is the little bridge we are trying to build in our head between the pineal gland and the pituitary body. When the Spirit within us vibrates strongly enough, the aura of the Uranian open vessel, the pituitary body, penetrates the aura of the Neptunian pineal gland. The keyword of Uranus is Altruism, that of Neptune Divinity, and when these two unite, the cloak of compassionate understand-

ing will descend upon us and our constant prayer for wisdom and understanding will be fulfilled.

These are some of the bridges, but let us consider the bridge-builders. Years ago I read a story about a bridge-builder; it has often been quoted but it bears repeating.

This story tells about an old man on a pilgrimage. As he traveled on foot on the long journey he came to a river. There was no other way to cross it than by wading through the water often dangerously deep. The old man stopped in his pilgrimage to build a bridge across the stream. Painstakingly he put rock upon rock. A traveler coming the same way said to him, "Why should you bother with this? Your time is short and you will not be coming this way again." The old man answered him, "Truly I shall not come this way again but I know that others will, younger people whose journey takes them farther ahead than mine. They will have neither the time nor the patience to build a bridge across the river. It is my privilege to do this for them."

What a blessed privilege it is for us to be bridge-builders in this world. The mothers and fathers really are the bridges for their children's earth-life. Many fine teachers who understand children and unravel the riddle of life for their charges and help them to gain the knowledge they need in their daily existence are bridge-builders, as well as all the great poets and composers who have opened up the higher realms of human endeavor for us. In fact, everyone who is helping another find himself in this often puzzling life, is a bridge-builder. So is anyone who can pour the oil of human kindness into the grinding machinery of work and toil.

And the world needs these bridge-builders today more than ever before,

people who in daily contact with life put their own needs aside whenever possible, and like the old man in the story go to work and make it possible for others to go on and carry on their life again after striking a place in their journey that seems impossible to cross or to carry on without some helping hand.

And if we are at all able to do this how it helps us to forget our own troubles. When we feel that we are really of some use to our fellow travelers, that we have been able to make the way a little fairer for another, how our own way lies before us fairer and clearer.

Christ is the greatest bridge-builder of them all. He must have been very sensitive to all around Him as He walked among the multitude. We read that people thronged around Him in such numbers that He had to speak to them from a boat. He found the way to talk to the woman at the well, an unheard-of thing for a man to do at that time. He ate with publicans and sinners, healed the lepers of their loathsome disease, and found His disciples among the humble fishermen.

Most of us have not this gift of contacting our less prepossessing fellowmen. We are afraid of not keeping our dignity or of losing caste among our neighbors. Or when we do get in touch with our less fortunate fellow mortals we try to help them by criticizing their way of living, but we cannot help anyone in that way; no bridges are built by criticism. All the Great One ever said after helping anyone was "Go and sin no more."

He truly was the bridge for us. Did He not say, "I am the way and the life"? By His sacrifice on Golgotha He opened the way for all to come and partake of the Father's glory. The veil of the temple was rent in twain and the holy-of-holies opened to whomsoever will.

In the Garden of Gethsemane human
(Continued on page 456)



The Nursery as the Cradle of War

BY DR. ESTELLE COLE

IN spite of the fact that about twenty-three years ago there was a Great War—a war to end all wars, it was said—which involved the greater part of Europe and America, yet it is a regrettable fact to have to learn that this old England of ours is today still bitten by the war bug. In all directions armaments are being piled up. The Air Force is offering the bait of “good pay” to the youth of the nation as a means of strengthening its numbers; and, in order to ameliorate the heinous crime of the manufacture of poison gases for destructive uses, a sop is being offered to the people (including children). This is the provision of anti-air raid drill and the use of imperfect gas masks as protective measures.

All such ideas of war are suggestions which augment and strengthen the innate tendency to cruelty and killing inherent in human nature. Pernicious as these suggestions are to adult humanity, it is the growing child in the nursery and youth generally, who are the most important victims. These bellicose ideas are indelibly impressed upon them and further strengthened by parents and teachers through the medium of warlike toys. In fact, the nursery has been and still is the cradle of war, because neither parents nor teachers have really digested the unforgettable lessons of the last war: indeed, they seem to be preparing once more to sacrifice their young to appease the existing Molochs of lust and greed.

As a medical psychologist, I have learned that family life lays the foundations, good or bad, for all future achievement or failure. The teaching in the nursery becomes the buried stimulus to which we all react as life progresses, whether we are parents or children. This being so, it behooves every parent to

choose cautiously those ideas which are to take root in the child-mind to blossom at a later date. Amongst these, the ideas that some of the playthings convey are most important. Toys are educators. Such toys as soldiers, machine guns, tanks, aeroplanes with underslung bombs, howitzers and bombing-machines are just a few of those which educate to destroy. These are toys that poison the mind because they implant ideas for the destruction of life.

I have also learned that human nature is fundamentally cruel. If it were not so, the sixth commandment, “Thou shalt not kill,” would not have come into being. It is true that cruelty and killing are nature’s method of self-defense; in ages past Man had to kill in order to exist. It remains that the cruelty instincts are paramount in the child. Daily one notices that if a child cannot get his own way he will attempt to hit or to hurt those who restrain him, or those whom he dislikes. André Maurois, the French Jewish writer, has pointed out how the little Princess Marie Louise of Austria (later the second wife of Napoleon), was brought up as a child to hate the Emperor. When she played with her brothers, the ugliest and blackest tin soldier was christened Bonaparte and stabbed all over with pin pricks.

Yet, because these tendencies are innate, this should not be a reason for encouraging children to grow and expand by playing with toys that foster wrong ideas and educate them towards destruction and war. If pernicious ideas which nurture the inborn tendency to destroy are encouraged, then one must expect to find the results of hate and revenge flowering in later life as influences which glorify and support war.

Now it is true that the child likes war-like games. They give his imagination scope and to some extent sublimate his cruel impulses. Uniforms and "clanking swords" appeal to him. They make him feel "grown up"; he likes to "show off." The child, as every parent knows, is a great showman. Such games help him to rid himself of his destructive energy to a large extent and save him from disastrous outbreaks of temper. However, in spite of any such advantages, neither torture nor destruction is permissible or praiseworthy.

What, then, is the parent to do to meet these unholy destructive impulses and yet discourage the child from indulging in war games, which have such interest for him? A modern writer has suggested that the horrors of war should be emphasized by giving the child realistic toys. Soldiers, for example, should be made "to writhe in agony"; others should be "disembowelled" and "mutilated." "Gaily-uniformed" soldiers should be decorated with hideous gas masks. "Such sights would horrify most children," says the writer, "and they would grow to be disgusted with and dislike war."

My experience of children tells me that if these "realistic" toys were supplied, the curiosity instinct would immediately be aroused. Being suggestive and imitative by nature, the child would indulge in acting out these gruesome details as a game, with or without companions. Therefore, as a remedial measure, this writer's ideas, are, in fact, quite futile. He is dealing with the end-products or effects of war, in place of seeking to attack the root-causes in human nature. Indeed, he is offering very definite, destructive suggestions to the impressionable and phantastic child-mind, and is, therefore, strengthening those innate impulses, which seek to destroy, in-

stead of leading them out into channels which would act as suitable outlets to rid the child of much destructive energy. For instance, a punch ball would serve this purpose. By means of it, he will dissipate much of his harmful inclinations and gain alertness, and skill. Boxing, wrestling, fencing, and jiu-jitsu are other methods of directing destructive trends to worthy and constructive ends. Here he must fight within limits, which involves the exercise of self-control. Further, by such sports, he will equip himself with the means of self-defense without weapons, as well as develop his physical organism. These are healthy pastimes which would abolish any namby-pambyness of which so many pacifists have been accused. As girls are not devoid of the cruelty trends, and both sexes engage in the same sports today, the same means are open to them. However, the mother instinct of love and tenderness should be emphasized and cultivated from an early age in the girl-child. Swim-



ming, diving, and such exploits as sow the seeds of heroism, gained by individual effort, are worth while as part of the education of both sexes in early life.

But it seems to me that something more vital and emotional must be brought to bear upon the child, if he is to be impressed by a real lesson about the stupidity of war. To begin, it should be explained to him that war was once the means of preserving life, whereas now, it is the result of greediness; that the same thing happens when one child is selfish and insists on grabbing everything that belongs to another, so leading to blows and a miniature war in the nursery. Further, in using destructive toys it should be made clear that they must take effect on his own family in his games as well as on the enemy. His reactions should be carefully noted when Daddy and Mother are victims. This is the supreme moment

to emphasize the fact that other boys and girls (those of the enemy) have fathers and mothers who are as essential to them as his own and who have just as much right to live; therefore, a right extended to one family holds good in other families also, even though those families belong to the so-called enemy. In other words, teach him to do unto others as he would that they should do unto him!

The child lives on his emotions. He is an extreme egoist and must be made to understand what human loss will mean to himself as well as to the enemy. Emphasize what it would mean to him to be bereft of all those who love and care for him! He must realize that it might mean hunger and hardship if those who tended him should be killed. In this way, kindness, consideration of others and cooperation would have their seeds sown.

So much, then, for a few constructive suggestions towards emotional disarmament in the nursery.

However, it is obvious that parents and other guardians are the prime offenders in sowing further seeds of destruction to augment the innate cruelty impulses in the child. It is these adults who need education in this respect before we can hope to rear a future peace-loving generation whose maxim will be "Love your neighbor as yourself."

Certainly the great "Peace Ballot" in this country [England] was a seemingly evasive measure; other peace organizations have agitated against the wholesale destruction of life. Yet these are but superstructures of thought and as such, they are not incorporated into the mentality of the human unit to grow and blossom as aids to fraternity or future endeavors towards peace in the same way as the lesson which has been learned in nursery days.

Coming now to the teachings of modern psychology in the education of children, many parents have entirely misinterpreted the new teaching by breaking down all the repressions that civilized life demands and giving the child the sole right to do as he pleases. In other

words, his loosened energies have not been correctly employed towards constructive purposes and he has not been taught to exercise self-control. Being allowed to follow his own inclinations ad infinitum, the result is that medical psychologists are confronted with innumerable excitable, nervous children.

Looking at this issue from the Rosicrucian point of view, it seems obvious that the demands of the desire body have been encouraged to the nth degree. The absence of any self-control plus the definite, early suggestions to which the plastic mentality of the child has been subject through indulgence in play with war toys for the destruction of life must bring its effects both early and late in life. It is true that his desire body is not yet matured; nevertheless, its potentialities are all within him. The low quality of the desire stuff which is associated with such emotions as cruelty, greed, anger, envy, and their like must permeate it and stimulate it towards "nervousness" if not actual disease.



Some hardening or "crystallization" must have taken place to produce this "nervousness" in a child, since the cerebrospinal nervous system is the stronghold of the desire body.

We can assume from this that the nursery is not only the cradle of war through the pernicious teachings that parents and teachers foster in the young, but also, that such teachings which emphasize and encourage cruelty, greed, and other inharmonious emotions lay the seeds of disease that will blossom to destroy in later life. To spare the dense physical body the suffering of disease means, then, the control of the desire body: that is, that self-control must be taught our growing children from their earliest days. As Goethe says:

From every power that all the world enchains
Man frees himself when self-control he gains.

The question of patriotism still remains for consideration. The child of every country is taught in the nursery to be patriotic, sometimes to the degree of fanaticism. All countries are culpable in this respect. The majority of us do not understand that patriotism is the feeling of kinship which is limited to the group, that is, the family or nation. It is an aspect of Race religion, under the guidance of Jehovah the Race God, and brings with it the idea of separateness. Looked at from this point, it is in opposition to the religion of the Son—Christ—who taught a "universal brotherhood of separate individuals." So that the sooner the spirit of sharing and cooperation is instilled into the minds of the rising generation, the sooner may we hope to see these seeds fructifying into peace-loving characters within and peace-seeking tendencies without, both in the small and large issues of life, of which one may be the abolition of war. As Whittier says, "Peace hath higher tests of Manhood than ever battle knew."



Silence

BY DELLA ADAMS LEITNER

Grant me the power of silence, Lord, in
knowing

Communion with Thyself: the trysting-
place

Within my heart, that holy secret
chamber.

I enter now and wait to share Thy grace.

Here in this sanctuary, calm in stillness,
No worldly thoughts disturb; expectant,
free,

I ask that blessed consciousness revealing
My oneness in the spirit life with Thee.

Strength, purpose and new vision is Thy
answer,

And I go forth love-filled, with faith to
find

In consecrated work the joy of service,
To help bring hope and healing to man-
kind.

BRIDGES AND BRIDGE BUILDERS

(Continued from page 452)

beings failed him; the three chosen ones, alas, went to sleep when they were most needed, but when no answer came from them He went steadily on to drink the bitter cup—alone. It is not easy to earn the name of a bridge-builder. Even in trying in our own little way we must be prepared to be criticized often and to be left alone often, but to go on doing what we set out to do in the face of misunderstanding and disappointments.

Nevertheless, let us really try to become bridge-builders to every one who comes our way and needs a helping hand, not always in a material way, for much more often people need someone who will take the time to listen, the time to understand.

Rich or poor, handsome or not so fair, in the end it is just possible that we shall realize that we ourselves have learned and benefited most by helping "the least of these."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life.

The Absolute Science of Nature and Her Laws

BY CHARLES MUSES



HE age we are living in is commonly called the Age of Science. To the astrologer we are within orb of the Uranian or Aquarian Age. The planet Pluto has lately been discovered signifying that the Mystery Schools are going to come again into their ancient glory. The people as a whole are beginning to appreciate true mysticism. More and more men are hearkening to the irresistible call to investigate the occult. Scoffers there are yet; but as Zadkiel said, their jeering is "but the ready resource of the ignorant."

Yet it is discouraging to the awakened soul that when he turns to seek the Truth in books he so often finds only mysterious and vague surmisings, mere reflections of that Secret Doctrine he aspires to know. Occultists of modern times, it would seem, have emphasized metaphysical speculation too much and have neglected the great practical aspect of their study. Fallen into the error of the early material scientists they do not stress experimentation enough. And if these authors are acquainted with the practice, nearly all of them withhold it from their writings.

The time for that is past. The neophyte must not only be given the Fact, but must be shown the Way. And the most important means of using occult

principles practically is experimental mysticism, or, if you will, white magic. By its aid what has been only theory and dogmatic postulation becomes actual uplifting knowledge. Ah, then comes the evolution of the soul; not gained by mere intellectual understanding but by living experience.

Naturally, some theoretical knowledge must precede investigation, but not to the extent of replacing it. The barest theory needed consists of the following tenets:

God, the Grand Triad of Existence who makes up *this universe*, consists of Spirit, Force, and Matter.

Force has two subdivisions—attraction and repulsion.

Another aspect of Spirit is Will, which can in turn be divided into life, death, regeneration; or creation, preservation, and progress.

Matter, in a large sense, may be considered a phase of Spirit; for Matter is the mold which Spirit takes to express itself on the physical plane. "Matter is crystallized spirit."

Thought is also an attribute of Will, and Will is an aspect of Spirit. Thus it can easily be seen how the physical expression of Thought—Matter—is an attribute of Spirit.

Matter exists in four states—ethereal, gaseous, liquid, and solid.

Man is also an expression of a spiritual idea. The human body, like all matter, has a definite spiritual archetype; before man had a body he must have been a spirit.

There are intermediate orders of beings between God and man, some lower and some higher in evolution than man; some working for good and some for evil.

There are also elementals occupying space with innumerable crude and undeveloped spiritual and material forms. These are by nature neither good nor evil.

Then, too, Planetary Genii exist, which do not come to earth unless invoked, or if with a special important purpose necessary to their own evolution or that of man.

Magic is the means by which communication with the above mentioned entities is established.

Man is a microcosm, or universe in himself.

His soul possesses an eternal or "super-conscious memory" which extends from one life to another.

"As above, so below." Therefore the macrocosm also has a memory, known as the "memory of nature."

There is a difference between a magician and an ordinary spiritualist medium. The latter is a passive, *involuntary* subject under the influence of spiritual entities; but the magician is able to perform his operations *at will*.

* * * * *

The complete practice, with all its detail, cannot be given here, as it is too extensive. However, the fundamental facts, the main and primary precepts, may be given. But from these the interested and discerning reader can follow up the suggested line of practice himself.

The success in magic depends primarily on the *Purity* of the operator and on the *Planetary Forces* acting at the time of the experiment. Of course, these two general requirements may be subdivided. Purity, material and spiritual,

includes Chastity, Abstinence, and Ablution. Each of these subdivisions overlaps the other somewhat, but not enough for them to be treated as one.

Milton must have meant more than appears on the surface when in "Comus" he speaks of the "sun-clad power of chastity" which no evil influence can destroy. Chastity implies purity and goodness of thought. The reason for making it a requirement is now clear, for by the law of attraction and repulsion, when pure thought-forms are created, impure, evil entities are repelled and the beneficent beings of virtue and light are attracted.

Abstinence includes the avoidance of all gross excesses in eating and drinking. The diet should consist mainly of fruits and vegetables. This too has a good reason for being a requisite. Excesses would result in clogging the blood stream with noxious substances which, on assimilation, would disrupt the functioning of the entire body, including the nerve and glandular processes. Indirectly, the mental, and psychic powers would become impaired, and the victim would plunge into an abyss of physical, mental, and moral deterioration. Lost to him would be the ecstasy and upliftment of union with the higher spirits of Good.

Ablution as such conveys the immediate idea of physical cleanliness. But in a larger sense it means moral purification. The novice must pass through the scathing fires of self-accusation and correction on his journey to the complete awakening. In some cases where grossness has gained some foothold the ablu-tion and abstinence needed may amount to a mild asceticism. This self-discipline also establishes the necessary humility in the seeker after Truth. For a vaunting selfish ambition and a sense of superiority when practicing this sacred art are the first steps toward black magic.

Implied in these requirements is that the student should hold self-communings at regular intervals. The best time for this is at night when all outside sense-stimuli are excluded as completely as

possible. This retiring into himself will develop the needed faculties of Concentration, Meditation, and Divine Love. After some practice the student should be able to retire into the subjective world at will. Then, varying the exercise, he should try to bring into his mind, or *bring his mind* to some definite object with all its detail.

The second general prerequisite is that planetary influences should be in accord with the operator and the nature of the undertaking. This is saying nothing else but that the macrocosm and the microcosm should be attuned at the performance of occult works. For if evil planetary rays are in action at the time, the forces used might be turned against the operator for the repayment of past evil karma or debts of destiny.

By inquiring into his horoscope, as will be shown later, the student may know whether, in past incarnations, he has used his spiritual forces wrongly. If he has, then must he be especially watchful of any tendency toward the left-hand path, and must be especially observant of the planetary influences at the time of experimentation. By so doing he will avoid the possibility of the evil he created striking back at him when he pulls aside the Veil. But of course, he will have to expiate that debt sometime.

By actual observation and experiment (and the results also fit in with mystic doctrine) it has been found that the Sun and Moon are the chief influences to be considered. Nothing must be attempted at the new moon, for the beneficent solar rays are cut off by the lunar orb and also a severe gravitational strain is set up. It is a well-known fact in astrology that if a baby, especially a male, is born during a solar eclipse his eyes will be weak; he will be generally debilitated, and in all probability will not live very long. Thus the solar influence is essential in all situations where vital force is needed.

Nothing of this nature should be attempted on a day when the Moon is 0

degrees, 45, 90, 135, or 180 degrees from the Sun. We now know that it is generally unfortunate to experiment when the Sun or Moon is 45, 90, 135, or 180 degrees from Neptune. As stated before, these rules should be especially observed when in the student's horoscope Neptune is seriously afflicted. This is the barest outline of laws, and may be extended by taking into account the influence of the other planets. This is merely an attempt to start the interested reader in the right direction. Conversely, the best days on which to try practical occultism are those on which the Moon is 60 or 120 degrees from the Sun; and also when the Sun or Moon is 60 or 120 degrees from Neptune.

Now we have completed a brief survey of the fundamental prerequisites in simple phases of experimental mysticism. First: There are three keywords for moral and physical preparation—Purity, Abstinence, Ablution. Then comes the practical, natural necessity of correlating the experiment with planetary influences at the time.

From a knowledge of these magical prerequisites it may be correctly inferred that the student must be acquainted with at least the fundamental principles of natal astrology. Thus, he must know how to cast a horoscope and, in a general way, how to delineate it. Doubtless, advanced knowledge is desirable; but as the student progresses in the occult art, he will of necessity accumulate more and more facts about the higher and more spiritual aspects of astrology.

Added to the foundation given above, the planetary and sign natures must be thoroughly understood. At this statement some may smile, deeming it unnecessary and perhaps rather foolish to include these two points in the necessary *further* knowledge needed by someone who already has the fundamentals. But by *understanding* the principles, is not meant learning them superficially as such; but rather probing into the esoteric truths behind the natures of the planets and signs. Hence, the moment that the

student sees the symbol, say of Neptune or of Cancer, it should convey to him a definite basic essence, which he can see translated to all planes of existence. Meditation on these things may well form the first exercises. The novice should start with the principle of the planet that rules his Ascendant. I know that is the way for him to find his Father Spirit or Teacher.

There are certain definite rules for determining past debts of destiny in connection with man's spiritual forces. Cardinal signs and angles represent activity and the physical world; fixed signs and succedent houses, will and the desire world; cadent houses and mutable signs, wisdom and the mental world. In the natal chart fiery signs represent Spirit, and also the lower mental plane and the mental body. Airy signs represent the higher mental plane; and watery signs are the symbols of the desire plane and desire body. Earthy signs rule the physical plane and physical body. The state of those symbols in a horoscope corresponds to the state of the native's different vehicles. The Sun represents the God in us—the place in the frontal sinus where even clairvoyant vision may not penetrate. Uranus is the divine will, the "Translator." Neptune is life coming from spirit passing through matter, and again merging with the Divine. Neptune is the "Transmutator." The planets in the ascendant, second, and fifth houses denote past karma. The affliction of Mars to Neptune shows that the use of the native's spiritual forces in past incarnations has tended toward black magic, the left-hand path.

There are vague whisperings of a mystical planet, Lilith. This is another moon, one that does not reflect light and which revolves about the earth once in 90 days. Its position on December 1, 1930, was 6 degrees and 23 minutes of Virgo, and it moves approximately three degrees a day.

This completes a short outline of the essentials for occult investigation. A long road faces the earnest seeker. But

the entrancing visions of the destination are more than sufficient to sustain him. All the unplumbed depths of the unseen are before him, beckoning, fascinating. Oh, who can keep aloof from the true realities of life, held back by earthly ties? Who can ignore the forces that are making his soul, and be content to remain blind in the All-Pervading Light? Can one sleep a dreamless sleep when there are wonderful worlds to visit in his dreams? Ah, the occult is dreams come true. It contains the answer to man's eternal question of the Why, How, and What of the universe. It is the answer to the riddle of the sphinx, and to Heine's questions:

"O tell me what Man means.

Whence has he come? Whither doth he go?

And who lives on the golden stars above?"

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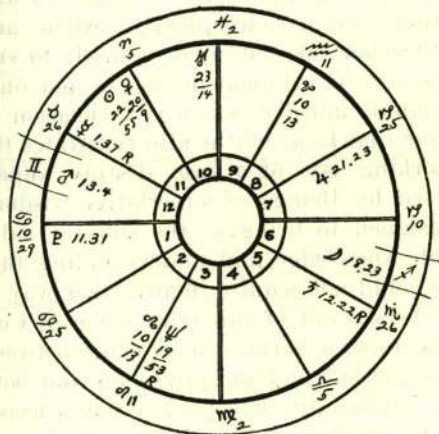
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

FRANCIS G. W.

Born April 13, 1925, at 9:00 A.M.

Latitude 55 North. Longitude 2 West.



It is plain to be seen that this child was attracted to parents who are interested in and working with movements which have for their ideal the development of the higher spiritual faculties. This ego could not have been attracted to parents who were working in the older order of orthodoxy; mysticism is written all over this horoscope and the parents will some day enjoy the companionship of an advanced soul. It is sometimes necessary that young people have their period of material pleasures before they can give themselves entirely to these deeper teachings, but Francis is destined for a life of mysticism. We should not be surprised to learn that he is already showing an interest in this field.

Pluto, whose influence at this time is but little understood, is, like Neptune and Uranus, a planet of mysticism of a deep and subtle nature. It is in the watery, cardinal, spiritual sign of Cancer and conjunction the Ascendant. This will indicate a nature which is not easily comprehended, for there are two distinct personalities within this boy. One is of a serious and secretive nature, and then we also find the cheerful, dance-and-music-loving nature which numbers many friends among musical and artistic people.

In general, his friends will be of a joyous, happy temperament, for the Sun is conjunction the affectionate, artistic, and musical Venus. Unfortunately, the Sun and Venus are square Jupiter, which might indicate that the friends may abuse Francis' generosity in the expenditure of money and endanger his health with too much pleasure. We should advise that friends be chosen from the more mature and middle aged, for the very young might lead him to use up too much energy in the pursuit of pleasure.

Uranus the planet of excesses and emotions is strongly placed in the tenth house and square the Moon in the sixth house, so it is plain to be seen that Francis must use good common sense if he desires to remain healthy and enjoy success to the fullest. He should learn to say No to enticing friends when they desire to lead him into continual frolic and fun. It is today so common for young people to go to extremes that excesses are almost

(Continued on page 475)

Worth-While News



Right to Die Movement Condemned in Pulpits

Despairing cries from chronic invalids who seek in death surcease from pain, together with the growth in membership of "Euthanasia" and "Right to Die" societies, provided the theme for sermons of interest preached by Los Angeles pastors.

"The right to live, and to live right, is of more importance than the Right to Die Society and the Society for Euthanasia," declared Dr. J. A. Boyle at the Unity Chapel. "This Right to Die movement shows what little progress we have made on the spiritual path. Christians should band themselves in a Right to Live Society. There is no such thing as an incurable disease."

Mercy Killing Hit

"Any physician who allows or aids in a so-called mercy killing, whereby human life is sacrificed to shorten human helplessness or hopeless suffering, violates the famous oath which originated with Hippocrates and which all doctors are sworn to uphold," declared Dr. A. H. Wurtele at St. Thomas Episcopal Church. "Moreover, such a physician disregards the moral and legal codes of the civilized world, becoming, technically, a murderer. In the teachings of religion, ancient and modern, the sanctity of human life is proclaimed. The Mosaic commandment is 'Thou shalt not kill,' and the teaching of Jesus goes even further in warning against the original causes and motives behind murder. The moral issues involved will be discussed everywhere if physicians attempt to obtain legislation to legalize mercy deaths.

Duty of Doctors

"As long as any person is breathing it is the duty of the medical profession and of mankind generally to help protect and prolong life. It might seem easier and cheaper to end suffering by allowing euthanasia but this solution of the problem never can be justified by moral law. . . ."—*Los Angeles Times*.

Occult students agree with the ministers and many of the doctors that no physician has the right to take the life of an individual in order to free him from physical suffering.

In the Third Heaven before any Ego

returns to the physical plane for rebirth, the term of his future life span is decided by a great Creative Hierarchy known in occult parlance as the Lords of Destiny.

The purpose of all physical life is to promote spiritual development through experience; and much of this experience comes to the individual through sorrow and suffering, the reason being that he will not learn his life's lessons in any other way. Consequently, when any physician takes it upon himself to end the life of a human being, he not only commits murder, which is a violation of Spiritual Law, but he also frustrates the working out of a wise destiny, supervised by Beings of superlative wisdom, designed to bring to the sufferer valuable knowledge and understanding that he could not acquire in any other way.

As a result of this frustration of Cosmic Law, a karmic tie is made between the patient and the physician and both in a future life will have to pay a heavy debt of destiny thus engendered, and in that way they will learn never again to interfere with the working out of divine justice, all of which results in ultimate good to all created things.

Furthermore, when a life is shortened by the act of a doctor to prevent suffering it results in the person being reborn in a new vehicle that will have a tendency to the same disease from which the individual escaped in such an untoward manner. In reality such a one has committed suicide, and his archetype, which determines the term of his natural life, is not disrupted and accordingly does not cease to vibrate until the natural span of his life is run. Such an individual therefore suffers after death exactly as he would had he taken poison, or terminated his earth life in any other way.

Facts Are Proving Rebirth

MINNEAPOLIS, Sept. 7.—“Now my opinion on that—” rambles on Jackie Grub, year and eight-months-old youngster, whose parents boast he has been talking since he was six-months-old and already knows more than 1,000 words. His favorite pastime is pouring over an encyclopedia.—*Miami (Fla.) Daily News.*

OXFORD, Eng.—A wonder child of three, Letitia Parvin Erna Parker took my breath away this evening at her home at Boar's Hill, Oxford, by reciting 160 lines of Matthew Arnold's "Scholar Gypsy."

She has never been taught the poem, but her parents used to read it to her to send her to sleep.

One day she staggered them by taking the book from their hands and saying, "Now I will read it to you."

It was uncanny to hear her quiet little voice murmuring the famous lines with perfect intonation. What was stranger still, she obviously understood the meaning of the verses.

A healthy outdoor child, always at play in the garden, she already knows and loves many of the beautiful scenes in the neighborhood of Oxford described by Matthew Arnold in his poem.—*Daily Mirror*, Feb. 9, 1936.

SOFIA.—Everyone in a village near here believes that a little girl living there is a reincarnation of her small brother, who died some years ago.

Two years after his death the mother gave birth to a daughter, and it was noticed that she was strikingly like her dead brother.

One day, at the age of six, the girl, in a talk to her elder sister, described her mother's illness and mentioned the name of the doctor who had attended her—although he was a stranger and had long since left the neighborhood.

"Don't be silly," said the older sister. "You could not possibly remember mother's illness. It was before you were born."

But the younger child insisted, and also named two children who, she said, used to be her friends—although she had never seen them.—*The People* (Eng. Newspaper), April 12, 1932.

Although rebirth is a really new idea to many people, it has long been a well-proved fact to a large number of occult students. The Rosicrucians teach that each spirit is an integral part of God created by Him; that each spirit is seeking to gain experience through repeated existences in gradually improving dense

bodies, and that all therefore pass out of physical existence many, many times. During each sojourn in the material world the spirit gathers a little more experience than it previously possessed by means of which in time it develops from impotence to omniscience.

The Rosicrucians further teach that at each rebirth the individual returns to the environment best suited to him owing to the lessons he has learned in former lives, and that in all cases each person gets exactly what he or she has earned, all experiences being designed to give each one the appropriate impetus for his next step in development.

Idaho Farm Lands Sink After Muffled Rumbblings

BUHL (Idaho) Aug. 11. (A.P.)—Deep rumbblings like muffled blasts of dynamite and rising clouds of dust were awesome evidence today that valuable farm land is sinking in Southern Idaho's most productive agricultural area.

Geologists, called in by alarmed farmers, are unable to explain the phenomena—the rapid sinking of soil that once was flat, farm acres.

Deepening of the depression is unusually rapid for a geologic change . . . Four acres of valuable land sank in two weeks' time between 125 to 150 feet below its former level. Twelve other acres on the farm of H. A. Robertson are cracking up. He fears they, too, will sink.

Geologists have found approximately 100 acres sinking in this region.

In December 1917, Max Heindel published an article in THE ROSICRUCIAN MAGAZINE in which he foretold that a cleavage would take place in the North American continent. He thought the line of demarcation would extend, approximately, from Maine to the Pacific, passing through the middle of California, and that it would occur about the year 1950, possibly sooner, as the nature spirits were working very rapidly in preparation for it. The recent earthquakes taking place in Montana, and now this unusual tearing apart of land in southern Idaho, are quite likely to be forerunners of this tremendous event.

Question Department



Striving for Perfection

Question:

Is not the striving for perfection, for greater love and more service, productive of egotism? If we love God we love ourselves if we are Gods-in-the-making. Everything we do for somebody else we do for ourselves. So I feel a sort of horror for myself, as though I were growing egotistical. Beside the word service is the word self-forgetting. But how can I forget myself so long as my spirit thinks and remembers?

Answer:

We think you are confusing the idea of unselfishness with self-annihilation. It is not intended that we should wipe our own individuality out of existence nor that we should forget ourselves, for that would mean physical starvation since to forget ourselves completely would mean to forget the needs of our bodies.

It is of course understood that when we say "self-forgetting service" we are referring to the *lower* self. It is this self, the self of evil desires, that must be forgotten. The true higher self, the spirit within, can never be forgotten nor should it be, for it is a true virgin spirit whose development is one of the purposes of evolution.

There is a vast difference between the selfish lower self and the great all-inclusive higher self, which becomes so big that in time it includes all humanity in its love. To strive to attain this love is not the least egotistical: it is growth. It would be as reasonable to say that we are egotistical because we desire to mature physically and not always remain children. It is just as necessary that we grow spiritually as it is that we should grow physically, and the struggle for

development results in the growth of the spirit; therefore, one need not feel horror-stricken at oneself when striving to progress and do good for others. That is the way to grow spiritually. If one does not grow spiritually he cannot fulfill his destiny and will eventually become a failure. Therefore, striving for perfection, which brings about the natural development of spiritual attributes into dynamic powers, is not egotism at all, but rather commendatory effort used in accordance with God's Great Plan.

HEART AND HEAD PATHS

Question:

What is meant by developing the heart and the head side of our natures?

Answer:

The path of development in all cases depends upon the temperament of the individual; and that at the present time divides mankind into two classes, namely, the occultists (those on the head path) and the mystics (those on the heart path). The occultists acquire their knowledge chiefly through the power of reason whose material instrument of expression is the brain. The mystic procures his information through the feelings, the seat of which on the physical plane is the heart. The occultist is predominately creative, while the mystic is prone to be assimilative. The mystic gets his understanding of things through intuition which is connected with the World of Life Spirit which gives him an understanding of things instantaneously, the message being sent from the life spirit to the heart. The occultist cannot get his knowledge that way. He develops his intellect and through it develops spiritual consciousness which is above pure

reason but nevertheless is connected with it in such a way that when a result has been obtained he knows the reason for it and why he ought to take a specific mode of action.

Either mode of development is more or less one-sided and a time comes when the occultist must learn to develop heart-intuition also, and the mystic must develop the power to acquire knowledge through intellectual reasoning.

THE VALUE OF TEMPTATION

Question:

One reads so often in the Bible of temptation being placed before different people. Moses and Elijah, Peter and Paul, among dozens of others, encountered the most subtle temptations, and even the Christ was tempted by Satan who offered Him the rulership of the world if He would bow down and worship him. It seems to me as if mortal man has enough trials to bear without temptations, all too often from high sources, being placed before him. Why should Great Ones place such stumbling blocks in our way?

Answer:

The great mission of purgatory is to eradicate evil desires by making their gratification impossible. In purgatory the individual suffers exactly as he made others suffer during his previous earth life by dishonesty, intolerance, cruelty, et cetera. Because of the suffering thus entailed, he learns to deal kindly and justly with his fellow men in future lives. However, oftentimes when under pressure, a tendency to do evil may still remain, and each individual must learn to do that which is right consciously and of his own free will. Many times the individual does not realize that it is possible for him to surrender to certain weaknesses. Then to make him aware of these defects which still remain in his character those Great Ones who are in charge of his development place certain temptations before him and even if he succumbs he discovers his own weak points and finally over-

comes them consciously and of his own free will. When this is done he has freed himself from those particular weaknesses for all time. If, however, he yields, he will experience greater suffering than before until the temptation or temptations are finally overcome.

Conscience is the spirit's remembrance of the suffering undergone in purgatory for past evil acts. It is therefore well to obey it without argument or wavering. When in apparent doubt as to whether a certain act would be right or wrong, it is always best to refrain from performing the act. Were not something not just right about it, there would be no hesitancy relating to it in the first place.

THE DENSE BODY OF JESUS

Question:

I understand that the vital body of Jesus is in safe keeping until he needs it again, but that his dense body was literally dissolved or disintegrated almost immediately after it was placed in the tomb owing to the withdrawal of the Christ Spirit and the high vibration to which He had subjected it. Does this mean that Jesus cannot return again until the earth becomes etheric and all who function here will be using etheric bodies?

Answer:

It is quite true that the dense body of Jesus disintegrated shortly after being placed in the tomb. At the time of the baptism in Jordan he gave his dense and vital bodies with their seed atoms to the Christ, and they were kept by Him until the crucifixion. At that time Christ returned the seed atoms of these two bodies to Jesus, and since then he could have made a new dense body any time he so desired; but he, assisted by his disciples, has been working with the churches from the invisible planes and none of them have had need of physical bodies in order to carry on the work in which they are engaged, although any or all of them could incarnate any time they desired.

Nutrition and Health

Rosicrucian Ideals


The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Mineral Deficiencies Produce Disease

BY EDYTHE F. ASHMORE, D.O.

N September I spoke of the first of those conditions which are termed mineral deficiency diseases, simple anemia, due to the lack of iron in the body and that naturally due to a lack of iron in the food. Briefly, to review the findings, we have learned that in the eating of green vegetables and whole cereal grains, we shall offer the body a good supply of iron. Whether or not the iron is assimilated depends upon several factors, chiefly, enough of table salt, copper, manganese, calcium, and vitamins A, B, and C, in the dietary. I spoke of the pallor of patients who suffer from this condition, often unknowingly, and I gave a brief list of foods which are iron-containing. I suggest planning menus to incorporate a good percentage of the above food factors and in this connection I wish particularly to commend two fruits which I omitted, apricots and peaches. Fortunately the canning does not lose to the consumer the valuable iron, calcium, manganese, and other mineral salts which they contain. The dried fruits are also recommended.

The second of the well-known mineral deficiency diseases is goitre. Again I shall restrict the discussion to the simple form of the disease which is caused by a deficiency in iodine in the water and

food. The ancient Greeks knew this condition and gave the patients sponges in small doses. It was not until after 1811, when a Frenchman discovered iodine in seaweed, that any real advance was made in treating this condition by supplying iodine. In 1849 a physician learned definitely that this mineral element was absolutely necessary to the proper functioning of the thyroid gland, but there was no general acceptance of his testimony because doctors thought it was altogether too simple a solution to the problem. They did not think in terms of physiology, as all physicians should, so it seemed impossible that so small an amount of iodine in drinking water could produce so profound an effect. This, too, was just before the day of Louis Pasteur and his discovery was so much more startling that it became quite generally believed that all diseases were caused by the presence of micro-organisms in the human body. They looked and looked in vain for a parasite that might be the cause of goitre. It was in 1895 that an Austrian chemist discovered that iodine is a constituent of the thyroid gland and that in goitrous glands the percentage of iodine is greatly reduced.

Goitre, as you know, is an enlargement of the thyroid gland, located in the lower

front of the neck. When there is an insufficient supply of iodine in the food and drinking water, the gland enlarges in order to utilize to the utmost the tiny amount of iodine present. There are certain districts in the world where the soil does not contain enough of this element to supply it to the vegetables grown there, nor is there enough iodine in the ground water adjacent to the soil to help this situation. Such districts may be found in Switzerland, the states bordering the Great Lakes, the Puget Sound region, and Montana. In Michigan and Ohio, it has now become compulsory to sell iodized salt and in some school districts thirty grains of sodium iodide are administered twice a year to the children. This was at first thought to be dangerous to those patients who had exophthalmia but research showed that only in those cases where tuberculosis was a complication was there any danger.

Naturally it would be better to reside, if one is susceptible to the deficiency, in those areas where there is present in the soil and water plenty of iodine. The last period of glaciation carried away the seaweed and water plants of the previous eras and there can be practically little done, as far as natural forces go, to change the situation. In isolated areas where people depend upon rain water for their drinking water, the same deficiency exists, so that such people must take the same precaution as those who live in the areas of recent glaciation.

It must not be thought that man alone suffers from goitre, because in the Pemberton Valley, B. C., it was found that all the domestic animals had simple goitres. When iodized salt was added to the drinking water or to the food, the trouble was overcome. It should not be looked upon as a dependency upon a drug to use iodized food but rather that we are bringing back to the food what should have been there as a normal constituent.

In passing, perhaps I should say that it is the function of the thyroid gland to control the rate of oxidation in the

human body. In retardation of oxidation, fats and sugars are not burned as they should be, and the tendency is to overweight. When the gland by enlargement attempts to make the best use of whatever iodine there is in the body, there often appear the unpleasant symptoms of nervousness, profuse perspiration, rapid heart, and weakness.

I have been asked if goitre is hereditary. I must say that it is only reasonable that if a mother suffers from a lack of iodine in her system before the birth of her child, she of course could not pass on much to that child and therefore the babe comes into life with a thyroid gland which is already deficient in iodine. How much advantage might be gained by moving the residence to a state or country where there is plenty of iodine in the water and soil, as in our southern states about the Gulf of Mexico, or by feeding iodized salt from the early years, I am not prepared to say. Dr. Edward Mellanby believes from his researches that this is possible. He is the one who advises milk as an integral part of the diet in all forms of goitre because of its calcium content, believing that calcium is more or less an iodine-sparer.

Undoubtedly we must add more iodine to the soil in which we grow our vegetables, probably as a commercial fertilizer. From childhood days I have been intrigued with the problem of what to do with the kelp floating in the Sargosso Sea. Everything must be useful if we can learn how to make it available, so some day I suppose I shall read of an industry in the doldrums of the Atlantic Ocean wherein kelp is turned into fertilizer supplying truck farmers in Florida who sell to the New York markets.

One day a friend stopped to buy some artichokes along the central coast of California which she told me were the finest grown anywhere; so I, full of curiosity as to why that soil or the process of growing turned out better French artichokes, asked the farmer's wife some pointed questions. I learned that the

farmer was paid by a neighboring beach city to comb off the kelp that was left at high tide making the beach untidy; then he hauled it home, left it to dry and afterward burned it, spreading the ash over his vegetable acreage. He was apparently wiser than he knew. The globe artichoke is recommended for another reason than its content of iodine, for its starch, inulin, is not converted into glucose in the body and therefore may be used freely by diabetics and by those who wish to eat a high fat-low carbohydrate diet.

Our forebears ate a crude type of salt and while they didn't know much about iodine in foods, they were protecting themselves against the deficiency. Refining salt has deprived it of its iodine. Cranberries grown in salt marshes have a good iodine content, and in our non-goitrous regions a good percentage is found in summer squash, cucumbers, lettuce, green beans and peas, eggplant, potatoes, carrots, radishes, asparagus, fresh watercress, beets, tomatoes, and spinach. The leaves of vegetables contain more iodine than the roots, and green beans and peas are richer than cereals and fruits but the losses in cooking the leafy vegetables are greater than in cooking the root vegetables like potatoes, which for conserving iodine are best cooked in the skins.

In the February issue of THE ROSICRUCIAN MAGAZINE I spoke of the first of the deficiency diseases which is classified by some as a mineral deficiency disease because even with sunshine, vitamin D, if there is a deficiency of either phosphorus or calcium, there may be rickets. To find a single example of a disease in which there was a shortage of phosphorus alone is impossible because if one eats any sufficient diet, one is fairly sure of securing enough of this element.

Phosphorus and sodium play a very important part in the acid-base balance of the body, a subject which the layman rarely understands because of the false statements made by writers in the daily

press who even if exposed to the subject of buffering, would remain immune for to understand the subject thoroughly one must have had an introductory course in chemistry. Dr. Mary S. Rose in her excellent book, *The Foundations of Nutrition*, gives the simplest explanation for the layman which I have seen. She says that when phosphorus, as phosphoric acid, and sodium, as sodium bicarbonate, are present in a solution, in the body or out of it, one may add considerable amounts of acid or alkali, as such, and the solution will remain normal. She compares the situation to a teeter on the two ends of which are children of unequal weight. The third child in the middle acts as a buffer, moving first toward one child and then toward the other, adding his weight where it is needed at the moment, to keep the teeter moving up and down. If the lay reader will only remember that these buffers are always present in the body, he will no longer lose precious moments of ease worrying as to whether or not he has an "acid condition."

Phosphorus enters into the composition of all cell nuclei and bone substance and it is found in all the active tissues and fluids of the body. Of the moist weight of the body it constitutes about one per cent. There was an old German adage which said "Without phosphorus, no thought." Liebig used this adage so often that a school of writers grew up who claimed that to be brainy one must eat plentifully of the foods containing phosphorus. Even today little is known of the chemical activities of the brain and nerve tissue but we do know that these tissues are healthier if the food contains plenty of the lecithin fats, called phospholipins, found in eggs and in small amounts in the seeds of some plants as beans, peas, and cereals. It does not occur, as writers thought it did, in large amounts in fish and no research yet has shown that an increase in the amount of phosphorus in the food ever helped to increase mental activity. It plays an important part in the chemical changes

through which carbohydrates are oxidized liberating their energy for the activity of the body. In the order of content, milk, cheese, cereals, vegetables, and fruits are sources of phosphorus.

That leaves me three mineral salts to present in the November number. Many questions have been sent to me from those who learned that I reside in Pasadena. It would be best to send me letters addressed in care of The Rosicrucian Fellowship, Oceanside, California, because I am not always at home. For this reason an early reply may not always be expected.

SUMMARY

A deficiency of iodine in drinking water or in food may cause goitre. Vegetables containing iodine are grown on soils rich in this mineral element. In some states the lack in food is supplied by iodized salt.

French artichokes, cranberries grown in salt marshes, and crude salt contain a good percentage of iodine. The French artichokes are also an excellent food for diabetics because the starch is not converted into glucose.

Phosphorus and sodium compounds buffer the other mineral salts in the body so that there is no such condition as acidosis except in starvation and late diabetes. Increasing the phosphorus in the food is an excellent plan for the health of the body but it will not give additional brain power.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

Patients' Letters

Michigan, August 8, 1937.

Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

It is a beautiful day today. Sun bright, a nice soft breeze blowing. I am enclosing my report.

I don't believe I ever told you how quickly my dizziness disappeared after I had spoken to you about it. In fact you could not have received the letter. Even though I have been studying along these lines for a few years, yet healing from the invisible plane is always a source of wonderment to me.

Really I thank you very much even though I've taken so long to tell you so.

With much appreciation and love,

Yours very sincerely,
—G. A. N.

Colorado, August 11, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Your Invisible Helpers have a way with them which is irrefutable. The time will come when all humanity will be healed and cured in this manner.

Most remarkable is their mode of procedure and the results are startling. My heart cries out at night in ecstasy, so thankful, so grateful to God for his wisdom and to his wonderful Invisible Helpers for their faithful service and gentle words.

Yours with Faith,
—H. M. P.

Michigan, May 27, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Healing Department:

Thank you so very much for all you are doing for me and I hope I can do something to help in your work for humanity. God has been so good to me, I have what I have longed for in the studies I am taking up, and now I do realize what I have been wasting on only a little time of sense pleasure but I pray God from now on I can give it to Him to praise His dear name for as long as I can be in this body. God bless you all.

—Mrs. B. J.

Healing Dates

- September 6—14—21—27
- October 4—11—18—24—31
- November 7—15—21—27

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

VEGETARIAN MENUS

BREAKFAST

Before Breakfast
Fresh Pineapple Juice
diluted with water

Casaba Melon
Cooked Whole Grain Cereal
with Top Milk
Malted Almond Shake

DINNER

Cream of Celery Soup
Watercress Salad
Stuffed Green Peppers
Baked Sweet Potatoes
Rhubarb Pudding

SUPPER

Tomato Juice Cocktail
Asparagus on Toast
with Mushroom Sauce
Romaine and Endive Salad
Sliced Peaches and Honey

RECIPES

Stuffed Green Peppers.

Ingredients: 5 green peppers, $\frac{3}{4}$ cup of unpolished rice, $\frac{3}{4}$ cup fresh green peas, $\frac{3}{4}$ cup finely chopped celery, and parsley. Season with marjoram and thyme.

Select 5 large green peppers, cut tops and remove seeds. Steam for ten minutes. Remove from water and drain. Fill with mixture of steamed brown rice, peas, celery, and parsley. Garnish with shredded cheese. Place in baking dish and bake thirty minutes. Baste with tomato sauce.

Asparagus on Toast with Mushroom Sauce.

Ingredients: Fresh asparagus, $\frac{1}{2}$ lb. mushrooms, 1 pt. milk, 4 tablespoons whole wheat flour, 2 tablespoons butter, whole wheat toast and paprika.

Steam asparagus. Prepare fresh mushrooms and slice, steam until tender. Make a sauce by melting butter and adding the flour, and seasoning. Pour into this the milk slowly, stirring constantly until smooth. Add mushrooms. Place asparagus tips on buttered toast and pour sauce over them.

Cream of Celery Soup.

Ingredients: 2 cups of diced celery, 2 cups water, $\frac{1}{2}$ teaspoon celery salt, butter, milk.

Cook the diced celery in the salted water until tender, add rich milk and butter. Serve immediately.

Watercress Salad.

Ingredients: Watercress, shredded lettuce, sliced ripe olives.

Carefully pick over the watercress and wash thoroughly. Cut into one inch pieces. Shred lettuce coarsely. Slice ripe olives and mix the three ingredients with forks. Marinate with French dressing and garnish with radish roses.

Rhubarb Pudding.

Ingredients: 1 lb. of cherry rhubarb (cut fine), $\frac{1}{2}$ lb. dates cut fine, 2 or 3 bananas, 3 tablespoons of almond butter.

To the almond butter add $\frac{3}{4}$ cup of hot water, stir until well blended. Mix dates, bananas, and rhubarb, and place in casserole; over this pour the almond butter mixture and bake slowly until tender.

Romaine and Endive Salad.

Ingredients: Romaine lettuce, endive, ripe olives, green onions, and parsley.

Cut romaine in two inch pieces, likewise the endive. Slice the green onions fine. Mix and add whole ripe olives. Marinate with sour cream dressing and garnish with chopped parsley.

Malted Almond Shake.

Ingredients: 2 tablespoons of almond butter or malted almonds. To this add one glass of hot water and 1 oz. of cream. Beat with egg beater until well blended.

Tomato Juice Cocktail.

Ingredients: 6 oz. of tomato juice, a little onion juice, enough savita liquid to add flavor and a little lemon juice. Season with celery salt.

Children's Department

The following article received THIRD PRIZE in our Manuscript Competition.

Tales of a Tart-Boy

A Young Pilgrim's Progress

In Six Parts and a Postscript. A Story for Grown-Ups to Enjoy Reading Aloud

BY IEN WULF

PART FOUR

THE CAT AND THE LITTLE BLUE HOUSE

“**M**EW, Meow,” the creature kept saying, “Mew, Meow.” Tart-Boy had heard that sound often enough before. Yes, of course; that’s exactly what it was—a small black kitten no bigger than a minute. The boy hurried forward just as a surly looking man gave it a push with his foot and was about to kick it aside.

“You mustn’t do that, please sir! It’s just a poor little kitten, you know, and it hasn’t done a thing.”

The man felt a little foolish but he hated to give in. People who are really mean are often like that; they hate to give in.

“Well, it shouldn’t be cluttering up the road. Hasn’t much sense anyway or it wouldn’t be under foot, the dumb thing.”

Tart-Boy picked up the small kitten and hugged it into his arm.

“All the more reason why you shouldn’t hurt it, Mister. You ought to be ashamed of yourself.”

Some of the people began to agree with the boy, and the man now looked rather sheepish.

“Well, it’s no use anyway, not to anyone,” he said, but Tart-Boy couldn’t agree to that.

“I know it’s someone’s pet, and it will be useful enough if we can only find that someone.”

The man mumbled something about Tart-Boy being only an “ups-tart,” but the kitten had crouched down in the curve of the boy’s arm and was purring and singing away. It was happy to find such a good friend.

Most of the people now started walking along and Tart-Boy thought the best thing to do was not to argue; he started walking along also. It was getting quite late in the afternoon and he wondered if the owner of the kitten would show up before nightfall.

He didn’t have long to wait, for they soon met a little girl who was crying as though her heart would break. She was barefooted and shabbily dressed. Some of the people turned up their noses because she looked so poor. But Tart-Boy wasn’t that sort of person at all. He went right up to the child, feeling certain the kitten belonged to her.

“What’s the matter, little girl?”

“I’ve lost my ‘Mew,’ my own Pussy-Meow,” she wailed. Then burying her face in her hands she burst forth into a series of fresh boo-hoos and crying. This made Tartullian feel sorry at the same time that it annoyed him a little. Men often feel that way. As the kitten heard

its name, climbed up, and was tickling its tail around the Tart-Boy's ear, he thought to tease the girl into looking up and seeing it.

"What's your name?" he asked.

"Hulda. Booooo-hooooo," she sobbed.

in her eyes. It's a wonder there wasn't a rainbow somewhere. Her eyes fairly sparkled as she thanked our hero again and again. This pleased Tartullian very much but he insisted that it was "nothing at all, nothing at all." And when



"Well, well, 'Hulda-Boo-Hoo!' That's a fine name I must say."

Just then the kitten slipped and almost fell off its perch. Tartullian made a quick grab but it scared the animal so much it yelled out:

"Meow-ow-ow, kee-ee-ee, wf-ff-ff-ff-!"

That couldn't help attracting Hulda's attention. She looked up and saw her darling "Mew" safe and sound and she was so pleased and happy she began to laugh before the tears had time to dry

he found that Hulda had wandered a long way from her home and it was getting so late and really quite chilly, he unrolled his robe the King had given him and wrapped it around the girl for comfort.

"Oh, you musn't do that!" shrieked a selfish woman. "It's the King's robe. Do take it off her immediately!"

"I don't need it now," the boy answered. "I feel sure the King would want me to help people, especially when

"I'm not using it just now. He'll understand, I know."

Secretly, however, he was a little worried. He had given up his most important treasure. Somehow he felt right about it though, and he had every hope the great King would understand.

When the people debated about what to do with Hulda and her black kitten, Tart-Boy offered to go along with her and help her find her home. She thought it must be down one of the many side roads they kept passing in this beautiful country, so the two of them left the company of people and went away by themselves. They found an old cookie-tin which seemed quite clean, though they scoured it out to make sure. Then as they went along they filled it right to the brim with delicious blueberries. These grew so plentifully they didn't have to waste much time in gathering them and Hulda said she knew her mother would be glad to have something for a quick dessert. Tart-Boy was amazed the berries should grow so thickly.

"Never saw so many blueberries before," he remarked.

"Silly, this is Blueberry Lane, that's why," Hulda explained. "Mother often makes pies to sell in the village. And we live in a blue house too. It's a sort of a darkish blue with lighter blue shutters." She looked shyly at the Tart-Boy.

"I'm sure you'll like it, and Mother will be very happy to have you. We have visitors only once in a blue moon."

Tart-Boy knew this was only a way of saying "not so very often."

"I catch," he said, and began to watch down the road for the house.

Sure enough! Presently they saw a blue house with lighter blue shutters, and at the moment it even had a bluish wisp of smoke curling up from the chimney.

Well, of course, my goodness, wasn't Hulda's mother glad to see her and to have her home again all safe and sound. She thanked Tart-Boy again and again. She even gave him a kiss and a hug, which made the sparkles run up and

down his spine for she seemed almost like his own mother at the moment. She said he'd surely have to stay for supper, and perhaps spend the night there also.

"I haven't much room in the house, Mr. Tart-Boy, but there's a lovely hayloft in the barn and it's just been filled with fresh, clean hay."

"Oh, I really mustn't stay—but, er—but that will be fine!" he said.

So they all sat down to a lovely supper of milk and cottage cheese and homemade muffins with apricot jam. Then Hulda's mother served the blueberries with cream, and Tartullian brought out the last of his precious tarts for a grand spree. When they smiled at one another they found they had sets of blue-black teeth from the berries. Hulda laughed with glee and said Tart-Boy looked like a scare-face on Halloween.

What a lovely, simple time they had! It surely seemed they were better off than the people who were always trying to possess so much. They had their little house. They had Betsy the cow; a horse; and just lots of pets and things. They had each other, too—that was the main thing—and they seemed so very happy.

Tart-Boy began to wonder presently if this family wouldn't be still better off with a man about the house all the time. Perhaps he was thinking of himself and how fine it would be to stay on there. He did notice, too, that Hulda had no pretty clothes and resolved to do something about it. After supper, when they were all doing the dishes together, he said he'd be ever so happy if they would accept his fine Robe for keeps and make Hulda a lovely new dress.

Hulda's mother didn't want to take the robe at first. She accepted only with the understanding that he would take in exchange a large and woolly blanket to use in the hayloft, and to take with him on his journey wherever he might go.

They sat around the fireplace and had a lovely talk. Hulda popped some corn while her mother put butter and salt on it. Tartullian thought Hulda's mother a very nice mummy indeed. She was so

simple and earthlike, and she knew so many interesting things. He felt a little homesick for his own mother as a matter of fact but decided to be brave about it. He began to tell Hulda's mother all about his quest, or search, for the King's Blue Stone. He admitted how much it would mean to him if he could only find it. It seemed to him more important than anything else in the whole world.

"You see it's an image or statue-picture of our own good King Courageous. He wants us to come back to him unstained and clean inside and out." And he also told about the ball of golden-silken twine that would one day lead him back home.

All were quiet a little time while they gazed into the fire. Then Hulda's mother said quietly:

"We're quite accustomed to blue things here. I wouldn't be at all surprised but what you'd find it just as easily right in this land as well as in some other. Everything is blue here at times. Everything except our dispositions," she added gaily. She smiled mysteriously and seemed to know more than she was willing to tell.

"Better watch your dreams carefully when you go to bed. Do you know what night this is?"

"Oh, I know!" Hulda fairly shouted. "Let me tell! It's Midsummer Night, you see. All the fairies will be abroad. They'll be ready to sew up your eyes with cobwebs so you can't see them and learn their secrets."

"Why don't they want us to learn them?" Tart-Boy asked.

"They do want us to know about them really," Hulda's mother answered. "But some people are so prying and so curious without being really kind and good. The fairies are afraid to have people know their ways for fear they might harm or destroy them."

"I'm sure I wouldn't do that," Tartullian declared firmly. "I'd just take one in the palm of my hand and tickle its whiskers, if it was the kind that had whiskers!" They all laughed.

"Maybe I could talk the fairies into being friendly anyway. Maybe they'd even help me to find the Blue Stone."

"Oh, you'll find it very soon now I fancy—from the look of you," Hulda's mother said half jokingly. "Just you think hard about The Blue tonight before you fall asleep. And mix in some yellow while you're about it.

"Yellow and blue are no farther apart Than the petals that glow in the flower of your heart!"

Tart-Boy thought that a bit thick and silly at the moment. Suddenly the kettle on the hob boiled over with a great whistle and steaming and they all got interested in that.

Later that night, as Tartullian left the house to go to his bed in the loft, he remembered what she had said. He called back:

"Good night, Hulda. Good night, Hulda's Mother."

He had a peculiar feeling that his being there, his helping Hulda, and the things her mother told him had something definite to do with his search for the "Blue."

Tartullian soon lay rolled up in his blanket in the sweet-smelling hay. He thought backward over all the things that had happened during the day and was happy indeed that he had met Hulda and Hulda's mother.

He was lying near the open door of the barn where they swing in the hay. He looked up at the stars as he so loved to do. How much he would like to marry Hulda when he grew up and have forty-seven children who would grow like milkweeds and not have to be scolded or worried about at all.

How bright the stars were on this clear, cool night in midsummer. Tart-Boy remembered back to that night of stars when he had first started out on this journey, the time when he was staying his first night alone. It was a marvelous thing to think about SPACE—how it just went on and on and on past the furthest twinkling star, millions of miles without stopping. He tried to box in this

space of sky in his mind and to think that somewhere there must be an end to it. But no, he realized there couldn't be an end or it wouldn't be Space. There was absolutely no end or limit. It was best not to try to pin down the idea too carefully or to think about it too long at a time!

"There's a plenty to think about right within sight of our own eyes," he decided. "Our wheel of stars and suns and groups is quite big enough." And he even concluded there was plenty to do right here on our own earth and among our own brother men.

While he was on the subject, however, he decided that the One God, or the All in All or whatever different people called it, must be just like that Space—so vast and great and deep that it wasn't possible to limit Him or pin Him down to a little picture-postcard idea.

Lying there in the hay with his hands under the back of his head, Tart-Boy fell into a light sort of sleep. He dreamed a long and mysterious dream—something most wonderful to hear about!

(Next month—The Dream, and What Came of It)

ASTROLOGICAL READING

(Continued from page 461)

popular. But this boy, with his planetary configurations, should learn to practice moderation.

The Moon in a common sign in the sixth house, which is the house indicating the health of the native, is square the fun-loving and impulsive Uranus prominently placed in the tenth house. Mars in the twelfth house, which is the house of self-undoing, is square Uranus and opposition the Moon. To further accentuate the dangers of these three planets in common signs we find the blood stream very sluggish, for Venus in the martial sign Aries squares Jupiter in Capricorn. A tendency to coughs and colds will be the weakness with which this child will be troubled, and we would caution him against neglecting these

so-called common colds. With the restricted blood stream shown by Venus which rules the venous blood square Jupiter which governs the arterial circulation, we may be safe in saying that neglected colds may end in other complications.

Neptune in Leo, sextile Mars, trine the Sun and Venus in Aries and the Moon in Sagittarius indicates musical ability, especially talent for stringed instruments such as the harp or violin. As teacher of music he would be successful. Musical composition and expressing through the pen should be cultivated also for Neptune in Leo trine the Moon, Sun, and Venus gives a well balanced emotional nature which when expressed through the pen would or could become a soul-satisfying vocation. This boy should prepare for a life of humanitarianism, where he may express the higher life through work which is of an uplifting and helpful nature to humanity. This will bring out the very best within him.

Mercury is retrograde and makes only one aspect, that of a sextile to the Mid-heaven; therefore this boy may be somewhat indifferent to mental work. But when he is twenty Mercury again goes direct and then he will become more interested in the deeper mental studies.

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THE ROSICRUCIAN FELLOWSHIP
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Echoes from Mt. Ecclesia

VACATION days are over and the Summer School students and guests have gone. The workers, after taking turns in enjoying their two weeks' vacations have returned and one by one resumed their duties. Feeling rested and refreshed they are taking up the task of getting ready for the holiday rush. The work at Headquarters speeds up from this time on, for the people out in the world are beginning to feel the spiritual urge as the sun in its forward march nears the fall equinox when the Christ Ray commences its descent into the earth. People are now starting to buy books for winter reading and for holiday gifts. New members are also beginning to be more frequent in sending their applications for correspondence courses, so our offices are buzzing with the winter preparations.

Miss Perl Williams who has been at Mt. Ecclesia for a number of years has taken her vacation by traveling up north. She will visit Seattle, Portland, and San Francisco to stimulate the work in these three cities.

Mrs. Max Heindel will give an esoteric lecture with lantern slides to the Probationers in and about Los Angeles. We hope to see numbers of our Probationers at this coming together, for there are many esoteric students in Southern California. This lecture will be held Thursday, September 23, at 7:30 P.M., in the Los Angeles Fellowship Center Rooms at 2523 West 7th Street. The following Sunday evening (September 26) she will give a public lecture entitled "Playthings of Destiny," in the same room.

We are nearing the time when we must all begin to plan for our holiday gifts, and we wonder why we could not accomplish a double purpose—make our friends happy with gifts of beautiful Rosicrucian Fellowship books and at the same time help to spread our teachings.

"What Has the Rosicrucian Philosophy Done for Me?"

Just where we would be and what kind of lives we would be living without the Rosicrucian Philosophy is a matter of speculation. The factors listed below seem important to us now. However, the "March of Time" may prove them to be minor affairs, and that we have not yet awakened to the greater benefits that have been showered upon us. Who can say that devoting our spare time to sharing the Rosicrucian Philosophy with less fortunate truth seekers has not kept us out of "Death Traps" which often beset the path of those pursuing pleasures, so-called?

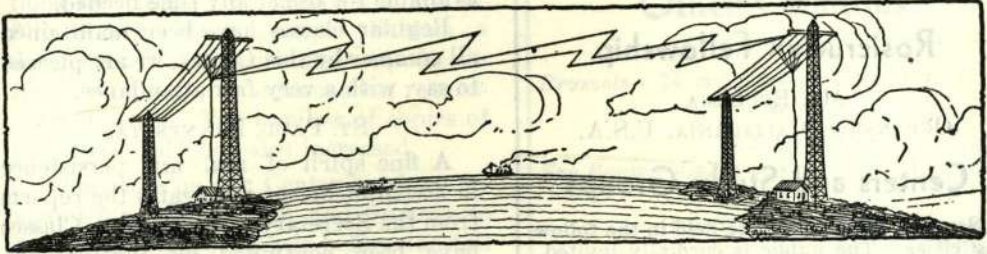
The Rosicrucian Philosophy has done this for us:

1. It has opened the better class of literature for us and added another dimension to words.
2. It has helped us in perceiving the life in sculptured stones that formerly seemed so dead.
3. It has sifted art from the countless paintings.
4. It has revealed the soul of music and divorced us from jazz.
5. It has taken fear of sickness and death from us.
6. It has helped us to see beyond the foolishness parading under the cloak of religion.
7. It has uncovered truths in nature of which material science is just commencing to dream.

If we should say, What have we done for the Rosicrucian Philosophy? More than likely, given it a black eye with our well intended efforts to help others find the light of the world.

Schindler & Jahn.

Rosicrucian News Bureau



As members of an Association of Christian Mystics, we are united by an inner bond of common ideals which enables us to accomplish to a larger extent our mission of serving humanity. The spiritual nature of this inner bond imbues it with a strength far greater than that possessed by any material substance, and by its very nature makes possible a continual renewing and increasing of the strength of its fiber.

The maintenance and strengthening of this unifying and uniting thread is accomplished by the constant exercise of our faculties in the actual accomplishment of our ideals, and at the same time the possibilities of a fuller service are increased. By persistently continuing to *love* and *serve* we gain a vision so comprehensive and illuminating that we are lifted above personal aim and ambition into the plane of pure truth and understanding, which embraces the welfare of *all humanity*. Such a vision is essential to conscious working with cosmic law, the goal of every earnest spiritual aspirant.

The power of spiritual wisdom and understanding, manifested through the Christ Principle, is augmented and intensified by constant acts of *love* and *service*, dissolving, as it waxes in strength, the husks of crystallization and separateness which have blinded man and impeded his spiritual progress. Our potency as a factor in the spiritual upliftment of humanity, then, depends

upon the degree of manifestation of the *Christ within* by each member, and we look forward to a greater accomplishment of our ideals and mission through the increased devotion of each co-worker in the Great Cause to a life of *Christlike, impersonal service*.

ROTTERDAM, THE NETHERLANDS.

The celebration of its tenth anniversary was a recent feature of the activities of the Rotterdam Study Center located at 308 Bergweg. A résumé of the past work of the Center, musical selections, etc., comprised a program which was enjoyed by one hundred and twenty enthusiastic members, as well as by a number of visitors and representatives from other Dutch Centers. Among those from other cities were two members from the Dutch East Indies, who have been vacationing in Holland, and a member from Antwerp, Belgium. Letters of congratulations from Centers not represented at the meeting added to the general spirit of fellowship and good will which pervaded the occasion.

ROCHESTER, NEW YORK.

A new venture, in the form of a Vegetarian Diet Class, has been found interesting and profitable by a number of the members of this Group. A series of ten lessons, dealing with food elements, composition and classes of foods, food requirements of the body for maintaining good health, etc., comprised the Course. Special attention was given to meat

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA, U.S.A.

Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A.
AND CANADA

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 802, 155 N. Clark St. Ashland Blk., 8th Floor.

Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room 2nd floor.

Denver, Colo.—1088 Broadway.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St.

Minneapolis, Minn.—1008 Nicollet Ave.

New Orleans, La.—429 Carondelet St., Room 201.

Portland, Ore.—Room 316 Dekum Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

St. Petersburg, Fla.—525 7th Ave., South.

Toronto, Canada.—c/o Mary Tamblin, 158 Hallam St.

Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

substitutes, salads, and wholesome desserts, the recipes for these being arranged in a convenient box so that they would be available for use at any time needed.

Regular classes have been maintained all summer by this Center, we are pleased to say, with a very fair attendance.

ST. PAUL, MINNESOTA.

A fine spirit of zeal and persistence in accomplishment permeates the reports from the Secretary of this Group. Classes have been continued all through the summer months, and plans have been made for wider activities during the fall.

We are pleased to find that this Group is giving some especial attention to the study of the arts and their occult significance. The relation of Will and Imagination to music, art, and sculpture has formed the basis of a number of classes which have been of much interest and inspiration to those who attended. Some actual work was done in painting and sculpturing, and further stress will be given to music during the fall months.

LAGOS, NIGERIA.

Encouraging news concerning the continued efforts of the faithful members conducting the Work in Lagos comes to us in recent letters and reports. Service and Class attendance has remained fair during the past several months, and especial interest and enthusiasm have been shown in the Sunday School work. There are now twice as many children enrolled in the Sunday School as at any time in the past, so we are informed. This indicates splendid work on the part of those conducting the Sunday School and we are sure their efforts will be well rewarded by the endeavors of their charges to "live the life" as they grow older.

NEW ORLEANS, LOUISIANA.

The following inspiring report came recently from this Group: "It has been gratifying to have the class and Service attendance continue up to the average during the past two summer months, and to have several students complete the Preliminary Philosophy Course and become Center members.

“The number of inquiries regarding the Teachings have increased considerably; the same can be said for applications for Healing by many who are affiliated with other groups. Seldom a day passes that someone does not come in for advice, help, or information regarding our work. The number of copies of the *Cosmo* sold has also increased.

“The lease on our Center has been renewed for another year, and we hope to make some improvements before the fall season sets in which will add to the comfort of students, members, and visitors. From every standpoint the summer activities and the outlook for the fall activities have been and are encouraging, gratifying, and promising.”

INDIANAPOLIS, INDIANA.

Continued interest and perseverance in carrying on the regular classes and Services are evident in the latest reports from this earnest group of co-workers. Unusually good attendance at the weekly Healing Service indicates that an especial interest is being taken in this phase of the Work.

A picnic held at the summer home of one of the members of the Astrological Club is listed as one of the enjoyable features of summer activities.

BUENOS AIRES, ARGENTINA.

Fine service in disseminating the Teachings continues to be rendered by our co-workers and friends in this South American city. A well-rounded program of activities includes classes in the Philosophy, Astrology, Bible, and Public Speaking. Healing and Moon Services, as well as the Sunday Devotional Service, are held at regular intervals. An excellent attendance at classes and Services gives encouraging evidence of a growing response to the New Age Truths in this section.

The translation of the Rosicrucian Opening and Closing Hymns is one of the recent accomplishments of the leader of the Group, and we are informed that a translation of the Solstice and Equinox Services will be sent to us soon.

**Chartered Centers in
Other Countries**

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Brussels.—74 rue Stevens Delannoy.

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BRITISH GUIANA

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Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

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Abokobi.—c/o J. M. Boi-Adzete.

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Sekondi.—P. O. Box 224.

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NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

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Lima.—Box 637.

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Lisbon.—Rua Renato Baptista 43 - 2°.

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Amsterdam.—Cornelis Springerstr. 21.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

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- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
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- Houston, Texas.—D. Mendoza, 1513 B. Decatur.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
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- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 37, Gold Coast Railways.
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- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
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