

The
**ROSI CRUCIAN
MAGAZINE**

*Rays from
The
Rose Cross*



FEATURES

*The World, God's Training
School*

Education for a New World

*Astrology As a Factor in
Education*

*The Rosicrucian System
of Healing*

OCTOBER

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THE
MYSTERY



OF THE
SACRAMENTS

occultly explained by a trained seer and initiate of the Rosicrucian Order. "The sacraments have to do with the transmission of the seed atoms, which form the nuclei of our various bodies," wrote Max Heindel, and he proceeded to develop this statement by setting forth the occult truths underlying these religious rites: THE SACRAMENT OF COMMUNION, THE SACRAMENT OF BAPTISM, THE SACRAMENT OF MARRIAGE.

In

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BY

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Rays from the Rose Cross

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Aims of True Education

Education commences at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of character.—*Hosea Ballou*

There are two magic words which denote the manner in which the child comes into contact with the formative influences of its environment: example and imitation.—*Max Heindel*

No education deserves the name unless it develops thought, unless it pierces down to the mysterious spiritual principle of mind, and starts that into activity and growth.—*E. P. Whipple*

Corporal punishment is also an exceedingly fruitful factor in forcing the sex nature, and cannot be sufficiently deprecated.—*Max Heindel*

Let us seek to raise and improve the moral sentiment, so that we may look, not for a degraded, but for an elevated and improved future.—*Daniel Webster*

The higher we ascend in civilization the longer the young receive care from their parents, and the more stress is laid upon mental education so that when maturity has been reached the battle of life may be fought from the mental rather than from the physical point of vantage; for the farther we proceed along the path of development the more we shall experience the power of mind over matter.—*Max Heindel*

The present day aim of education is no longer simply to teach what has been, but what ought to be.—*Walter W. Van Kirk*

In regard to the education of the temperament it will be found that colors are of the greatest significance, although the matter involves not only a knowledge of the effect of colors, but particularly of the complementary colors, for it is the latter that do the work in the organism of the child.—*Max Heindel*

World-wide aims and freedom in the means of obtaining them seem to me to constitute the two guiding rules in any action to foster, by universal education, a type of culture in which the motive principle is personal responsibility.—*James Torres Bodet*

The awakening of our best sympathies, the cultivation of our best and purest tastes, strengthening the desire to be useful and good, and directing youthful ambition to unselfish ends—such are the objects of true education.—*J. T. Headley*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The World, God's Training School

By KITTIE S. COWEN



IN THE first place, let us remember that our solar system did not just happen. It was all carefully thought out and planned by the Creator from the beginning to the end, before the work of manifestation began. "I am God, and there is none like me," reminded the Creator, "declaring the end from the beginning."

The express purpose of the world creation was that it should become a definite place for the evolution (progressed growth) of the many beings which the Creator purposed to bring into manifestation.

The God of our solar system creates in life waves, each consisting of many billions of virgin spirits all endowed with His dynamic powers in potentiality. The work of evolution is to develop these potentialities into dynamic forces ready for use at any moment and under the direct control of each individualized Spirit; and this development is accomplished by intensive training, life after life, on the earth plane; each life being just one day of school in the world's system of evolutionary progress.

The curriculum used to develop the potential powers of the individual is best described by the one word, *experience*. Each human being is endowed with three potentialities, namely, Will which includes the power to do, to furnish incentive for action, to guide, to judge, to direct; to it belongs intellect, judgment, reason, and the power to express thought. The second potentiality of the Spirit is Love-Wisdom, which manifests as attraction, cohesion, imagination, reception, protection, preservation, nurturing, and intuition. The Spirit's third potentiality is Activity, which instigates germination, expansion, fertility, production, originality, creation, development, and epigenesis.

It is quite true, as the enlightened Thomas Jefferson once stated, that all men were created equal; that is, all of our human life waves were created equal in the beginning. Yet everywhere we look about us we do find inequality at the present time. However, when we once realize that we are all members of one great training school, present day differences are quite easily understood. Our public school system did not just happen to be inaugurated. There is an old truism which states, "As above, so below," and our schools are patterned after a system which exists in higher worlds than our own. In fact all that is manifested here are but replicas of like things that exist in finer substances in the Second Heaven or the Region of Concrete Thought.

—∞ The Current Outlook ∞—

The inequalities of life before mentioned are quite easily accounted for, when we learn that rebirth is a fact, and therefore each individual is at the present time the sum total of all of his past endeavors. In other lives, the same as in this one, we find some people taking advantage of each opportunity as presented, and there are others who do nothing that is not absolutely unavoidable. Many people go forward rapidly actually looking for the things that will increase their knowledge and develop their efficiency; while others although the same opportunities are presented to them, never, unless practically forced into action, take advantage of such occasions. Consequently in the course of time, the wide-awake, alert students forge far ahead, and the laggards struggle along behind according to the lack of effort put forth by each of them. One noted author, grasping this fundamental truth exclaimed, "Who have we then or what to blame, save God's good law dealt equally to all."



When an individual once grasps the fact of his own responsibilities, and ceases to search for blame material on which to unload his own mistakes and shortcomings, then such a one is well started on the road to self-improvement and should begin to make rapid progress; that is, he will if he begins to apply his powers of observation in learning his lessons.

Thought, a potential power of the Spirit, is one of the most important expressions of its highest force—the Will; and mind is the vehicle the Spirit uses in contacting all things both without and within itself; and the phosphorus in the brain is the avenue of ingress for the impulses of the Spirit by means of which it is able to contact and express itself in the physical world. Thought force being a power of the Spirit, is always good; but it depends on how this force is used as to whether it manifests as good or evil. This important fact should be carefully noted: As the Spirit develops its *potential* will power, so does its *thought force* increase in strength and value. Consequently, if the Spirit has not learned to *control* and *direct* this great force, it may become dangerous in the extreme.

The great Ones in charge of man's development are well aware of the before mentioned fact and have therefore placed him in a school where he may learn to use this tremendous force in a safe and efficient manner, and whether we as students realize it or not, these same great Ones worked unseen but potently to provide us with such schooling when they placed us in this concrete existence—the physical world.

Every minute, every hour, and every day, we are learning lessons which are designed to develop right thought, divine love, and to put them into action in our daily lives. These lessons consist of just one *experience* right after another, and though they change the theme from time to time they never vary in their basic objective.

—∞ The Current Outlook ∞—

Every experience encountered by each individual, no matter how trivial it may appear, contains a most important, absolutely needed lesson; therefore each one of us should study his or her experiences most carefully, knowing that when the lessons incorporated in them have been well learned they will be superseded by others designed to place us in the next higher grade in spiritual development. Furthermore, the great Ones in charge of our development also place us in a particular environment according to the needs of each individual and have so arranged it that such environment is exactly suited to bring about the special experiences needed.

Individuals who have been dilatory in learning the daily lessons given in life's school are classed as young souls—meaning that they are behind in their work, and therefore their lessons appear to be more severe; and in order that they may learn them well, they are required actually to experience the pain incident to each austere happening. This for the reason that they seem to be incapable of acquiring their benefits in any other way; but the advanced student is quite able to understand their purpose by means of observation and discrimination, both of which must be used by the serious student in order to meet life's various experiences and learn the lessons they contain. Observation enables the individual to obtain accurate information regarding each happening that takes place around him. Otherwise the pictures



in the conscious memory will not coincide with those registered in the subconscious mind which will cause inharmony in the physical body, and the confusion of pictures is likely to interfere with correct mental conclusions. Discrimination perceives differences accurately. It must be used by the student in order to distinguish between that which is important, essential, and real, and that which is unimportant, unessential, and unreal, separating the real from illusion, the lasting from the evanescent, which is of the greatest importance in clear thinking; and until this is accomplished the student cannot advance very far in the important school of life from which all must sooner or later graduate in order to attain ultimate reunion with God, the source of their being, and become as a pillar in His house from which they may no more go out, but will remain as helpers in future evolutions.

The pioneers in our life wave have already, to some extent, learned to control their acquired thought power and direct it along progressive lines. They are the ones who are planning better conditions for humanity in a world wide way. Furthermore, they have learned that all progress depends on sustained effort along right lines of endeavor; that chastity, honor, morality, kindness, honesty, compassion, and patience are all virtues that must be developed and practiced in the daily life, all of which have been incorporated in the many lessons given to them in God's great university of the world.

THE MYSTIC LIGHT

Education for a New World

By JANICE LORIMER



PERHAPS there never has been, since the dawn of our Aryan civilization, a time when the problems of education were so pressing or so challenging as now. In the first place, there has been no mass education until modern times, and in the second place, we stand on the boundary between two evolutionary periods technically designated by occult scientists as the Piscean and Aquarian Ages. These "Ages" refer to the period of time during which the Sun, at the Vernal Equinox, appears to stand in one particular constellation of the zodiac, roughly, two millenia (the source of the millennial legends of Judaism and Christianity).

When the Sun's vernal crossing from the southern to the northern celestial hemisphere took place in the earlier degrees of the constellation Aries, preceding toward Pisces, the Christ came to herald the then new Piscean Era, but He warned that there would be a "Day" of sorrow and tribulation before the world was ready to receive His Kingdom. But the Bible also states a thousand years are as a Day with the Lord; and on this basis, many medieval Christians looked for a New World from 1000 to 1200 A.D., and their faith undoubtedly had some influence upon the inception of the Crusades. But the "Day" which was meant was the Piscean Age, an Age of Sorrow and Suffering such as

the world has never before known, an Age which brought bloodshed and cruelty to the entire globe and the actual threat of global destruction in the atomic bomb. The Hebrew seers were right who said that Pisces was a sign of bloodshed and tears, and Jesus, foreknowing the nature of the Piscean Age, the Day of Suffering which should precede the Age of the Son of Man (Aquarius), said, "I come not to bring peace but a sword."

The world now stands at a like point between two cycles. We are still under the Piscean influence, but the Brotherly Love of Aquarius is no longer a mere dream. Utopia itself seems no longer a vision of an inconceivable future but something realizable—not, perhaps, immediately, but soon.

But there is, of course, the conflict between the Old and the New, and educators find themselves very much "on the spot," torn between the Party of the Old who want them to teach children the "practicalities" of the old, competitive, un-Christian way of life, and the Party of the New who frankly want them to teach the principles of World Brotherhood and Peace.

"This dream of a beautiful new world is of course beautiful as a dream," says the Old, "but mankind is not ready for it. Nobody works except under the whiplash of necessity, competition is the life of trade, and you

must have the profit motive to promote efficiency."

There are plenty of teachers who agree with this. Fortunately, there are some who have vision, who, without knowing what is written on the walls of heaven, nevertheless know that the Kingdom of the Old has been weighed and found wanting.

These prophets of the New Era declare that, on the contrary, precisely because of the still existing weaknesses of human nature, temptation must be removed from the path of the weaker members of the race. We know that children cannot be trusted with firearms. We therefore see to it that firearms are not left lying around where they will, inevitably, find them. For their own safety and ours, we remove temptation from their path.

So with the "young souls" of the race, who lie, cheat, and steal—within the law, if they are intelligent, for then their lying, cheating, and stealing comes under the heading of "competition, the life of trade." This is not to say that there is no such thing as friendly competition, or honest competition. But friendly or honest competition actually revolves itself into cooperation: two manufacturers, for example, competing to render to the public the very best service, the very best product. We do not deny the possibility, although it is Utopian.

No—such friendly, honest competition, paradoxically enough, is possible only in a co-operative society, a society based on a sincere belief in the Brotherhood of Man. And even the Party of the Old would, we think, admit it.

Indeed, if there is one thing which distinguishes the Old it is its naive and unshakable faith in evil. We repeat: the unshakable faith in evil. The Old Order always accepts evil as the reality. A man may be honest and upright for a lifetime, but let him make one dishonest move and the Party of

the Old comments, "A-ha? Now we see the real man appear!" The good is looked upon as a mask, which slips aside for a moment to reveal the "true" man, the Evil One, behind it. It never occurs to these people that they are, in actual fact, Satan worshippers: to them only evil is real.

The teacher, then, who dares to set his face to the future and declare, "The Good is the real, it is the evil which is the mask," has something to face in the way of opposition from the so-called



"practical" people who worship and have faith in evil. In a service written by Max Heindel the words appear, "We must look beyond the often hideous masks of our brothers . . . to the divine essence hidden within." And even the visionary must admit the hideous masks. But he insists that they *are masks*, and that the Real Man behind the mask (persona, the personality), is Good being Spirit, made in the image and likeness of God.

To him, therefore, education, spiritually considered, resolves itself into the process of tearing off the hideous mask which appears to be evil so that the God Within may be revealed in His true glory.

This is not a new theory in education. The very word "educate" carries the connotation from ancient times that the teachers "draws out" what is within the soul of the pupil. Many modern educators decry that theory and will have nothing to do with it; but that does not alter the fact that from the spiritual standpoint it is still the right

approach. The problem is not as to the theory but as to the method. And here experimentation is still proceeding at a great rate.

Our present-day educational system has its roots in the classical world of Greece and Rome, it was invented by scholars for scholars, and only natural-born scholars could benefit from it. In early America, for example, out of a large family of children, only the bookish child, or the weak child, was given a schooling: the strong boy was taken out of school, or was never sent at all, because he was needed on the farm; the strong, practical girl stayed home to help her mother. The bookish girl or boy, the weakling of the family who could do nothing else, was provided with an education.

When education became compulsory not merely the scholarly child but the unscholarly child was also sent to school, and is now kept there during the whole period of his youth. Some of these children have not, so far as the teacher can see, any aptitude for book work. They are mechanics, farmers, artists, musicians, dressmakers, cooks, singers—the scholars are in the minority. Yet even today, our schools cater primarily to the scholarly child, or attempt to turn all of the children into scholars. Not, indeed, without protest from the teachers. The teachers themselves know what they are up against, and they know that the public has no adequate appreciation of the problem.

Progressive schools, however, try to meet the needs of the individual child. Hence the majority of our high schools have dropped the classical requirements. Greek, Latin, and mathematics, and allow girls and boys to select courses more in line with their abilities and interests. Only the "college preparatory" course remains true to the old classical tradition, because many universities still demand it for entrance, and only those children planning for a

college degree take this course, often "to be on the safe side" in the event that it is demanded by the college they may one day attend.

Now from the standpoint of the personality it is true that we cannot take children, en masse, and subject them to the same routine with beneficial results. As occultists we know that the Ego comes to rebirth to learn many and varied lessons: the Ego who was in one life a genius, having developed one facet of his intelligence to the neglect of others, may return to take up work on the neglected part of his nature. It therefore does not follow, for example, that Shakespeare must, inevitably, return to embodiment as a great writer, life after life. He might, instead, be reborn in a very humble capacity, to learn the lessons of faithfulness and sincerity, perhaps as a housewife or the mother of a large family of children, who has no time even to write letters, much less drama.

The master musician of one life may be the amateur painter of another; and so on.

The modern trend, therefore, toward encouraging children to develop their individual talents is wholesome and in harmony with evolution. At the same time, however, we must recognize that without the cultivation of reason our human evolution cannot reach its flowering. The teacher ought not to feel that his work is wasted if, after decades of pounding mathematics, or philosophy into the heads of children, they seem to have forgotten all of it and to have received no benefit. The indwelling Spirit has, as one of its attributes, the divine power of Reason, and this power of Reason is inseparable from its humanity. It also possesses the power of the Creative Imagination, necessary to all artistry and craftsmanship, and the power of Will, necessary to the mastery of life. The work which the teacher does is actually awakening that hidden Power,

not because facts or processes are "pounded in" to the child's intelligence, but because the teacher is striking a note to which the interior power of the child responds, as when two tuning forks will sound together. If the teacher can once realize that the work of teaching is actually the awakening of the sleeping Spirit of the child, he not only has a new incentive, but he begins to adjust his technique of teaching to the new idea.

And it is one of the mysteries of the mind, that the teacher's attitude of mind affects the child as much as any overt word or action, yes, affects him even more than anything the teacher can do or say, for there is a telepathic exchange between teacher and child which is very, very real.

Therefore the old-fashioned theory that education consists of "drawing out" what is in the child is not entirely wrong, although the occultist would put it that education consists of awakening the powers of the indwelling Ego. He would not agree that only scholarly children should attempt to be scholars: Perhaps the unscholarly child has an urge to develop the rational powers because that is what he was sent on earth to do! I have known people who read the most erudite books year in and year out, with so little understanding that it seemed their minds must be a sieve. When they are through with a

book they do not know what they have read, but they conscientiously plough through the next one as if they knew they could understand every word. They have a hunger for the scholarly life, for the life of the intellect, they hanker for pure reason. Why say to such people, "But you haven't the mind for this, what you should do is to wait table in a restaurant, or study to be a mechanic, or dig ditches?" That Ego knows what it wants: it wants a developed mind, it wants to know how to think, and it remembers, without knowing that it does remember, that as Spirit it possesses this power which has only to be used properly in order to grow. The same is true of the child who loves music but has no talent for making music: why discourage its attempts? Or the child who wants to paint, but cannot. Or the awkward child who wants to dance. It is the God within asserting itself, and while the Ego with a developed power has a right to the best facilities of self-expression, ought not these struggling Egos also to have their proper opportunities?

If the spiritual-minded teacher addresses himself in thought directly to the Ego, knowing that it was born into this world possessing all potentialities, he may have the exciting experience of awakening the fire of genius, or the sleeping brilliance of reason by which this old world can be made new.

The Precious Years of Childhood

By GLADYS RIVINGTON



IN THE San Francisco ferry boat, crossing the bay to the Sausalito shore, a little child was crying. It was the evening rush hour and the commuters, eager to be among the first off when the boat docked, crowded to-

ward the rail. Some one had to hold the child's hand, and this some one, as anxious as the rest to be off the boat and home quickly, had dragged the little one into the thick of the throng. There was not much light or air down where

the child was, for the grown-ups shut it out. He could not see the approaching shore. He could not see anything but the forms and clothes of big people who hemmed him in with a solid wall. He could not even hear what they were saying—their conversation drifted above his head as a confused murmur. He felt smothered by this mass of adults intent on their own business and seemingly without the time or imagination to try to understand the viewpoint and the discomfort of a child. Little wonder that the child was crying.

Most people have forgotten how it feels to be very young in a grown-up world, and here we have one of the chief difficulties confronting those who must care for and rear young children and bring them through the formative years to the age of mature responsibility. Generally speaking, the problems of child care and education are approached, naturally enough, from the angle of the adult, and the chief thought and effort is directed to the business of making the young mind conform to the customs and usages of society. In the pressure of the outside world and the struggle to gain experience and wisdom the impressions of childhood soon grow dim and it is hard for most people to recapture the peculiar, subjective viewpoint which belongs to the very young. There are today child specialists and psychologists to help perplexed parents and to present things from the child's angle. This is all to the good and a big step forward, but unless psychology takes into account the spiritual nature of all human beings, it falls short of a full understanding of what is required. The child is more than just an immature being to be fed and cared for in the helpless years, to be clothed, disciplined and educated in the ways of the society in which it is born. Each little newborn baby body is the expression of an individualized Spirit which comes again to the earth to take

up the tasks where it laid them down at the close of the last earth life. When the Spirit enters the gate of rebirth, it receives a material body through the agency of the parents, but there are also other, invisible bodies which it will need. These are the vital body through which will be carried on the processes of growth and nutrition, the desire body, which furnishes the incentive for action and through which emotion can be felt and expressed, and then the mind, the possession of which makes man a thinking being. These finer, invisible bodies are not ready for use at the time of physical birth. The materials are there, gathered by the Spirit in the inner worlds, but they must be molded and formed after birth in a manner similar to that in which the physical body is developed in the womb.



This process will go on through childhood and adolescence up to the "coming of age" at about the twenty-first year. Then and then only is the Spirit fully equipped for the struggle of earth life.

So much—so very much—depends on the formative years. Even when conditions are favorable, the Spirit, or Ego has difficulty enough in managing its vehicles, because the earthly environment is not its true home and each life it must readjust to the dense physical world. When the vehicles lack harmony and some degree of higher discipline the task becomes almost impossible. Here then, is the chief task of parents and educators—to furnish to the growing child an environment that will enable the whole nature to develop and expand along the lines of cosmic wisdom and harmony.

Over and above physical care the young need especially (1) Love, which includes (2) harmony and rhythm; (3)

an education which takes into consideration the spiritual nature; (4) integrity in the conduct of its guardians, parents, and teachers.

A boy of six was one day visiting at the house of a friend. After a bout of boisterous activity he came into the house for a rest. In a state of complete relaxation he lay on the sofa, apparently oblivious to his surroundings. He began talking softly to himself and seemed to be reviewing happenings and experiences in his life. His hostess became interested in what he was saying, and here are some of the things she heard:

"Sonny, do this Sonny, do that Sonny, be a good boy She lied to me Oh! what a mother!"

It gave the woman a considerable jolt to hear the criticism coming from the young lips, welling up, as it were, from the depths of his being. She knew that the mother of whom he was speaking was kind and affectionate and gave the boy good care. Only a few hours later when the same mother called to take him home, he ran to her with a show of affection and with a wheedling request for some childish favor. The subjective mood was over and he was all child again; but his words had been testimony that in the inner consciousness he was aware of a lack of straightforwardness in his mother's dealings with him and that it had hurt. When children are untruthful they usually receive punishment. When parents lie, then also the little ones suffer, and sadly enough they may become a little warped, a little deflected from truth and rectitude as the pattern of adult behaviour impinges upon their consciousness. Example, and especially personal honesty and integrity, do far more in the earliest years of a child than do precept and admonition. The clear sight of one who comes recently from the heaven world sees through pretense and insincerity. How often have you not been aware that a young child was judging you, as the

steady, serene gaze met yours? Speak to such a little one as Spirit to Spirit, and you will note the response, even though he is too young to express it in words. However, as the activities of earth life claim the attention, the remembrance of the higher worlds fades and the growing child tends to imitate those things that are present in its daily environment.

Education is a subject that receives much attention at the present time. That current methods are not wholly satisfactory is widely admitted, and many plans and suggestions are being considered for ways and means to provide more and better teaching for all youth. It seems an opportune moment to point out the most serious flaw in modern methods: the secularization of teaching in the public schools. Even in Christian countries the Bible has been taken out of some of the schools, and no attempt is made to give the pupils a grounding in even such basic, elemental principles as the Universal Love of God, and man's heritage of spiritual possibilities. No learning can take the place of instruction in these fundamentals of life, and without some understanding of these things, there must always be a sense of frustration, a pessimism, and a feeling of futility. Churches, Sunday Schools, and home influence are supposed to supply religious instruction in our present day educational system. Unfortunately, all too many homes are incapable of giving this needed help, and even if the children from such homes attend Sunday School or church, that is just one day in the week and the weight of the other six days tips the scales far down on the side of materialism and lack of faith. For all too many children the only constructive and refining influence is what they receive from the schools. These need more than a sound moral training in the class rooms; they must have spiritual instruction also. For the sake of all children, but particularly

the less fortunate, such instruction must be included with the regular courses to provide a complete education.

This is not a plea for the teaching of any specific *form* of religion in the public schools. The great fundamental truths of being are above and beyond sectarianism, and a way can be found to include them in the school teaching without any sectarian bias. Long years are devoted to training and education. These are the precious years, the formative years when future habits are being established. Unless due recognition is given to spiritual principles along with the usual arts, sciences, and other subjects, there is not much hope for the better life on earth for which so many long. Such a better world can be based only on a spiritual foundation, because there is nothing to unite man with man in lasting cooperation except the common spiritual nature, "the fundamental unity of each with all, the Fellowship of the Spirit."

Sometimes it is argued that it is difficult to include any religious instruction in the public schools without offending certain denominations. Suppose a few narrow sectarians do object, of what importance is their disapproval compared with an offense against "the little ones"? And we do offend the latter when we keep from them all knowledge of the divine wisdom and cause them to grope in darkness for the meaning of life.

Two little neighbors, a brother and sister, respectively in the third and fourth year of school, confided to the writer their difficulties in coming to an understanding regarding the true nature of all life. Their home environment had not been favorable, and it is to be assumed that they had not received too much help at school; but the little ones had made their own decisions. They said: "We have decided that there must be a God, for otherwise who takes care of the birds and the flowers?"

These nine and ten year olds had found the answer in their own hearts. At least for them there was the help of nature and her processes; but what of the many who live in cities, in crowded, sordid streets and alleys, cut off from the rhythm that pulses through nature and life in the open spaces? Often for harmony these city children have chiefly the blare of juke boxes and modern discords from the radio, and for rhythm the pounding roar of motorized vehicles on paved streets. These sounds beat constantly upon the developing finer vehicles of the child, and the ugliness without tends to produce a corresponding ugliness within.

The Law of Consequence brings the



Spirit to rebirth in a certain environment, but no human being is foredoomed to a life of evil. The past may hamper and limit one as compared with others, but the choice between good and evil is a matter of free will each time. If a weak one who in the past has violated the laws of the universe can be helped in the early years by having cosmic rhythm and harmony built into his invisible bodies, he will have a source of strength that will help him come through safely when the hard tests arrive. On the other hand, if the early years are barren of any harmonizing influence, he may turn again to the negative path and have to learn once more in sorrow and suffering. We cannot remove from anyone the results of past wrongdoing, but we can help supply the strength to overcome temptations—to make the weak strong, and the strong stronger.

A short time ago Roger Babson wrote the following: "A friend of mine from Berea, Ky., has written me recently

recalling Horace Greeley's observation that 'No Bible reading nation ever becomes mentally or socially enslaved.' Hitler's Germany was not Bible reading, nor is Stalin's Russia. Nor, I am sorry to say, is America today. We all, German, Russian, or American, become spiritually empty, dried up at times, and need to go to the living fount—to re-establish contact with life-giving forces. Real living has direction—spiritual direction. It is not aimless, haphazard, fatalistic, or 'come-what-may'."

If this is true of adults, and it surely is, then the need of the young is even greater, because they are building their life foundation. They need ennobling and harmonizing influences more even than they need secular teaching. Poetry, music, especially the grand old sacred songs of the race, are just as necessary as physical food. The Bible is valuable above all. It contains some of the highest wisdom. Much of it is poetry of the finest order. Through it throbs a rhythm and a power that all the centuries of mishandling and imperfect translations have not been able to obscure. What have we in our literature to compare with it? Few of us are positively clairvoyant, but if we were

we would be able to observe at firsthand the whirls and eddies and currents in the human aura, and the effect upon them of discord and harmony. In a materialistic age we have largely taken out of the schools everything pertaining to devotion, faith, and worship. Now after a generation or two of secularized education we are reaping the consequence in a crop of juvenile delinquency that has reached a proportion sufficient to horrify all thinking people.

The first half of this century has been hard on children. It has blasted their homes, shattered their family life, and sent many of them to wandering in bands over the land. In countries where they have been spared these things they have been denied a true education for life. The past has gone and we cannot change it, but let us set about to repair the damage in so far as possible. The right place to begin is at the beginning; so let us now resolve to give to the children the best that we have. Let us restore to them the rhythm of living, and above all give them in their impressionable and formative years a knowledge of the everlasting love that is the basis of all life—the Love that we call God.

Teach God's Laws

By S. B. MCINTYRE



DEEP SILENCE reigned in a small room adjoining the auditorium of the Metaphysical Building on a downtown street in a West Coast city.

Here twelve students grouped in a half circle about a vacant chair gazed intently at drawings on a blackboard that covered part of the wall before them.

On the upper left of the board was

the date, September 23. At the upper right were symbols representing the Sun entering Libra. Between the symbols were the beautifully lettered words: Teach God's Laws.

Centered below, a huge earth dotted with erupting volcanoes, buildings shattered by earthquakes, cyclones, and explosions, flames from great fires, appeared to be wallowing along its elliptical path through billowing blue-gray

clouds. From one side sprang a broad ray of brilliant golden light, which drew to a point, pierced the clouds, penetrated the earth at its eastern periphery, and brightly lighted a small area.

At the lower left a realistically-drawn small boy gazed in apparent wonder at the scenes above him, while from his partly opened mouth appeared to issue the words: "What's it all about?" In the lower right-hand corner were the initials J.M.

An amused chuckle distracted the attention of the students, and they turned startled eyes to the entrance where they saw the elderly James Macey smiling affectionately upon them.

As he advanced to the vacant chair he exclaimed: "I surely never expected evidences of my artistic ability"—he laughed lightly—"to call forth such spellbound attention that I could stand in the entrance to this room for a full minute without winning a glance from any of you."

Studios appearing John Mason on his right exclaimed, "You may laugh at your artistic ability, James, but on that board you have pictured subject matter that could cover a lifetime of study and work."

James glanced from one to another of the group as he asked, "Shall we discuss points of the drawing for a few minutes?" Assenting nods encouraged him, and he turned to the first speaker. "What to you, John, appears to be the paramount subject there that we should discuss at length?"

"Teaching the child God's Laws."

"Why?"

"Because each child so taught from the moment he shows sufficient intelligence to grasp the import of God's Laws, when they are presented to him in simplest language, has not only acquired a firm foundation on which to build an all-round successful future for himself, but all of his life he will be an unconscious teacher of those laws,

through his every word and deed to all whom he contacts."

James turned thoughtful eyes over the students as he said, "I think we all acknowledge the truth of John's statement, and we'll return to that subject later. Now, Lucie," he addressed the student next to John, "what do the date and those symbols recall to your mind, please?"

Calm, dignified Lucie studied the board for a moment and then answered: "That on this day the Sun entered Libra, and that the most spiritual period of the year has now begun for all God's children. If we take full advantage of the time between now and Easter to love, honor and obey our true or Higher Self in thought, in word, in deed—work continuously toward that accomplishment—we shall make great gain in soul growth, because it will be like swimming with the tide, great spiritual forces during this period helping us swiftly on."

"Very true, Lucie. I hope we'll all keep 'gain in soul growth' in mind during every day of the next six months, and conscientiously work toward that goal. Richard," James addressed the third student on his right, "have you reached conclusions about my drawing of the earth?"

Alert Richard was quick to answer: "I have, James, and I must say that I think a truer representation of the earth's condition at this present time could not have been drawn. If it were not for one indication pictured on that board, I should feel inclined to wonder how much longer the poor old earth would be able to keep to its track. Volcanoes quiet for years have been erupting, and even a new one on this continent has already grown to mountainous size. Numerous earthquakes are occurring, some of them in places where they have been unknown heretofore; others of them are followed by periodical shaking of the earth for days. Explosions,

fires, noxious gases from unknown causes as well as cyclones and floods, are of daily occurrence somewhere on the earth."

"A distressing picture truly, Richard, but do you think the earth is to blame for all the suffering its inhabitants endure through these seemingly destructive forces?"

"No. By their grasping, selfish, licentious, anti-spiritual thoughts, words and deeds the people on the earth arouse the nature forces in the seventh stratum of the earth to destructive activity."

"What remedy would you suggest, Richard?"

"If, as occult philosophy teaches, those nature forces are not inimical to us unless the evil in them is aroused by our own immorality, the remedy appears to be in our own regeneration. Personally, though, I think nothing but cataclysms will be able to deter the adult people of this day from their immorality and materialism. Perhaps even cataclysms will effect little change in them. In that case I believe we should continue so to live ourselves that we may be worthy examples to emulate; cease to worry over condition of the world as is; and turn our attention to so training the children that their generation may set things right for generations following them."

"We'll talk of your remedy later, Richard. Mary," James turned to the student on the extreme left, "what do you think is the one thing on the board that represents the power that keeps the earth on its track?"

"The brilliant light, James," soft-voiced Mary answered. "To me that is representative of the Christ Spirit—Regent of the earth. On this day He began His entrance into the earth, will reach its center by Christmas, and withdraw from it at Easter. During His six month's stay here, He will not only keep the earth properly balanced, but will also dispel its accumulation of

winter's frost, ice, and snow, and so rewarm it that seeds will sprout in the spring, and begin their work of supplying us with sustenance for our physical bodies during the following year."

"Thanks, Mary. You have told us exactly what was in my mind when I drew that symbol." James turned to the others. "Now we will turn our attention to child training. I think we all will agree that there is no work more important at this time than that of educating the children. I feel sure that we agree, too, with John's remarks about teaching God's Laws. But let's begin with general training first, and go on to advanced work with them later. Kathie, you have four beautifully trained children, all under ten years. Tell us of your work with them so far, please."

"Training our children so far has not been hard at all, James," asserted auburn-haired Kathie. "Perhaps because of our methods. We began with the plan that as God has laws that are unchangeable, so we should formulate laws for our children, and never change those laws fundamentally, if we would have our little ones become stable units of society, and we have adhered to that plan."

"We believe as John intimated, that a child properly trained during its first seven years, has a perfect start toward lifelong success, and we have worked toward that end. We believe, too, that it is a grave offense against a teacher to send her a child untrained in social behaviour, and expect her to do what we have left undone, as well as otherwise educate the child.

"Therefore, we began teaching our children proper social behaviour from their birth, so they would win the love and approbation of all who contacted them during their youngest years, and would also be easy for teachers to work with when school ages were reached. Our children have never been unwisely

coddled. They have never been permitted to do as they please, and create pandemonium in the house one minute, then perhaps be punished severely another minute for carrying on like activities, which seems to be the haphazard method of child training practiced by many parents.

"They have a basement, a garage, and a yard where they may carry on their activities and receive their guests in all weathers. Consequently, there is no excuse for the nerve-wrecking noise and confusion in the house that four growing children are apt to make. We believe that all ten commandments are included in the Golden Rule given us by Christ Jesus, and we have taught our children that if they obey that, they obey all those other commands, too. Young as they are, they seem to have grasped the purport of that teaching, and are doing very well in settling their own troubles."

"Wonderful, Kathie! But do they never rebel at being so regimented and segregated?"

"Of course!"

"What then?"

"In extreme cases I have sent them to play with my sister's five untrained children, but . . ." Kathie was obliged to wait until the laughter of the others had subsided before she continued. "There is one thing I think our people in this country should be giving serious thought to, and that is the impression foreigners have of us because of our untrained children."

Receiving James' nod of approval, she continued: "I've not visited my oldest sister during daylight hours for some time, but a British cousin is here for a visit. She went to visit this sister first, and one afternoon when I thought she was settled and comfortable, I called to invite her to our house next. I found her settled but not comfortable. It was raining. My sister's five children, though they have a rumpus room of their own, were all in the house, and you never heard such pande-

monium! My sister was flying around trying to gratify all demands each child was making of her, when my cousin turned to me. 'How well the parents mind the children over here!' she exclaimed.

"From her standpoint at the moment that was true, of course, so I did not comment. But that experience emphatically pointed out to me how wrong I had been in sending our children over there to play. I had done so with the idea that the behaviour of their cousins would forcibly impress upon our children the value of proper social behavior, and the worth of living in conformity with the Golden Rule. According to their conversation among themselves afterward which I overheard, it had done that. But after that visit there that day, I decided such lessons had been bought at too great a price, for the children had always come home so exhausted and nerve jangled, that they would have gone to bed without supper if permitted. Since then I have given much thought to such matters, and have concluded that much of the mental trouble among our young adults that send them to the psychiatrists in this day, has been caused by improper training—perhaps no training at all during infancy and childhood. This has caused them to grow up utterly selfish, and with jangled nerves and minds, as well as disrupted physical vehicles. My aim henceforth will be to avoid such conditions, and thereby protect them from need of psychiatric treatment."

"You have given us many ideas for further thought and study, Kathie. Sincerest thanks," said James. "Now, Donald," he addressed an elderly man centered in the group, "will you tell us what you think about teaching God's Laws in schools, please?"

"I think, James, that one of our greatest errors in this country was made when we permitted the old ways of teaching God's Laws in our public

(Continued on page 474)

Atomic Energy and Evolution

By Dr. A. J. HAWORTH

(Conclusion)



IT HAS BEEN stated that the body or human laboratory is where the chemical actions take place to release physical, mental, and spiritual energy from the food atoms, which are also built into the cells to become a more or less permanent feature. In the body of man there also works the human cyclotron through the electric currents playing between the animal magnetic poles. This is done in a manner similar to that in which the cyclotron utilizes mineral electricity in its dynamo to smash the hydrogen atom.

The *modus operandi* of the chemicals of the laboratory and the cyclotron are comparatively easy to understand after a certain amount of study and concentration, but the human universe is far more comprehensive and far reaching than any scientific field of action. At first the metaphysical investigator is forced to assume (to him) theories, until he can prove them in his own being. This is much the same as a chemist or physicist does when he accepts, for example, the Einstein energy theory until he can prove it.

The physical world of solids, liquids, and gases gradually blends into the emotional and mental realms, and in the final analysis it is just a matter of vibration from the clod to God. Certain laws obtain in each world or realm and must be applied by the investigator before he can hope to understand and work intelligently with the substances therein, and man's finer bodies are related to the more attenuated realms just as his physical body is more or less attuned to the earth. He most assuredly resides, at least potentially, in the finer worlds just as he does in the visible world in his dense body.

To the pure reasoner it should be evident that the question of the four etheric divisions should be the key with which science can open the doors that will provide information for the proper use of atomic energy. No one of the ten radioactive elements or any chemical concoction from them can do anything but damage to human tissue. The example of the slow but sure destruction of the Japanese dancer with the gamma ray from uranium has been mentioned, as has that concerning the damage done to the eyes of scientists working with the cyclotron. It may also be recalled that during the first World War, workers in plants making radium dials of watches died a slow death from the tissue-destroying rays of radium.

Ether in chemistry is used to designate compounds connected with alcohol, as well as such mixtures as diethyl ether, sulphuric ether, etc.; but in physics it is recognized for what it really is: "the backbone of the universe." It explains to the physicist, at least partially, the propagation of light and the medium through which the forces of electricity, magnetism, and gravitation operate.

It has been noted that while sound will not travel in a vacuum light will, and that a vacuum (or as near as one can be formed) will not interfere with the operation of gravity, electricity, and magnetism. All attempts to explain this have failed; but metaphysicians know that a lighter subdivision of ether, called the light ether, carries light waves and that this ether is excluded when forming a vacuum; but the denser chemical ether which carries sound and affects the operation of electricity, magnetism, and gravity is still present in what is actually a partial vacuum. Einstein, a metaphysician, has avoided scientific explana-

tion on the subject for the reason that in his relativity theory he casts aside the assumption as to the supposed stationary ether or motion connected with it.

Thus science plods forward without the benefit of occult training, which would eliminate the endless experiments based on theories instead of basic natural laws. There are many self-styled occult scientists who know little and care less about the unfolding of chemical developments on this plane and how it may affect the destiny of the race. These people may well take a lesson from the plodding laboratory man who has shown such zeal and industry.

Scientific encyclopedias are ever subject to change. The latest edition, for example, states that through the study of uranium it is now an accepted fact that this earth is at least one billion eight hundred thousand years old. Strutt, a pioneer in radioactive mineral study, found that thoranite contained 280 million times as much helium as this mineral could produce in a year and thus was forced to assume that the igneous rock in which it was discovered was 280,000,000 years old. One atom of disintegrating uranium yields an atom of lead and 8 atoms of helium, and since these two stable elements can be measured and compared with the amount of uranium which *has not* disintegrated, it is possible to determine how long it has been since uranium was formed in the earth. Analysis of radioactive minerals on this basis which are found in the oldest granite, now approximates the age of the rock to be almost two billion years old. A few years ago archeologists and geologists estimated the earth's age in thousands or possibly a million years.

The latest scientific encyclopedia (which is a compilation of facts as agreed upon by leading scientists) defines astrology as the ancient art of foretelling the future of the human race from a study of celestial objects, and

states that astrologers held high court positions in Europe in the 14th and 15th centuries. It also says that since astrology is based on the study of celestial objects, the art may be regarded as the parent of astronomy and that the separation of the prophetic art from the science of observation took place sometime since the birth of Christ. Follows a brief idea of how a chart is cast.

Of course an encyclopedia of the sciences would not define occult science or mysticism since the terms are not related directly to this field. But metaphysics is forced to amplify its definition of astrology which is frankly described as an art or science, even though the implication is that there has been a division between the art of prophecy (astrology) and the science of observation (astronomy), with the latter as an outgrowth or development of the former.

But getting back to what metaphysics would add to this definition of astrology. The art (if one chooses to call it that) embraces information regarding the past, present, and future of the human race. It is the history of the past ages, a guide to the future, and an ever-present aid to the evolution of mankind. The individual chart is based on the geocentric system, which shows planetary influences through the zodiac on the destiny of a person born at a certain time and place on this earth. The personal horoscope indicates the past actions and the present physical, moral, and mental strength, as well as the potential strength and possibilities which may serve as a guide in shaping his life. Astrology offers inspiration, hope, understanding, and is essentially a spiritual weapon against error. It is not particularly concerned with prophecy, individually or otherwise.

All men have an inborn thirst for knowledge and spiritual enlightenment, as well as an omnipotent craving for happiness. Some few have attained to a comparative state of bliss through an

effort to become more like their Creator. One class of people takes the route to self-awareness through the head, and some lean more to the heart development. Herein lies the essential difference between the material and the occult scientist. It is natural and understandable that the latter may be inclined to neglect things of the intellect and emotions for things allied more closely to the Divine Spirit which develops the consciousness of the soul—that invisible part of man's being which is built from the experiences of his Spirit.

On the other hand the path of the intellectual is apt to veer to the development of the head, neglecting the emotions and soul consciousness. Both classes must learn that in the alchemy of Nature the soul of man has a threefold aspect, one being just as important as the other in balancing the composite man. The emotional soul is derived by the Human Spirit aspect of man through transmuting the desire or emotional body. What man is balanced who has no warm, sympathetic emotions toward his fellow men? The intellectual soul is extracted by the Life Spirit aspect of man through the transmutation of the vital or etheric body, which builds and maintains the physical body. This is the body from which is eventually to be built the "golden wedding garment," the vehicle of the coming New Dispensation. The conscious soul is derived by the Divine Spirit aspect of man through the pure, helpful living which gradually etherealizes or transmutes the physical body. Truly, matter is crystallized Spirit, and Spirit is matter not yet crystallized.

Students of metaphysics are offered by their teachers facts as they actually exist in nature on the different planes of expression, particularly the three planes on which man is evolving, namely the physical, desire, and mental, which also are referred to by other names. The main facts have been agreed upon by experienced investigators who have de-

veloped positive clairvoyance—sometimes called the third eye. However, this must not be confused with involuntary clairvoyance, which has to do with certain sensitives who get messages from the spirit world which are unsolicited and often no more reliable than if a school boy were trying to teach chemistry or higher mathematics.

When the student has studied long enough and lived a life of purity and helpfulness, his power to prove for himself the laws taught him develops within him through an awakening of the whole body and brain, but particularly through the awakened activity of the pituitary and pineal glands located in the brain.

True metaphysics avoids no questions, has no quarrels with anyone, any group, or any nation on any subject whatsoever. It has one object: to teach the gospel and heal the sick according to the admonitions and example of Christ Jesus. From the metaphysical viewpoint (and as pointed out clearly in the New Testament) evil is simply a lack of good, and when enough good pervades the universe the evil is automatically dispelled. Hence we see the necessity of training ourselves by persistent, everyday effort to think and act constructively. Self-discipline to the point of complete renunciation to the will of the Father becomes the path of every true spiritual aspirant.

Forces opposed to the evolution or growth of the race (and there are many) are well acquainted with the mechanics and chemistry of atomic power and its relation to the laws of Nature. Of course, these entities have deserted the heart side of the Spirit, many even to the point of being soulless. Hence no soul qualities of tenderness and sympathy for man's plight help to direct their activities. To further their nefarious ends they feed and fool men with false ideas of security, of another war, of the misuse of atomic and other power.

Thus we see why we need to unfold

the heart powers so that the intellectual powers may be aided by the truer voice of intuition.

Metaphysics explains how rebirth works in the process of evolution. The fact that three-fourths of the world accept the doctrine of rebirth is not the basis on which this law is upheld or explained. Reason coupled with concrete evidence shows how it works. Briefly, the idea that the human race evolved from monkeys cannot be accepted. This was not taught by Darwin, for he taught regarding the evolution of the form mostly and even hinted that at one time we may have been animal-like, plantlike, and even mineral-like, which is just what occult science explains.

All of the four kingdoms on earth are indissolubly linked together and to God, the Creator and Sustainer of all. No man need be in want of the tools to solve the secrets of Nature and thereby to establish a basic formula for living, even as the chemist by trial and error arrives at a correct chemical formula.

The companion subject of occult philosophy is astrology, and it is also taught in the Western Wisdom School from a fundamental and spiritual viewpoint. In one of Max Heindel's books, called *Teachings of an Initiate*, he stated that he was advised by the spiritual leaders of humanity that the three things most detrimental to the advancement of the race are *impatience*, *intolerance*, and *pride of intellect*. This is not hard to see by any thoughtful person, and if he is honest he will discover this lack in himself with very little search. Impatience blocks serenity of mind, which is necessary for clear thought, and it also drive people to half-do things or half-think over a matter. Peace on earth cannot be an accomplished fact while the West is intolerant and impatient of the East, and vice versa.

No man or nation is teachable if the pride of his learning or intellectual

feats takes charge of his mental life. Pride of this nature is a more serious deterrent to progress than even pride of material possessions, as ill-advised and childish as this surely is. When secondary considerations of life are relegated to their rightful places in the mind of man, he gradually ceases to spend his numbered days here worrying about Russia, World War No. III, capitalism, communism, or any other of the real or fancied enemies. He begins to realize that the really important thing is to perfect himself—to learn control of all his faculties so that he may help to overcome evil with good. Constant constructive thought and activity become his ideal, for he realizes that *this* is his duty to God.

If mankind is to be happy and make progress he must have peace of mind, for the mind is the link through which the three aspects of the soul are developed in order to nourish the evolving Spirit. Men with intense intellectual proclivities overlook the fact that world peace and so-called international security and world progress are dependent on the development of the heart within each and all, but especially so with world leaders, be they scientific, political, or of the church. The other class are all too apt to dream in blissful contemplation of that glorious day when they have saved their own souls, not realizing that the only way that can be done is to lift their brothers to higher ground, and that there is much labor of a mundane and perhaps distasteful nature to be performed in this world ere the earth will become truly holy ground.

The ancient mysteries have been resurrected, so to speak, and are now offered to the world through legitimate occult schools which teach esoteric freemasonry and the key to the Bible.

In these teachings may be found the information needed by humanity to handle properly atomic energy and all other evolutionary problems.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(ELEVENTH INSTALLMENT)

The Unpardonable Sin and Lost Souls

(Continued)



BAPTISM as a *Sacrament* signifies the germinal urge of the Spirit for the higher life. Holy Communion, in which we partake of bread (made from the *seed* of chaste plants), and of wine (the cup symbolizing the passionless *seed-pod*), points to the age to come, an age wherein it will be unnecessary to *transmit* the seed through a father and mother, but where we may feed directly upon cosmic life and thus conquer death. Finally, extreme unction is the *sacrament* which marks the loosening of the silver cord, and the extraction of the sacred germ, freeing it until it shall again be planted in another *n'cabah*, or mother.

As the seed and ovum are the root and basis of racial development, it is easy to see that no sin can be more serious than that which abuses the creative function, for by that *sacrilege* we stunt future generations and transgress against the Holy Spirit, Jehovah, who is warder of the creative lunar forces. His angels herald births, as in the cases of Isaac, John the Baptist, and Jesus. When he wanted to reward his most

faithful follower, he promised to make his seed as numerous as the sands on the seashore. He also meted out a most terrible punishment to the Sodomites who committed *sacrilege* by misdirecting the seed. He even visits the sins of the fathers upon the children to the third and fourth generations, for under his regime *Law* reigns supreme. Man has not yet evolved to the point where he can respond to *Love*. He requires from his enemies an eye for an eye, and with the same measure that he metes, it is meted unto him.

Though this seems very cruel to us who are each day evolving more and more the faculties of love and mercy, we must remember that this retributive justice relates purely to the physical body, which is under the laws of Nature just as much as any other chemical composition in the universe. When abuses have weakened it, it is incapable of fulfilling its mission and meeting our demands in any respect, just as is the case with any other machinery which we have made from the materials around us. There are no miracles such as would be required to generate a sound and healthy body from parents who have transgressed the laws of Nature by their abuses; therefore that sin cannot be remitted but must be expiated; but when time and care have restored the necessary strength and vigor, the body will

again perform its functions in a normal and healthy manner.

Thus we can understand that under the law there is no mercy, for mercy is dictated by love. Therefore it was perfectly in consonance with cosmic order when *Christ, the Lord of Love*, said that all things would be forgiven to men which they did against Him, as *love* is the reigning feature in His kingdom; but whatsoever was done contrary to the *law* of Jehovah must meet its full retribution. We cannot be sufficiently thankful for the wonderful religion which He gave us, particularly if we compare it with those under which less evolved peoples are now struggling. Take the Buddhists, for instance: grand and beautiful though their leader was, he saw only *sorrow*, a constant struggle against the laws of nature. He aimed to teach his followers to transcend that condition by perfect obedience such as that whereby we have conquered the laws of electricity and other forces in nature. The Buddhist sees nothing but the cold and merciless law; on the other hand, we of the Western World have before our eyes from the cradle to the grave a beautiful picture of the One who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

But it may be asked, "What about *lost souls*; are they a figment of the imagination also?" To this question may be answered, "Yes," although it needs some qualification. We shall best understand the case if we go back into the history of mankind and view the experiences of some who have transgressed, for they will furnish us an example of what may happen. In order to establish the point properly we shall reiterate a few of the Rosicrucian teachings regarding the genesis of the earth and of man upon it.

Three great stages of unfoldment have preceded the present Earth Period. *The*

Father is the highest Initiate of the Saturn Period, inhabiting particularly the Spiritual Sun. *The Son*, the cosmic Christ, is the highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a ray from Himself, which becomes the indwelling Spirit of each planet when it has been sufficiently ripened to contain such a great Intelligence. Jehovah, the *Holy Spirit*, is the highest Initiate of the Moon Period and dwelling in the physical, visible Sun. He is regent of the various moons thrown off by the different planets for the purpose of giving beings who have fallen behind in the march of evolution more rigid discipline under a firmer law, to awaken them and spur them on in the proper direction if possible.

When we look into space, we perceive that some planets have a number of moons and others have none; but as there are laggards in any large company, and as moons are required to aid these stragglers to retrieve their lost estate if possible, we may be sure that these planets which have no moons now have had them in the past. Those great Beings of whom *The Rosicrucian Cosmo-Conception* speaks as "Lords of Venus," and "Lords of Mercury" were, in fact, stagglers from those two planets. In the dim distant past they inhabited moons which encircled their respective planets, and were successful in retrieving their loss in a large measure under the discipline given them there. Later they received the opportunity to serve the humanity of our earth, and by that service to secure a return to the home planet whence they had been exiled. They were *lost* under the *law*, but *redeemed by love*; and thus we may infer that opportunities of service will also bring to other beings, who may become "lost," the opportunity to retrieve the past.

(To be continued)

Studies in the Cosmo-Conception

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

Differences in the Kingdoms

Q. What evolutionary types do we find on the three Worlds of our planet?

A. The three Worlds of our planet are at present the field of evolution for a number of different kingdoms of life, at various stages of development. Only four of these need concern us at present, viz., the mineral, plant, animal, and human kingdoms.

Q. How are these related to the three Worlds?

A. These four kingdoms are related to the three Worlds in different ways, according to the progress these groups of evolving life have made in the school of experience.

Q. Are the bodies of these groups composed of the same material?

A. So far as form is concerned the dense bodies of all the kingdoms are composed of the same chemical substances—the solids, liquids, and gases of the Chemical Region. The dense body of a man is as truly a chemical compound as is the stone, although the latter is ensouled by mineral life only.

Q. How is man different from the mineral?

A. Man moves, grows, and propagates the species. The mineral, in its native state, does none of these things.

Q. How does man compare with the plant kingdom?

A. Both plant and man have a dense body, capable of growth and propagation, but man has faculties not possessed by the plant. He feels, has the power of motion, and the faculty of perceiving things exterior to himself.

Q. How does man differ from the animal?

A. When we compare man with the animal we see that both have the faculty

of feeling, motion, growth, propagation, and sense-perception. In addition, man has the faculty of speech, a superior structure of the brain, and also hands.

Q. Is not the development of the thumb a special advantage?

A. Yes. This makes the hand much more valuable than even that of the anthropoid. Man has also evolved a definite language in which to express his feelings and thoughts, all of which places the dense body of the human being in a class by itself, beyond the three lower kingdoms.

Q. How do we account for these differences?

A. To account for these differences in the four kingdoms we must go to the invisible Worlds and seek the causes which give one kingdom that which is denied to another.

Q. What do we find there?

A. To function in any world and express the qualities peculiar to it, we must first possess a vehicle made of its material. In order to function in the dense Physical World it is necessary to have a dense body adapted to our environment. And we must have a vital body before we can express life, grow, or externalize the other qualities peculiar to the Etheric Region.

Q. How does this relate to the mineral kingdom?

A. We find that the mineral does not possess a separate vital body and at once we see the reason why it cannot grow, propagate, or show sentient life. It is this absence of one or more of the higher vehicles in the various kingdoms that accounts for the differences between them.

Reference: *Cosmo*, 56-57

WESTERN WISDOM BIBLE STUDY

The Power of the Spoken Word



If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind,

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

James 3: 2-10

There is no lesson which humanity has greater need of learning today than that of using constructively the power which produces thought and the spoken word. This power is truly creative, and by our thinking and speaking we create forms in the higher worlds which influence ourselves and others for good or evil, according to the feeling and will power injected into them. The spiritual status of a person is definitely indicated by his ability to think and speak constructively—kindly and helpfully—particularly when confronted by such destructive thoughts and actions from others as suspicion, jealousy, hatred, fear, etc.

Occult philosophy reveals to us that

man "of mid-Lemurian times, though dreadful to look upon, was nevertheless a diamond in the rough, destined to become in time the perfect tool and beautiful temple of an indwelling Spirit. To that end it needed a controlling mechanism, a brain, and a second nervous system capable of being controlled by *will*, which is the force of the prospective tenant, the Ego . . . One half of the creative force in each being was allowed to flow upward as before, to build a brain and larynx whereby the Spirit may control its instrument and express itself in thought and word. The other half was turned downward through the creative organs, for reproduction."

It is also taught in the Western Wisdom Teachings that "the Word," the second Aspect of Deity, is the Son or the creative fiat, "which molds the primordial Cosmic Root-substance in a manner similar to the formation of figures by musical vibrations," and that "this great primordial WORD brought or 'spoke' into being, in finest matter, all the different Worlds, with all their myriads of Forms." Each human being, as a microcosm in the great Macrocosm, God, has latent within himself all the powers of his Creator, and will as time passes manifest these powers to a greater and greater extent. At some future time he will become spiritually developed to the extent that his spoken words will be "words of life," capable of infusing life and vitality into substances that were hitherto inert.

"Sound or spoken thought will be our next force in manifestation, a force that will make us creative God-men when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest."

TODAY'S SCIENCE

The Magical Robots

(Conclusion)



S THE ROBOT acquires more and more of the traits and intelligence of its creator, impulse flows from one to the other. Since man is still in bondage to the delusive spell of matter, materialistic forces flow into him over the same magnetic tie, often enabling the robot to gain the upper hand. Man becomes enslaved to the very mechanisms he devised for his liberation. Having as yet failed to link spiritual purpose to his technological skills, the robot has brought him many unsolved problems. Since it is to the extent that man neglects his divinity that he becomes subject to the forces operative in the machine he creates, it is obvious that he can become its master only insofar as he lives in close harmony with his own Higher Self. Solutions will be found only when moral responsibility and awareness of the lofty ends of life to be served determine at all times the guidance and direction of the robot.

The amazing robot does have its limitations. It cannot do original or creative thinking nor work requiring judgment, enthusiasm, or wisdom. Particularly incapable of being robotized is the right use of the robot itself. Solutions will never come with push button ease, but will have to be worked out creatively, step by step. Man must eventually bring the powers of his divinity (Will, Love, and Intelligent Activity) to bear upon the right use of the robot, working out its redemption and his own mastery.

Will, the first of these, is that rare,

selfless will to do good which replaces personal desire and sordid expediency, and exalts universal welfare above self. Love (that badly abused term for the second energy of spirit) frees man from wrong goals and gives him the wisdom to see the means of right distribution of the fruits of the robot. Finally, with the fuller use of his Intelligence, his "know how," man will devise and formulate methods that work out as right solutions. It is from the men and women in every field of activity who have developed some measure of intelligence altruism, and self-forgetfulness that solutions to the problems created by the robot may be expected. They are more or less sensitive to the influence of the Elder Brothers, those perfected Ones, whose joyous privilege it is to establish the Kingdom of Heaven on earth in accordance with God's Plan. Quite naturally, man is limited in this work to the exact extent he is obsessed by personal needs, desires, and interests. He is enmeshed in the toils of materialism or mentally undeveloped. The Mystery Schools have come into existence primarily to give intensified training to those who have proven themselves desirous and worthy of off-setting materialism by using spiritual forces. The robot reflects the character imparted to it by its as yet imperfect creator—man. It is therefore up to man to see whether it is to be charged with forces. Utilized intelligently, altruistically, and in conformity with the purpose of God and for the benefit of all, the robot can make man a more free and powerful master of his destiny than he has ever been before.



Astrology Department

Astrology As a Factor in Education

By ALFA LINDANGER

DURING this last quarter century there has been a very noticeable and gratifying awakening in the press and among our educators, as well as administrators of justice, to the salient fact that civic reforms must come about through education; that a definite all-embracing system of child training and correction of moral defects in their incipiency, plus the encouragement of a stabilized home life, is the only solution for the present social problems and chaotic conditions.

The old hidebound rule-of-thumb way of cramming "the three R's" into recalcitrant youth is fortunately entirely discarded in most of our schools. A decided impetus towards higher standards in education has steadily been observed, due partly to the war, when a nation, complacent and proud of its public schools, stood aghast at the low rating of mentality in their "finished" mass product, the potential soldier—the "rookie."

Widespread attention from the people at large through the medium of the press has at last been focussed upon our greatest national asset, the children. A new type of education has come into being. It was discovered that better results were derived by fitting the method to the child, rather than, as heretofore, the child to the method.

We now hear of psychoanalysis, the science of the subconscious mind, applied

to the teaching profession. Educational experiments are going on in earnest at our universities and other institutions of learning. Intelligence tests have been perfected to such a degree that it is now possible to determine with approximate certainty what a child is best fitted for. These tests have become so systematized that it is said they vary no more than 3.5 points at their maximum. Therefore they are invaluable in "placing men and women in their proper spheres, and eliminating the mediocre and inefficient from positions where they do not belong."

The psychology department of Stanford University began in 1922 through a unique educational experiment, to investigate and search for the most gifted children, in order to plan their education with a view to their highest development. Through their tests these psychologists selected one thousand remarkably bright children from the public schools in California. Their careers were to be followed in order to find out how they succeeded in practical life.

"This investigation has three objects: first, to find, if possible, what genius really is; second, where it comes from; third, what methods are best for its development." Furthermore: "We know pretty well how to educate the feeble-minded, but how best to educate a bright child is not so well known. To find geniuses while children and give

them special training and responsibility early in life is our greatest hope for a better social order."

Everything potentially significant about the children was recorded. Twenty years later there was a check on these individuals as to their achievements. The surveys showed, that the original investigator detected the traits for relative success or failure in later life. The surveys showed that the original intelligence has little to do with the ability to make money. Some of those with the highest I.Q.'s. had relatively low earning power. Success was measured in terms of achievement. On this basis the individuals were divided into three groups, according to the uses to which they had put their superior intellects.

To make it short—there were a great many differences, some of "appalling proportions." Chief factors in these differences, said the report, appeared to lie in "personality make-up, social adjustment, family background, and happiness. Those who were in harmony with their surroundings achieved relatively more than the unstable or socially misplaced, regardless of intelligence." Finally, "as for Genius—it's just normal." And—"Unbalanced brilliance doesn't win success."

So much for the verdict of this first survey.

The head of these psychology tests, the late Professor Lewis M. Terman, in his *Genetic Studies of Genius*, says: "Educational procedure, to be sound, must always be based upon an analysis of the raw material with which it deals."—but this "raw material" must be old enough for examination. It presupposes a child of near school age with habits

and characteristics definitely established; also, and the most important, *ipso facto*, the actual presence of the child when tested.

In the main, the psychological tests consist in finding the child's capacity and aptitude for observation, speed, accuracy, memorizing, application, etc. For small children they usually include the concrete objects. At best the results are association of ideas through pictures, and therefore merely tentative. Also the labor involved in collecting data, ascertaining family history, and classifying, tabulating, rating, and reporting on the obtained data, is enormous and expensive.

From a letter by a prominent psychiatrist we quote: "A psychotic individual does not come to development until well on in adolescence, hence the difficulty in earlier detection. The bad influences that take place in early life are vigorously repressed, but they force inner conflicts and frustrations which the child is quite incompetent to meet, and finally his rationaliza-

tions break down; this mechanism takes a long time to develop.

"Unfortunately, *no known examination of the child* will determine what his adult pattern is going to be, because he is in the process of making his personality in the home, the school, and society. The home education can override the school and even society, but the reverse is not true."

So, here we find a different angle to psychiatry than the higher strata of Dr. Terman's selected geniuses.

Surely the savants and educators would be glad to know of and investigate a more direct method—one much simpler and more reliable, the deepest system of

ASTROLOGY AS A SPIRITUAL SCIENCE

The science of astrology deals comprehensively with both the material and the spiritual, but is preeminently a spiritual science. In relation to human beings, it reveals the potentialities of the individual Spirit or Ego which may be most profitably unfolded and used during this lifetime. To the enlightened, it thus becomes an accurate guide in making definite, scientific progress on the Path.

human analysis, and one in which the only data necessary are those of sex, birthplace, and exact time of birth.

As the young mother fondly gazes upon her newborn infant, the dimpled morsel of humanity slumbering in its downy cradle, would she not wish to know what talents and gifts of the gods had been bestowed upon it? It is possible to learn this, and more, through the divine science of astrology, the golden key of knowledge which will unlock the doors of our hidden powers and our undreamed of possibilities.

Astrology is the science of tendencies. It teaches the harmony of nature. It is the concord of mathematics and the celestial aspects of cosmic law. Astrology, in its purity, is a true guide of life. It has been used and guarded throughout the ages of dark materialism by the scholars and philosophers from Pythagoras to Christ, from Copernicus to Tycho Brahe and Kepler, and from Bacon and Shakespeare to the present day. Now the time has come for men and women of high ideals, wisdom and understanding, to offer reverently this priceless knowledge to the world at large, the world which so sorely needs its light, and which now may be ready to accept its superb truth.

"To everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant and a time to pluck up that which is planted." (Ecclesiastes 3: 1-2)

There should be no doubt in the mind of intelligent people about the influence of the heavenly bodies on human life, when we consider that wireless waves of different lengths sent out from man-made radio stations can make themselves felt and be registered by mechanical devices thousands of miles away. Not so very long ago were discovered cosmic rays one hundred times more penetrating than the powerful X-ray, and these have been studied and measured by delicate

scientific instruments. The late Dr. Robert A. Millikan, head of the California Institute of Technology, called these wonderful rays "invisible messengers from the great cosmic spaces beyond the ken of man."

The message of the stars is learned through the horoscope. A scientific horoscope is a measure of man's progress in time and space, and is computed from the positions of the planets at the moment of birth. By means of the horoscope the etheric vibrations then imprinted upon the child are deciphered, and will largely show the physical, mental, moral, and spiritual possibilities of the newly born. The birth chart gives a revelation of the potentialities of life from the cradle to the grave, just as the seed of a plant has within it all the embryonic elements which make the roots, stem, leaves, flowers, and fruit.

Let us see how the idea of educational astrology could be carried out to the best advantage and in the simplest way at the present time. First, all physicians attending obstetrical cases should be required to register the exact time when the child draws its first breath, which usually (but not always) is coincident with the first cry. In every community there should be established official bureaus in charge of competent masters of astrology, where children's charts may be calculated according to data furnished by parents or doctors. This, incidentally, would constitute a complete documental registration and classification record of each individual citizen, which in the future might prove of incalculable value in—let us say—rating aspirants for public offices. There should be strict state or national supervision of these bureaus.

The delineation of the chart should be clear and concise, using no astrological terms confusing to the lay mind. The "plans and specifications" of the child's nature should be stated so as to be a plain guide for the parents and

teachers in training and restraining it. First, of course, into consideration must be taken the child's background, environment, social and racial status.

The keystone of the personality is the mind; then, find the channels it should follow for its best expression, which will determine the child's aptitude for a certain vocation, or its creative propensity. Then, the moral and emotional tendencies should be examined, pointing out the trend of possible evil, and the preventive measures for its avoidance. Next, the physical constitution should be investigated, showing what possible ailment may develop if not guarded against, and how it may be dispelled. Scientific methods of nutrition, hygiene, and sanitation should be emphasized.

The constructive training of our children should begin in infancy by wise and understanding parents. The child's fundamental education should consist in helping it to establish good habits through regularity and simplicity in all functions at all times. When the child becomes of school age, it may be quite definitely known from the horoscope for what it is best fitted, so its energies may be turned into constructive channels for its ultimate success and happiness. What a boy or girl is "good for" may be determined with reasonable accuracy, if we have a scientific horoscope to go by. One prime idea is: to starve out incipient evil while nourishing and developing the good, thus minimizing pain and suffering.

It requires no stretch of imagination to see how scientific esoteric astrology will simplify and greatly improve child training, substituting corrective measures in infancy and plastic childhood for punitive ones later, while crime incentives consequently diminish for lack of material to feed upon.

"Train up a child in the way he should go, and when he is old, he will not depart from it." (Proverbs 22:6)

And the old saying: "As the twig

is bent, so is the tree inclined," is profound wisdom, which should speedily be rescued from the limbo of other almost forgotten disciplinary precepts.

Each child born into this world ought to find the fullest opportunity and the largest measure of assistance awaiting it, in order to develop the qualities and potentialities latent in its nature as completely and harmoniously as possible. The education and moral training of our children are paramount for the future development of our nation; and astrological findings may become most important factors in helping forward evolution, and the eventual perfection of the race. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah, 55:13)

Another educational and equally important application of the stellar science is in choosing one's marriage partner. An ideal, harmonious marriage will usually result only when the charts of both parties are blended and balanced physically, morally, and spiritually. The union of a well mated couple results in a comparatively perfect offspring. When people marry according to the law of harmony, children are not "accidents." Parenthood is the most sacred function in life, for the man as well as the woman. Love is one of the strongest forces in creation. A perfect, reciprocal love is a most wonderful tonic and a stimulus to bring out all the vital power in man; it is the greatest factor in the bringing forth of superior children. Peace, joy, and happiness reign supreme in a home where love prevails. A nation of families like that would indeed be unconquerable. Training for parenthood and the training of children, then, become the most important problems of the world today.

The ancient Greeks and Egyptians were governed in their marriages and the

rearing of their children through counsel by the high priests of stellar law. During the ensuing centuries the divine science of *Astro Logic* gradually became degraded and profaned; and at last so entirely obscured by corruption and misuse, that its light was hidden from the people completely. However, its flickering flame down through the ages was faithfully kept alive by solitary savants, who had to disguise its pristine truth under the cloak of allegory and symbol.

But humanity is stirring; it is waiting and eagerly looking for relief from intolerable conditions, yet not knowing how to obtain it. The time has come to resurrect this long forgotten teaching of divine law and apply it to the needs of society today.

Perchance, the much abused and misused word "Astrology"—this priceless knowledge, code and precept of *Practical Christianity*—needs a new application in order to be universally accepted as a factor of all intrinsic, fundamental relationships.

When the age old selfishness of individuals and nations has eventually spent itself, we shall indeed see progress along all lines of endeavor beyond our wildest dreams; and it will not be so far into the future, either. By the end of this twentieth century—when this vital knowledge has been generally applied and has had ample time to demonstrate results, we shall see remarkable and astonishing effects.


And, be it also known, that not so many years hence we shall suffer less from seismic disturbances, cataclysms, and other destructive forces in nature than now, for man and macrocosm are subject to the same laws. When humanity calms down, so will the earth. More settled and happier conditions will prevail throughout all nature, and the elements will yield their bounty for the lasting benefit and progress of man.

Therefore, let reason, knowledge, and love go hand in hand for the creation of real homes, ideal parents, perfect children, making the sum total—a great nation.

The Astrologer Discusses Teaching

By ELMAN

(Conclusion)

O CONSIDER the subject more concretely, let us regard some of the problems that are, sooner or later, faced by those who experience the urge to teach.

Since, in the first place, teaching is a dynamic expression of wisdom, the motive must be one of illumination. Anyone who responds to the urge to illuminate must accept a challenge from those patterns of consciousness that represent darkness: mental crystallization,

rigid formalism of opinion and attitude, prejudice, the kind of ignorance that forms a basis of indifference toward the impersonal or spiritual needs of students. This experience pattern serves as a challenge to the integrity and courage of the teacher.

The urge to fulfill an impersonal service is, sooner or later, to be tested by the person's own consciousness of economic factors. This testing is one of the most significant points in the evolution of anyone who is spiritually aspiring in any work-pattern. Considering again

the design with the mutable signs we see that the opposition aspects are "rooted" by Mercury through Gemini and Virgo. Unregenerate Mercury, in its alliance with the first sector of the wheel, is "practicality," "expediency," "literalness," and "surface evaluation." These key words pertain to levels of consciousness which have not, as yet, touched the impersonal. Persons who are motivated into the teaching profession and who remain in this expression of Mercury are those whose basic attitude is one of self-interest. "Which job pays the most?", "which job paves the way for the greatest academic prestige?", "earliest retirement," "biggest pension," "pleasantest surroundings," and so on. These considerations are held by everyone for a time in their evolutionary progress, but the point that is being made here is that *eventually* the attitude toward work must be regenerated into one of Love-Service. Until that step is taken the function of teachership cannot be truly fulfilled. Astrologically, the above may be translated in this way: until self-interest is transcended, the cycle starting with Mercury-Gemini cannot find its spiritualized fulfillment in Neptune-Pisces, through Jupiter-Sagittarius.

Since Jupiter, as symbol of the teacher, is found in the upper hemisphere of the wheel, the testings of the truly motivated teacher are much more "inner" than they are "outer." His most significant problems are soul problems. Some of these testings arise from the necessity to regenerate what might be called qualities of negative Jupiter, such as:

Intellectual pride, by which the teacher fixates himself in egotistic levels due to the feeling of having superiority over those he teaches. This tendency can be remedied by a "switch in consciousness" by which the teacher intensifies his awareness that he is not nor never can be, a repository for all

the knowledge of his particular subject, but is, in effect, an elder brother to those he teaches—and any one of them may be, innately, his superior in essential wisdom. He recognizes that he is a foreshadowing of the development of his pupils and that he serves as a "modulating point" by which they move from levels of innocence to levels of awareness of *their own wisdom*. He must never forget that he has, at some time or other, traversed the same path of learning, and, in terms of his own personal development, should still be a learner. In other words he should keep his attitude toward his teaching work fluid and dynamic—expanding, improving, and enlarging. Thus he utilizes regenerative key words of Jupiter to prevent the crystallizations caused by pride.

Self-aggrandizement through desire for recognition and praise is an expression of Jupiter as vanity and greed. In this level, the teacher seeks continually to shine over his colleagues to compensate for his envy of them. He desires the adulation of his students; he utilizes his work to gain the good opinion of people. An urge to improve his skill and enlarge his scope is motivated, basically, by his wish to be well thought of. This "inturning" viewpoint carries the seeds of its own disintegration since it automatically results in an experience which will serve to shatter the fixated, limiting motivation.

The purpose of teaching is not self-aggrandizement but the *illumination of the consciousness of others*. The teacher who has an attitude based on his integrity as a worker possesses what might be called a healthy humility—he respects the work that he is doing; he cultivates his skill in order that the work be improved; he is thankful for all suggestions that are given him and he is willing to give them his consideration. His attitude toward his colleagues is one of appreciation for *their value to the work*, not one of competitiveness,

since he recognizes that each teacher has *his own unique contribution to make*. He assists each one when he can and he is willing to learn from each of them when he can. In other words, he utilizes the Jupiterian key word of "improvement" and keeps his motivations spiritualized and regenerated.

The true teacher's attitude toward his pupils is never one of "having power over them." It is true that he does have, since they are susceptible to his words and influence, but his motivation is to "alert" them to an awareness of their own powers and abilities and the ways and means by which they may express their best potentials. Motivated by love, his attitude toward his pupils is one of *benevolence*; their progress is his joy. He appreciates the significance of the emergence of his pupils from one level of understanding to a higher one. His desire is to "assist growth"—never to "keep in submission." His "output" as a teacher is backed up by loving appreciation of his pupils—as students and persons—who, in their turn, will be instrumental in the furthering of the work which is the object of their mutual devotion—the altar on which he and they have lighted their candles.

The symbol of the teacher's path in its most subtly spiritualized expressions is found in the fourth quadrant of the mutable cross: Jupiter in the ninth to Neptune in the twelfth. This is the experience-pattern of the Elder Brother—the illuminator of Souls, the radiation of Wisdom of Philosophies and Arts, universal in its scope of redemptive power. In this sector of development intellectual knowledge has been encompassed and transcended. The pupil is concerned with the Principles of Life and his aspirations—not his desires or ambitions—are fired by contact with the illumined Intelligence and spiritualized consciousness of the teacher.

One more design: Aries on the first cusp, Leo on the fifth, and Sagittarius

on the ninth; Mars in the first house, Sun in the fifth, and Jupiter in the ninth. This is the trinity of the fire signs. Mars says: "I AM a manifested expression of the One." The Sun says: "I AM the radiating power of Love." Jupiter says: "I AM the radiation of wisdom."

This triangular design outpictures the dynamic consciousness; Jupiter, as teacher, here symbolizes spiritual parenthood: the father who guides the development and illuminates the evolving awareness of his "children," his "little brothers and sisters." In human terms, Jupiter is here seen to symbolize the spiritual responsibilities of fatherhood—and the responsibility of *all parents* to provide spiritual as well as physical nurture to those who have incarnated through them.

On impersonal levels, it shows the inherent spiritual parenthood of all teachers to their pupils, who on mental levels, *are their children*. Parents *should* be teachers; all *true teachers* bring to their pupils a radiation of love-Power that makes for completest fulfillment of their Teaching Service.

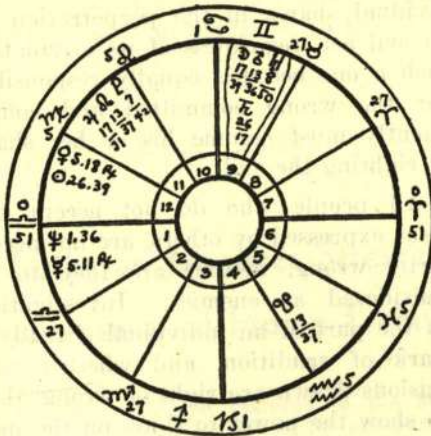
On the life side, we must realize that the man, the thinker, comes here equipped with a mental and a moral nature which are entirely his own, taking from his parents only the material for the physical body. We are drawn to certain people by the Law of Causation and the Law of Association. The same law which causes musicians to seek the company of one another in concert halls, people of a studious nature to flock to libraries, etc., also causes people of similar tendencies, characteristics, and tastes to be born in the same family.

—Max Heindel

Reading for a Subscriber's Child

JOSEPH E. T.

Born September 20, 1943, 6:04 A.M.
Latitude 43 N. Longitude 88 W.



With both the lights and the majority of the planets in common and airy signs, and an airy sign rising, this child's life pattern is definitely along the path of adaptable mentality—a path in which much spiritual progress can be made when the requisite persistence is manifested.

The Sun is posited in the mental sign Virgo, in the 12th house, in conjunction with Neptune in Libra in the 1st, and square to Saturn in Gemini in the 9th. Joseph is very sensitive to superphysical vibrations, and a cheerful, harmonious atmosphere will therefore be required for his best expression. Care should be taken that he gets plenty of sunshine, fresh air, and simple, wholesome food so that his somewhat delicate make-up will be given the best chance. "Unselfish service to others" would be a particularly appropriate basic theme to use in his early training. The 12th house position of the Sun favors work with the sick in hospitals, a type of service in which he could earn much spiritual reward. Chemistry, laboratory work, and the occult should all appeal to him.

The conjunction of Neptune with Mercury on the Ascendant accentuates the interest in occult study, and gives a natural understanding of spiritual truth. Mercury trines Uranus and Mars in Gemini in the 9th, a configuration which indicates much mental energy, as well as intuitive perception.

Libra, the sign of partnership, on the Ascendant, indicates a strong conjugal affection—one ready for any sacrifice to give comforts to those in his own home circle. It also indicates a tendency toward moods—in the depths one day and on the heights the next. Poise and one-pointedness of purpose should be stressed in training Joseph.

With Uranus, Mars, Moon, and Saturn all in Gemini in the 9th, this child will be fond of literature and science, as well as of travelling. It is quite likely that he will travel extensively during his life, probably in connection with his profession, which is apt to be of a literary, humane nature. Joseph is also given to dreams and visions, which may be very prophetic and helpful at times.

Venus in Virgo in the 12th, trine Uranus, gives further indication of sympathy for the sick and suffering, and also favors work as a dietician or chemist. This aspect gives a love for art, music, and poetry, as well as a magnetic personality.

The position of Jupiter in Leo, in the 11th house, in conjunction with the Dragon's Head, and sextile to Mars and the Moon in Gemini, is a happy augury for friendship and the realization of one's hopes, wishes, and ambitions. It also favors a happy marriage, success in traveling, health, and a kind, courageous, and self-reliant nature. The presence of the North Node in the 11th accentuates the happiness and satisfaction that will come from association with friends.

Monthly News Interpreted

Teacher Fears Public's Mood

Ralph Barton Terry, professor emeritus of philosophy at Harvard University, who now is at the University of California, is "deeply disturbed about the state of mind of the American public"

"I am troubled by its primitive and warlike ways of reacting and behaving," he said yesterday in an address before Town Hall at the Biltmore.

"I find too many people proceed as though the thing to do with an opponent was to retaliate. If he calls you bad names, think of worse names to call him. If he yields a point, crow over him and taunt him.

"I am profoundly troubled by the fact that we seem to have simplified every issue into black and white in human relations by dividing all people into friends and enemies—those who are with us and those against us. If anyone wishes to hear the other side, he is assumed to have taken the other side.

"I am troubled by the fact that if any of us expresses dissent from the prevailing attitudes, he is at once treated as an enemy. If people are to our left, however little to our left, we call them Communists, because that is the most extreme and odious name for opinions that lie in that direction.

"Similarly and from the same motives we call people to our right by the name of Fascists. And if any man advocates the preservation of peace he is called a doctrinaire pacifist and perhaps a traitor."

Los Angeles Times, May 10, 1949

The great trouble with the world today is the fact that most of the people are not doing their own thinking; but instead are blindly following the ideas and conclusions given out by a class of individuals who are scheming, self-seeking, and suspicious of the motives of others whom they are measuring by their own inner motives.

This lack of thinking on the part of most people arises from several causes, one of the most prominent of which is that it requires a real effort to do constructive, original thinking and it is much easier to let the other person do it, and in so doing they think that they are shifting all responsibility relative

to results, which of course is faulty reasoning, and therefore is sure to bring its own unhappy reaction. When an individual shares in the perpetration of an evil act, regardless of its originator, such a one becomes equally responsible for the wrong committed and consequently must assume his or her share in righting the evil.

All people who do not accept the ideas expressed by others, are not necessarily wrong, neither are they to be considered as enemies. Investigation on the part of an individual is really a mark of erudition, and whether conclusions drawn are right or wrong, they do show the power to think on the part of such a one.

Many people talk glibly of communists, fascists, et cetera, who have little or no idea of the true meaning of the words. If on examination they do not conform to one's own ideas, then we each have a perfect right to oppose them strenuously if need be. All forms of evil can usually, if not always, be overcome by massed right thought; and right thinking does not include revilement, oppression, calling names, abuse, or murder, regardless of the name it may assume. Few people persist in evil doing if they are not able to get the desired results.

There is always a right way to overcome evil which certainly must not be allowed to flourish. But the way is not by adding wrong action to wrong action. Two wrongs never have made a right. A wise old sage put it well when he said "Good things come not out of bad things. Wisely leave a longed for ill. Nectar being mixed with poison, serves no purpose but to kill."

The public's mood may be easily changed by the people who think deeply enough, for by studying the past they

can readily see that retaliation, calling bad names, and wars have never settled anything permanently; but mass thinking can do that very thing; for mass thinking has the power to change the ideas of the world, and it requires no compulsion, force, or bloodshed. "As a man thinketh in his heart, so he is."

Lutheran Minister Stresses Importance of Home Training

Religion must be restored to the home if America's future is to be prosperous, stated the Rev. Albert L. Neibacher, pastor of St. Luke's Evangelical Lutheran Church, 308 West Forty-sixth Street, New York City, as reported in the *New York Times* of May 9, 1949.

Continuing his remarks, Mr. Neibacher said: "Whether we want to admit it or not, children reflect their homes and their parents. If in the home children have learned respect for authority, respect for the rights of others, and respect for all that is sacred in life, they are going to reflect that in their relationships outside of the home."

Scottish Rite News Bulletin, May, 1949

The first school that the child enters is the home and the instruction which it receives there has a marked effect on its whole future life. The parents are its first teachers and upon them rests a tremendous responsibility. A good home is the best of schools, not only for the young child but for the youth as well. It is there that they should learn cheerfulness, kindness, consideration for others, self-control, sacrifice for others, industry, and respect for the rights of others.

One noted writer in commenting on the home influence stated: "The great influence exercised by mothers on the formation of character necessarily re-

mains unknown. They accomplish their best work in the quiet seclusion of the home and family, by sustained effort and patient perseverance on the path of duty. Their greatest triumphs, because private and domestic, are rarely recorded." Another prominent writer, speaking of his mother, said that her noble character made all other women venerable in his eyes. He described her as his sublime mother—an angel to whom God had lent a body for a brief season, and again in reference to her he stated that her noble example and precepts became the ruling influence in his life.

Respecting the influence of the parents on the life of the child, occult students know that although the organs of the child's body are formed by the time the child comes to birth, during the time from birth to the seventh year, the lines of growth of the physical body are determined. The sense organs take certain definite forms which give them their basic structural tendencies and determine their lines of development in one direction or another. Later they grow, but all growth follows the lines laid down in those first seven years, and the mistakes or neglect of opportunities during this period can never be retrieved in after life. Hence the great need of proper home environment and parental care.

It is most encouraging to hear men of note like the Reverend Albert L. Neibacher discuss the influence of the home with such deep understanding. His remarks are bound to have a great effect on a large number of his readers and should exercise more than a little influence on the minds of all thinking parents who have the best interests of their children at heart. Certainly the world is much better off for having such men as the Reverend Albert Neibacher to point out the surest way to true prosperity, right living, and the joy of a life well spent.

READERS' QUESTIONS

Astrology and Marriage

Question:

I am under the impression, although I do not remember the exact source of my information, that Max Heindel states marriage is more a matter of destiny than any other relationship. If that be the case (and it would seem logically to be so), how can we profit from the use of astrology in selecting marriage partners? If there are lessons to be learned, or definite destiny to be worked out with a certain person in marriage, is it really desirable to have the matrimonial bureaus mentioned on pages 449-450 of *The Message of the Stars*?

Answer:

The solution to this problem, as is the case in all matters concerning human beings, depends largely upon the spiritual development, or stage of consciousness, of the individuals involved. People who have generated certain ripe destiny by conduct in past lives, be it marriage or any other experience, will have to meet it, but *how* they meet it is what counts. People may learn either by experience or observation, and the more we progress spiritually, the more we learn by observation. Also, the more we unfold our potential, inner powers, the more easily do we meet life's experiences with poise and the desire to serve—the more inclined are we to look upon all experiences as opportunities to develop those spiritual qualities which make for real character. If we give evidence by our actions in meeting certain testing experiences that we have already learned the required lessons, then we are permitted by the Higher Ones guiding our

destiny to forego experiences which otherwise might have been essential.

As for the marriage bureaus, if properly conducted they could undoubtedly be of great service, and would not likely interfere with matters of ripe destiny. The Recording Angels, who "give to each and all exactly what they need for their development," are careful to see that only those who have earned the right choose for themselves in selecting life's experiences.

In the May, 1916, issue of *Rays from the Rose Cross*, in an article titled *The Tie That Binds*, Max Heindel has this to say: "It is the writer's belief that marriage is among the ripe fate which we must meet in each life, for while he has found that in cases where he advised marriage the consulting parties were always eager to rush off and to be made happy right away by the legal ceremony, but where serious temperamental differences were observed which showed that the marriage must bring misery to both, his verdict has been accepted in only one case. . . . Even the advice to prospective brides that marriage and motherhood would endanger their lives so that there was scarcely a chance of survival has proved no deterrent. The call of the mate selected in former lives seems to overrule all for good or ill. *It is the tie that binds*, and each Ego must loose the knot ere it is free to seek other companionships.

"But while this is the case, surely there is no need of drifting entirely with the tide and allowing oneself to be carried into the maelstrom of unhappiness, each making life a misery for the other. What cannot be cured must be endured, and 'kicking against

the pricks' only makes the wound deeper and more painful. These uncongenial relationships are intended among other things to teach us self-control, patience, and forbearance. If you cannot be happy, you can at least try to be happy as you can."

tensity of the conflict between the "good" and the "evil" (or the White and the Black Forces) becomes much greater than during ordinary times, and we therefore see "the fiendish things" you mention. However, even though we may say that "until the age of seven a child is not responsible for itself," we should realize that the Ego does learn from the experiences that take place here and in the invisible worlds after its passing, when it dies while young. There is no effect without a cause, and no matter how horrible some experience seems to us, there is some reason for it. "As ye sow, so shall ye reap" is an unalterable law—until we become worthy of "Grace."

Present-day Juvenile Problems

Question:

Child life and its right direction is of deep interest to me. I cannot understand the puzzle of its development in this last decade—not only the aspect of juvenile delinquency—but the increasing fiendish things that are happening to the very young—torture, rape, murder—of children that cannot possibly learn a lesson from them as "karmic effect"—especially if it is so that until the age of seven a child is not responsible for itself. There are some, too, under that age, who commit these crimes and start the action toward—what? Can people get help on this new type of child mind from the Rosicrucians?

Answer:

Yes, we think the Rosicrucian Philosophy offers some very helpful information concerning the puzzling aspects of our modern "youth problem."

In the first place, we should realize that this is a transition period, in which much confusion and many unusual problems are being created by the two opposing forces motivating the destruction of "the old" and the ushering in of "the new." During such a time many debts of destiny are brought to the fore so that the individuals involved may be given an opportunity to clear the way for progress into New Age conditions. It is a last opportunity, so far as the present and the following cycles are concerned, for a great number of Egos.

During any transition period the in-

There are many precocious children being incarnated during this period, as well as many depraved ones. Both find opportunities for following their inclinations, and one of the most pressing duties of society today is the proper handling of both types. Those who are inclined toward crime (and this can easily be told from the horoscope) should have the environment and training that will help them to withstand the evil forces which they have attracted to themselves in past lives and to start a new line of "causes," and thus to go forward with their evolutionary class instead of standing still or retrograding. Educators of today (including parents and ministers, as well as teachers) certainly need to give special attention to this type of children, and they will find their most dependable aid in the science of spiritual astrology.

The precocious children, too, should have particular attention, for they will be the leaders of the future. In many cases they are misunderstood because of their advanced ideas and ideals, and the truly enlightened educator will realize this discrepancy between the conventional standards of the present and the higher ones of tomorrow and make due allowances for them.

NUTRITION AND HEALTH

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

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

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

The Rosicrucian System of Healing

By JOSEPH WILDAR



ALL DISEASE is created by the person who is afflicted with it. It is created by wrong thinking and wrong acting during the earlier months or years of the present life, or of preceding lives, the effects having been brought over to the present time. Disease is not put upon mankind by an angry God as a form of retaliation or retribution.

There are many societies operating today who have various systems of healing by mental and spiritual means. Some of these put forth the theory that all disease is the product of thinking of disease itself or thinking fear. While it is true that such thinking is a factor in producing disease, still it is not the primary cause of disease. The real basic cause consists in thoughts of sensuality, greed, selfishness, strife, anger, sloth and laziness, and gratification of sensual appetites. All of these things are contrary to cosmic law. They all crystallize the finer vehicles, namely, the mind, the desire or emotional body and the etheric body. Then this crystallization is communicated to the physical body, and the result is disease.

The misuse of the creative sex force is a form of gratification of sensuality, and is one of the main causes of disease. This is because the creative force, as its name implies, is always creative, and

when it is not confined to creation of physical bodies or mental creation of a constructive type conducive to forwarding the plan of evolution, it creates disease.

The essential element of man is Spirit, the Ego. Spirit is always in an inconceivably high state of vibration. The object of evolution is to raise the vibration of the personality, namely, the four vehicles or bodies, up to the rate of vibration of spirit itself. All low vibration, no matter whether it is in the form of slothfulness, laziness, sensuality, or fear, is working in opposition to the aims and objects of spirit and therefore tends to create disease.

The Rosicrucian system of healing depends primarily upon the Invisible Helpers. These Helpers are those who are sufficiently advanced in evolution so that they can separate the two higher ethers of the vital body from the two lower. They are then able to go out of the physical body and function on the invisible planes in this higher etheric body. Then they become eligible for the role of Invisible Helper. The ranks of the Invisible Helpers are also recruited from among those who have passed over to the invisible plane through death, provided such persons have made sufficient evolutionary progress before that time so that they are

capable of taking part in the healing operations.

The Invisible Helpers manipulate the etheric body of the patient, restore tone to it, direct vital force into it, and in general help to rehabilitate it. After this has been accomplished, the etheric body proceeds to build up and restore health to the physical body. In some cases the Invisible Helpers materialize a hand or even a whole body in order to perform actual manipulation of the physical body of the patient. The Invisible Helper who is living in the flesh still has the archetype of his physical body, and this is spinning all the time he is working on the invisible plane. The archetype tends to attract physical material to it, and this enables the Helper to materialize, if he wishes it, for physical manipulation. In fact, the archetype constantly tends to attract physical material, and therefore the Invisible Helper is required to use an effort of will to keep from materializing when he is out of the physical body. On the other hand, the Invisible Helper who has passed on in death can only materialize a physical body, or hand, by an effort of will when he has been initiated into the use of the will for this purpose. Ordinary disembodied Spirits cannot materialize except through the aid of mediums, using the ether from the medium's body for this purpose, a process which is not endorsed by the Rosicrucians.

The Invisible Helpers are often seen by sensitives, performing their manipulations, and they are often felt by their patients. There are two great classes of humanity at the present time, the sensitives and the non-sensitives. Those who are sensitives have become so through the sensitizing of their finer vehicles by the lives they have lived so that they sense some of the vibrations from the invisible worlds. Sensitives thus know the reality of the higher vibrations. Non-sensitives, however, are

not so sensitized, therefore they do not perceive the vibrations from the invisible planes, and it is hard for them to believe that such things exist. These are the materialists, people who are interested only in material things and cannot conceive of the existence of anything else. In extreme cases of crystallization they become the atheists. Patients who are sensitives see and feel the Invisible Helpers. Patients who are non-sensitives do not see or feel them, but they are restored to health by them, nevertheless, in cases where cosmic law permits.

In the last analysis Spirit is the source of all healing. People who take part in healing concentration do not do any actual healing. They aid in clearing the way for the healing processes of Spirit. Spirit, or God, is threefold namely, the Father, the Son, and the Holy Ghost, otherwise known as the Father, Christ, and Jehovah. Of these three the Father exercises the healing principle. The Father, in Rosicrucian literature, is spoken of as the Great Physician. When we speak of Spirit, we do not necessarily mean God alone. We may mean also the individual Spirit or Ego of man, and this individual Spirit is also threefold. It has the Father, the Son, and the Holy Ghost aspects, spoken of respectively as the Divine Spirit, the Life Spirit, and the Human Spirit. Of these the Divine Spirit is the source of healing. It is the source from which the individual man derives his individual healing. But when we speak of spirit we cannot think of it as separated. There is no separation in spirit. There is no separation between the Spirit of man and the Spirit of God, although there is an individualization by which the two are differentiated without being separated. Therefore, healing proceeds from the Father principle or aspect of spirit as a whole, in the last analysis.

Spirit is all-powerful on its own plane, the spiritual world; but it is not all-powerful on any plane below that. It

cannot operate on any plane below the spiritual unless it has a vehicle on that plane, made of the substance of that region. Spirit, however, is able to operate through man by virtue of the fact that he has four vehicles or bodies, correlated to the four lower planes, namely, the mental, the emotional, the etheric, and the physical.

Now where does the physical healer come in who engages in healing concentration? What does he actually accomplish? The function which he performs is to help dissolve mental crystallization in the mind or mental body of the patient in order that the Spirit may operate unhampered in the restoration of health. When one thinks thoughts of crystallization, such as sensuality, greed, slothfulness, etc., for years, he makes a great mass of crystallized thought forms which remain in his mental aura and which become the source of disease. This mass of thought forms moreover prevents Spirit from exerting its healing power to remove the disease. Therefore, when a person or number of persons engage in a healing concentration, they create thought forms of life and health which tend to neutralize the crystallized thought forms that the patient has created by wrong thinking. Then when these have been neutralized and dissolved, the Spirit or Ego of the individual, working through the blood, where it makes contact with matter, is able to exert its omnipotent powers and restore health to the person.

In those cases where the mental crystallization has been entirely dissolved the Ego is able to perform instantaneous healing as Christ did. When the mental crystallization is only partially removed then the healing is only partial and disease more slow in disappearing. Thus it may be seen that healing concentration is a very beneficial and important part in the healing process. It frees the Ego to perform the actual healing and

unless the Ego is freed, it cannot restore health. The point where the Ego is said to be immured in the body, that is, the point where it contacts matter in the most concentrated way, is the point in the brain at the root of the nose. This is the seat of the Ego. Mental crystallization accumulates around this point and handicaps the Ego in restoring health. Healing concentration as above described helps to break up this crystallization around the Ego and frees it to perform the healing miracle.

Mental suggestion is another form of the same thing. The medical man, if he is of the advanced type, knows that mental suggestion is a valuable ally in restoring health, and therefore he uses it as far as possible. He puts into the patient's mind thoughts of health and strength and hope, and the thought forms thus created tend to dissolve the mental crystallization of the patient and free the Ego in order that it may perform healing and remove disease. Thought power works all the time, either for one or against one, because one is thinking practically all the time some form of thought. Therefore, knowing this, it is advisable to utilize this power of thought and make it work for us instead of ignorantly allowing it to work against our interests, producing decay and limitation.

Another method of utilizing the creative power of thought to eliminate disease is to approach the matter from the standpoint of Spirit and to know that in reality disease is an illusion of time and space. In the spiritual worlds there is neither time nor space. These elements are found only in the physical world. Spirit has from four to seven dimensions; all of these except the lowest three are independent of time and space. Disease of the physical body is a manifestation in the three-dimensional matter of the physical body, and therefore is a product of time and space, hence

spiritually it has no existence. If one can grasp this thought and hold it in mind, he will be creating thought forms which will proceed to dissolve the old mental crystallization that produced the illusion of disease.

The question arises, Why is it that spiritual and mental healing fail in some cases? The answer is that disease is a product of ripe destiny, or karma. In every life we set forces into operation constantly—spiritual forces, mental forces, emotional forces, and physical forces—and in the case of most people some of these are used destructively.

Healing can be accomplished only when a sufficient percentage of these destructive forces have been precipitated and have spent themselves. These forces of course are the factors which produce disease in the first place. Therefore, when one's karma has not been sufficiently precipitated, healing is necessarily delayed for a time. In such cases either spiritual, mental, or physical healing will fail to some extent for the time being to get results. The person must still pay the penalty of some of his misdeeds of previous years or lives before the healing forces can fully operate according to cosmic law.

We can never assume, however, that any case comes within this category. We should always do our utmost for the patient. That is the reason why healing agencies, such as the healing department of The Rosicrucian Fellowship, must be maintained, for when a person has earned the right to be healed, the process will be much accelerated if there is a healing agency available. Without this the slower processes of nature would have to be relied upon, and in most cases healing would be delayed considerably longer than would otherwise be necessary. Nature will do the healing in the end, but man can greatly accelerate the process when he knows how to do it.

Another phase of the matter, and one which should be carefully avoided, is the use of too much will power in the elimination of disease. If a person has not earned the right to be healed but if he or various healers concentrate their will power to compel healing, they may succeed in forcing the disease from the physical body into the higher vehicles where the ultimate effect will be very much worse. That is, the patient in such cases may exchange physical disease for mental disease, and of the two the latter is the more disastrous. In healing concentration those taking part should make thought forms of health and perfection and harmony, but they should not accompany them by a mental demand that these thought forms shall banish any particular disease. They should leave their mental creations to work out their healing effects themselves unaccompanied by mental demand, and they will then accomplish exactly the right result.

Healing will not be permanent unless it is accompanied by reformation of the character and the style of living which created the disease. Spirit is not interested in healing the physical body or the personality in order that the patient may return immediately to the old life of self-indulgence which produced the disease in the first place. Therefore, reformation of one's life and the remodeling of it in accordance with cosmic law is necessary for permanent health. And here is where occult philosophy becomes a most vital and important factor, because it tells us about the hidden occult laws of nature, what they are, and shows us that we must cease to violate them and how we must cooperate with them if we are to have the great boon of perfect health.

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TEACH GOD'S LAWS

(Continued from page 448)

schools to be discontinued. No creeds nor biased interpretations of the Scriptures were taught in those days, and I think that was right. However, speaking for myself, what I learned of God's Laws in our old small-town school has clung to me all my life. We'd rush into the school room quivering with excitement because of our trying to crowd an hour of ordinary play into probably fifteen minutes. As soon as we were seated the teacher led us in singing a Gospel Hymn, while some one played on an organ. By the time we had sung two verses and the chorus of that hymn, we were perfectly relaxed in mind and body.

"After the hymn while we were relaxed and receptive, the teacher read ten verses from some chapter in one of the Gospels, but most often from Christ's Sermon on the Mount. Then we all joined in repeating the Lord's Prayer. All of this took less than fifteen minutes, but it was a beautiful daily experience for all of us."

Donald glanced over the group, then turned to the leader: "James, if I am not taking up too much time, I'd like to tell all of you of a plan for children, that I think will prevent their needing psychiatric treatment in later life."

James glanced over the group, received eager affirmative motions, and Donald continued: "As you all know, the first of the war took our son-in-law away from us, and brought my daughter and her three children to our home. Immediately their mother turned the children over to me for home work as she called it, and promised that she would not interfere with my training of them. They were all badly spoiled. I didn't want the job, I must confess. I had loved my peaceful, quiet evenings. But I had to live with those children, it was uncertain for how long, so I knew

(Continued on page 477)

Children's Department



Lily-Bell and Thistledown

By LOUISA M. ALCOTT

Part 2

WHEN THE flowers told their sorrow to kind-hearted Lily-Bell, she wept bitterly at the pain her friend had given, and with loving words strove to comfort those whom he had grieved. With gentle care she healed the wounded birds, and watched above the flowers he had harmed bringing each day dew and sunlight to refresh and strengthen, till all were well again; and though sorrowing for their dead friends, still they forgave Thistle for the sake of her who had done so much for them. Thus, ere long, buds fairer than she had lost lay on the rose mother's breast, and for all she had suffered she was well repaid by the love of Lily-Bell and her sister flowers.

And when bird, bee, and blossom were strong and fair again, the gentle Fairy said farewell, and flew away to seek her friend, leaving behind many grateful hearts, who owed their joy and life to her.

Meanwhile, over hill and dale went Thistledown, and for a time was kind and gentle to every living thing. He missed sadly the little friend who had left her happy home to watch over him, but he was too proud to own his fault and so went on, hoping she would find

him some time.

One day he fell asleep, and when he woke the sun had set, and the dew began to fall; the flower cups were closed, and he had nowhere to go, till a friendly little bee, belated by his heavy load of honey, bade the weary Fairy come with him.

"Help me to bear my honey home, and you can stay with us tonight," he kindly said.

So Thistle gladly went with him, and soon they came to a pleasant garden, where among the fairest flowers stood the hive, covered with vines and overhung with blossoming trees. Glowworms stood at the door to light them home, and as they passed in the Fairy thought how charming it must be to dwell in such a lovely place. The floor of wax was pure and white as marble, while the walls were formed of golden honeycomb, and the air was fragrant with the breath of flowers.

"You cannot see our Queen tonight," said the little bee, "but I will show you to a bed where you can rest."

He led the tired fairy to a little cell, where on a bed of flower leaves he folded his wings and fell asleep.

As the first ray of sunlight stole in, he was awakened by sweet music. It was the morning song of the bees:

*Awake! awake! for the earliest gleam
Of golden sunlight shines
On the rippling waves that brightly flow
Beneath the flowering vines.*

*Awake! awake! for the low, sweet chant
Of the wild birds' morning hymn
Comes floating by on the fragrant air,
Through the forest cool and dim;
Then spread each wing,
And work, and sing,
Through the long, bright sunny hours;
O'er the pleasant earth
We journey forth,
For a day among the flowers.*

*Awake! awake! for the summer wind
Hath bidden the blossoms unclose,
Hath opened the violet's soft blue eye,
And wakened the sleeping rose.
And lightly they wave on their slender
stems,*

*Fragrant, and fresh, and fair,
Waiting for us, as we singing come
To gather our honey dew there.
Then spread each wing,
And work and sing,
Through the long, bright sunny hours;
O'er the pleasant earth
We journey forth,
For a day among the flowers.*

Soon Thistle's friend came to bid him rise, as the Queen desired to speak with him. So with his little purple mantle thrown gracefully over his shoulder, and his little cap held respectfully in his hand, he followed Nimble-Wing to the great hall, where the Queen was being served by her little pages. Some bore her fresh dew and honey, some fanned her with fragrant flower leaves, while others scattered the sweetest perfume on the air.

"Little Fairy," said the Queen, "you are welcome to my palace; and we will gladly have you stay with us, if you will obey our laws. We do not spend the pleasant summer days in idleness and pleasure, but each one labors for the happiness and good of all. If our home is beautiful, we have made it so by industry; and here, as one large, loving family, we dwell; no sorrow, care, or discord can enter in, while all

obey the voice of her who seeks to be a wise and gentle Queen to them. If you will stay with us, we will teach you many things: order, patience, industry. Who can teach so well as they who are the emblems of these virtues?

"Our laws are few and simple. You must each day gather your share of honey, see that your cell is sweet and fresh, as you yourself must be; rise with the sun, and with him sleep. You must harm no flower in doing your work, nor take more than your just share of honey; for they so kindly give us food. It were most cruel to treat them with aught save gentleness and gratitude. Now will you stay with us, and learn what even mortals seek to know, that labor brings true happiness?"

Thistle said he would stay and dwell with them; for he was tired of wandering alone, and thought he might live here till Lily-Bell should come, or till he was weary of the kind-hearted bees. Then they took away his gay garments, and dressed him like themselves, in the black velvet cloak with golden bands across his breast.

"Now come with us," they said. Forth into the green fields they went, and made their breakfast among the dewey flowers. Then till the sun set they flew from bud to blossom, singing as they went, and Thistle for a while was happier than when breaking flowers and harming gentle birds.

But he soon grew tired of working all day in the sun, and longed to be free again. He could find no pleasure with the industrious bees, and sighed to be away with his idle friends, the butterflies; so while the others worked he slept or played, and then, in haste to get his share, he tore the flowers, and took all they had saved for their own food. Nor was this all; he told such pleasant tales of the life he led before he came to live with them that many grew unhappy and discontented, and they who had before wished no greater

joy than the love and praise of their kind Queen, now disobeyed and blamed her for all she had done for them.

Long she bore with their unkind words and deeds; and when at length she found it was the ungrateful fairy who had wrought this trouble in her quiet kingdom, she strove, with sweet, forgiving words to show him all the wrong he had done. But he would not listen, and still went on destroying the happiness of those who had done so much for him.

Then, when she saw that no kindness could touch his heart, she said: "Thistle-down, we took you in, a friendless stranger, fed and clothed you, and made our home as pleasant to you as we could; and in return for all our care, you have brought discontent and trouble to my subjects, grief and care to me. I cannot let my peaceful kingdom be disturbed by you; therefore go and seek another home. You may find other friends, but none will love you more than we, had you been worthy of it. Farewell." And the doors of the once happy home he had disturbed were closed behind him.

Then Thistledown was very angry, and determined to bring some great sorrow on the good Queen. So he sought out the idle, wilful bees, whom he had first made discontented, bidding them follow him, and win the honey the Queen had stored up for the winter.

"Let us feast and make merry in the pleasant summer time," said Thistle. "Winter is far off, why should we waste these lovely days, toiling to lay up food we might enjoy now? Come, we will take what we have made, and think no more of what the Queen has said."

So while the industrious bees were out among the flowers, he led the drones to the hive, and took possession of the honey, destroying and laying waste the home of the kind bees. Then, fearing that in their grief and anger they might harm him, Thistle flew away to seek new friends.

After many wanderings, he came at length to a great forest, and here beside a still lake he stayed to rest. Delicate wood flowers grew near him in the deep green moss, with drooping heads, as if they listened to the soft wind singing among the pines. Bright-eyed birds peeped at him from their nests, and many-colored insects danced above the cool, still lake.

"This is a pleasant place," said Thistle. "It shall be my home for a while. Come hither, blue dragon fly, I would gladly make a friend of you, for I am all alone."

(To be continued)

TEACH GOD'S LAWS

(Continued from page 474)

something should be done to make them less difficult to live with. We are often guided in mysterious ways, seemingly. This was one of those times for me, and I hit upon the plan of first implanting the full purport of the Golden Rule into those children, in order to train them out of their selfishness and ceaseless quarreling among themselves. I painted 'Do as you would be done by' on their blackboard, and nightly for nearly a month I demonstrated to them why that was the greatest of all rules to live by. When I noticed less quarreling among them, I had another inspiration of guidance, and I began explaining to them the benefits they'd gain by practice of our own evening retrospection exercise.

"Unless you lived with them, you could not believe what practice of that exercise has done for my grandchildren. Even the youngest strives for words of commendation by doing good deeds daily. Retrospection aloud to me of their day's activities, has become their best hour of the day. Each tells only what he or she has personally done and why. Finally, they apologize to each other and to us grown-ups for misdeeds

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committed against us during the day, and ask our forgiveness for them. Not only has this practice improved their behavior, but it is amazing the misunderstandings and misconceptions that it daily clears from their minds. Through it, too, jealousy and other evil traits are being eradicated from their natures."

"I feel sure you are right, Donald. Many thanks for an idea I had not thought of before, but which I know I can make good use of in the future." James glanced at his watch. "We have time to mention a law of God not mentioned thus far, yet most important of all, for obeying it helps us to see God. Any one know what it is?"

A hand was raised. James turned to its owner. "I might have known our Scot would read my mind! What was I thinking of, Dougal?"

Sun-tanned Dougal grinned, and his eyes twinkled as he answered: "Blessed are the pure in heart for they shall see God."

"Exactly! Was that a mere statement by Christ Jesus, a general precept, or what?"

"I think it harked back to the very first commandment given by the Lord God to the first beings of the human race, who occupied bodies similar to those we have now."

"What was that commandment, Dougal?"

"Thou shalt not eat of the fruit of the Tree of Knowledge."

James glanced over the students, noted their appearance of astonishment, and said, "I think few of us have thought of the connection of that statement of the Christ's with that command of the Lord God, Dougal. Tell us about it—do you think children should have the purport of that law explained to them?"

"I surely do—in order that at an early age they may not be corrupted by false teachings about it communicated to them by ignorant companions, but should know the truth: what the sex

force is, what it does for us when conserved; what diseases, pain, suffering, sorrow it brings on us when wasted in sense gratification; that the sex force rebuilds and renews the brain; that its waste so depletes the brain that we cannot use for advancement the ideas continually being impressed upon our minds by our Higher Selves."

"Would you advise teaching this subject in our public schools, Dougal?"

"No. Or at least not until adults have had this knowledge ground into them so thoroughly that they may discuss it as impersonally with their children as is now usual when discussing any philosophical, anatomical, or pathological subject. At the present time—and it has generally been always so—shame for their sex abuses is so deep seated that it is likely to take years of pure living by adults before this subject can be unemotionally taught children by parents from whom such teaching should come.

"In the meantime, I think teachers with intense desire to help and uplift us as a race should train for teaching this subject in private. Treated as physiology in classes where the sexes are not mixed, children of all ages would not be self-conscious about it, but would be glad of enlightenment on a subject about which their natural curiosity has never been satisfied.

"Parents who have not heretofore satisfied this curiosity, and who are now strenuously objecting to the truth about the sex force being taught openly by others, do not know the sorrow they are likely soon to experience because of denying this enlightenment to their children."

Chimes of a clock in the auditorium announced the closing hour. Immediately heads were bowed in silent prayer. A moment later James received thanks for his helpfulness from the students, along with their goodnight wishes. Then thoughtfully and in silence they fled from the room.

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